SEP 23 1957

The Authentic Literature of Israel

VOLUME II

By ELIZABETH CZARNOMSKA
Professor of Biblical Literature, Sweet Briar College

THE books of the Old Testament are composed in great part of clippings taken from four or five documents which were in the possession of its compilers.

This work reverses this process, by rearranging these detached fragments into an approach to the original homogeneous documents and makes it possible to discover the general points of view current in the age of Hebrew history which produced each one of them.

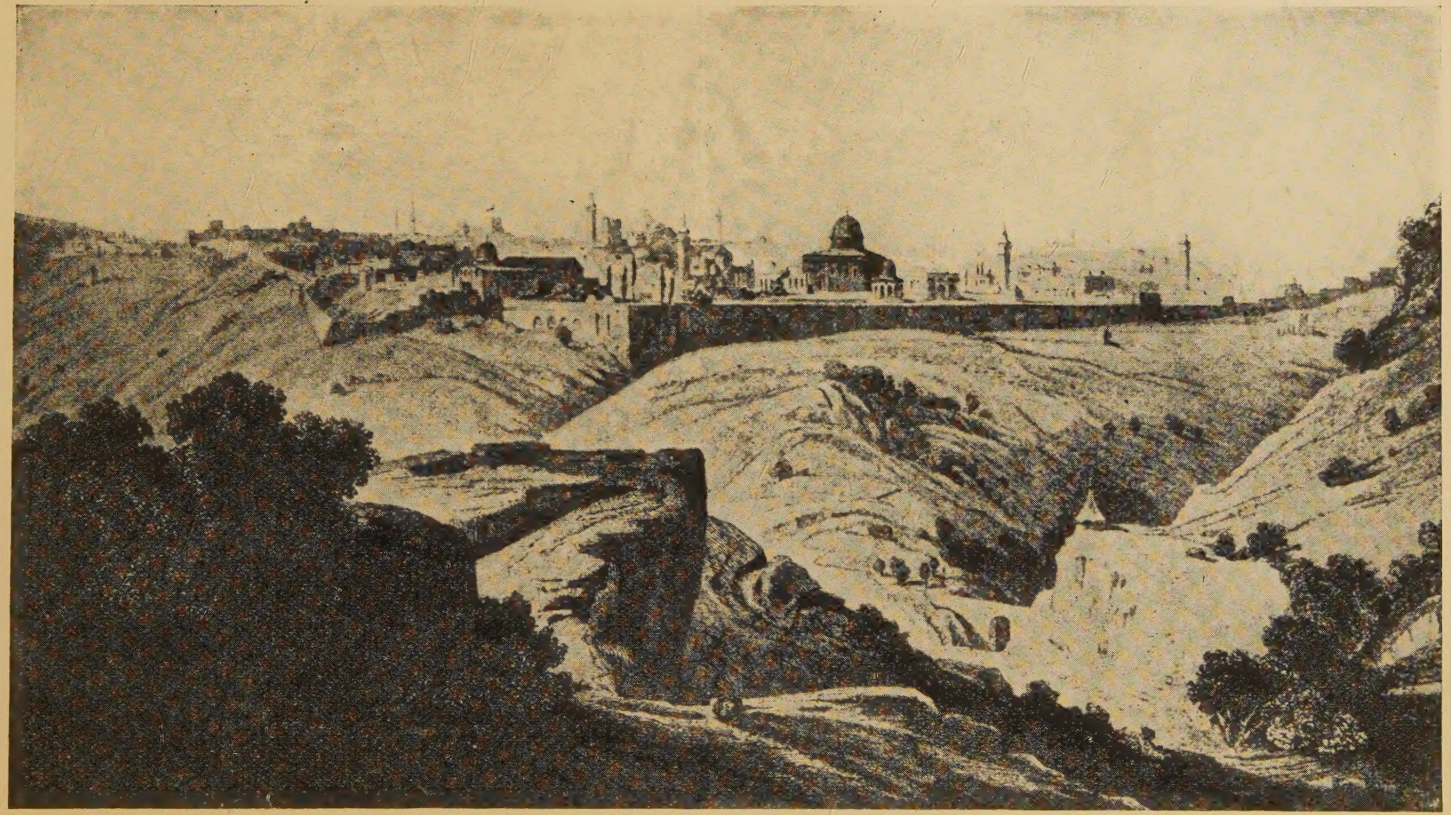
THE MACMILLAN COMPANY
PUBLISHERS
NEW YORK

THE AUTHENTIC LITERATURE OF ISRAEL

THE MACMILLAN COMPANY
NEW YORK · BOSTON · CHICAGO · DALLAS
ATLANTA · SAN FRANCISCO

MACMILLAN & CO., LIMITED
LONDON · BOMBAY · CALCUTTA
MELBOURNE

THE MACMILLAN CO. OF CANADA, LTD.
TORONTO



JERUSALEM

AS IT IS TO-DAY

THE AUTHENTIC LITERATURE OF ISRAEL

FREED FROM THE DISARRANGEMENTS, EXPANSIONS AND COMMENTS OF EARLY NATIVE EDITORS

Bible. O.T. English

EDITED WITH INTRODUCTIONS

BY

ELIZABETH CZARNOMSKA, A.M.

PROFESSOR OF BIBLICAL AND COMPARATIVE LITERATURE
IN SWEET BRIAR COLLEGE, VIRGINIA

FORMERLY PROFESSOR OF ENGLISH LITERATURE IN SMITH COLLEGE, MASS.
LATER, OF HEBREW LANGUAGE AND LITERATURE IN THE UNIVERSITY OF CINCINNATI, OHIO;
HONORARY SECRETARY OF THE EGYPT EXPLORATION SOCIETY

No longer property of the
Dayton & Montgomery Co. Public Library

PART TWO

FROM THE EXILE TO THE RECOVERY OF ISRAEL'S INDEPENDENCE

LIBRARY OF
United Theological Seminary
BS
895
.C8
40.662
V.2

New York
THE MACMILLAN COMPANY
1928

All rights reserved.

Copyright, 1928,
By THE MACMILLAN COMPANY.

Set up and electrotyped.
Published September, 1928.

SET UP BY BROWN BROTHERS LINOTYPERS
PRINTED IN THE UNITED STATES OF AMERICA
BY THE CORNWALL PRESS

TO

THE GLORY OF

THE SUPREME CREATIVE BEING

"Whose dwelling is the light of setting suns
And the round ocean and the living air
And the blue sky, and in the mind of man;
A motion and a power that impels
All thinking things, all objects of all thought,
And rolls through all things."

W. W.

UNITED THEOLOGICAL SEMINARY
Pettibone-McLean OCT 23 '28
SEP 23 1957
210519

INTRODUCTION

THE BABYLONIAN CAPTIVITY,[1] which determined the importance of the Israelites to the whole world, was not effected at one stroke. It was no part of Nebuchadrezzar's plan to ravage the Southern Kingdom as Assyria had laid waste the Northern. On the contrary, he thought to preserve it as a strongly allied buffer state on the only road for armies between his Asiatic Empire and Egypt. To this end, he removed only the leaders of the Egyptian faction whom Jehoiakim had gathered about him, together with a considerable number of soldiers to strengthen his forces, and of artisans for the rebuilding and beautifying of his capital. He meddled not at all with the laws and customs of Judah; but he carried away the boy-king, Jehoiakin (Coniah), Jehoiakim's son, and set on the throne Zedekiah, son of the loyal Josiah, as better fitted for his purpose; he may have counted on Zedekiah's gratitude, since the sole reason for Jehoiakim's leaning towards Egypt seems to have been that Necho II had deposed his brother Jehoahaz in his favor. The tribute he exacted was no more than might pay the expenses of the siege. The deportation that concluded Nebuchadrezzar's first siege of Jerusalem is known as the First Exile (597 B.C.).

The captives were distributed in the suburbs of several Babylonian cities, where they could be under the supervision of the civic authorities; otherwise they were left to themselves. They must have brought with them considerable wealth; for, arch-grumblers as they had ever been, they give never a hint of poverty; and Jeremiah's message to them,[2]—to "build houses and dwell in them; plant gardens and eat the fruit of them; . . . multiply there and be not diminished . . . and seek the peace of the city whither ye are carried,"—implies the possession of the wherewithal for comfort and even influence. The largest of these communities was *Tel Abib*, east of the Euphrates near Babylon; and hither was carried, for some unknown reason, a brilliant young priest named Ezekiel who was to recreate the Body, as Jeremiah was to inspire the Soul, of the future Jewish Church. It may be useful to review the preparation of each of these men for his mission.

EZEKIEL belonged to that aristocratic clan that claimed descent from Zadok, David's priest and counsellor who anointed Solomon king of all Israel. He grew up in the joyous years of Josiah's Reform, and shared the general enthusiasm. By hearsay he may have learned the terrible conditions of the immediately preceding reigns; but his imagination dwelt rather on the presence of Yahweh in the Temple-courts, His earthly home, and reveled in devising symbols for His attributes. Living in the Temple precincts, he daily saw crowds attending its gorgeous rites, heard the choral songs which have come down to us in their first

[1] For details of the conditions which caused it, see Vol. I, pp. 301-06.

[2] "Book of Jeremiah," Bklt, III, Vol. I, p. 381, lines 13-19. It is noticeable that Jeremiah adjures them to *pray to Yahweh* for their captors, as if he relied on their fidelity to their religion.

Hymnody, and looked forward to the three annually recurring festivals in Solomon's ancient Temple, cleansed and purified in Josiah's poverty-stricken years before the finding of the "Book of the Law" set the seal upon his reform, and long-neglected tithes poured steadily into the Temple-treasury. It was a time of peace; for though the kingdom was surrounded by warring nations, the dreaded Scythian hordes had exhausted their energies in the north and faded away on the coast-road to Egypt. It was a grand fulfilment of Jeremiah's prophecy; for the people had amended their ways, and Yahweh had again rescued them as in the days of Hezekiah.

But upon these happy days came crushingly, when Ezekiel was in his fifteenth year, the death of Josiah at Megiddo in an ill-judged attempt to check the advance of Pharaoh Necho's great army into Syria. Immediately his second son, Jehoahaz, rushed to the Pharaoh's camp to pledge his allegiance and beg for the crown; but the Pharaoh sent him to Egypt in chains, set his equally disloyal brother Jehoiakim on the throne, took a large tribute from his new vassal and went on his way. But Jeremiah, who had not been seen or heard in Jerusalem for many years, had returned for the obsequies of the king; and the elders who had known his power, and the boy by whose efforts the Jewish Church was to be preserved, awaited his word.

JEREMIAH was now in the prime of manhood, about forty-two years of age. When a mere youth, just inducted into the priesthood of the little hill-town of Anathoth, he had obeyed a Divine Call to go to the aid of Josiah (then in his twenty-first year), who was striving to revive in Jerusalem the pure worship and decent living of the preceding century.[1] His first public address, overflowing with tenderness for his so-lately-misguided brethren, appealed in the name of Yahweh to their many reasons for gratitude to Him, and convicted them of gross disobedience to His laws. It created a profound sensation and admiration for the daring young prophet who so gallantly emphasized the warnings of Zephaniah, the first prophet to lift his voice against the apostasy, immorality and crime which, coming to their height in Manasseh's reign, were still prevailing in Josiah's boyhood. But the populace was averse to change. Manasseh's reign had been cruel, but he had given them a delightful goddess to worship. The *Queen of Heaven* demanded no self-control, and her rites were gay with flowers and dance and song. They were family affairs. Any woman could make the cakes prescribed by her priesthood to be burned in her honor, and all the family helped. Also, it cost little;[2] they needed no altars; a heap of stones at a corner where two streets met, or a larger one in an open place or on a hill sufficed. Their last kings had put fine ones in the Temple-courts, now filled with rubbish and closed; workmen were tearing down these altars, for the priests said they were forbidden by the laws of Yahweh, and it was Yahweh's Temple. What were these laws? They had not heard of them in the times of Manasseh and Amon. Yes, they knew of Yahweh; he was their war-god, and had driven Sennacherib away; but he had let the Northern Kingdom be broken up, and might do the same to them. At any rate, there was no war now. When the Temple was ready, they would go and worship Him. It was a beautiful Temple; they were proud of it; it brought many strangers to Jerusalem.

[1] Probably both Josiah and Jeremiah had been influenced by Zephaniah's noble poem on "The Day of Yahweh" (c. 630 B.C.), Vol. I, pp. 309-11.

[2] See Vol. I, p. 351, E, second strophe. (Jer. vii, 17-18.)

What could Jeremiah say? Where *were* those laws? What had Manasseh done with them?

Suddenly came news that the dreaded Scythian hordes that had been besieging Nineveh were sweeping like a pestilence westward on their way to Egypt. Judah was on their direct line of march; and Jeremiah, trembling for his countrymen, poured forth that amazing compound of startling summons and agonized despair, of bitter invective and wistful pleading, of vividly pictured woes to come, even of utter annihilation, that was the turning-point of the Great Reform.[1] Its crowning event was the finding of "The Book of the Law," [2] epoch-making for the Nation, for the Prophet and, in the sequel, for Spiritual Religion.

BUT WITH IT CAME FOR JEREMIAH a Second Call.[3] Josiah had removed all vestiges of idol-worship throughout the land, had summoned all the elders of Judah, the priests and citizens of Jerusalem to a reading of the Book of the Law, and afterwards had held "such a Passover as had not been kept in all the days of the judges nor of the kings of Judah and of Israel." The Temple-services and sacrifices would now be punctually observed, the priests would teach the law assiduously, and the citizens were sure to follow the example of the Court. There was no more need of him in Jerusalem. But what was the rural population to do? How could they obey laws they had not heard? And how could they hear without a preacher? "Then came the word of Yahweh to Jeremiah, saying: Proclaim all these words in *the cities of Judah* . . . saying: Hear the words of this covenant, and do them. And he answered: So be it, O Yahweh."

For the next thirteen years Jeremiah journeyed through the length and breadth of the land, expounding to all sorts and conditions of men this *Book of the Law*.[4] It was the happiest time of his life. One can picture him, free from any care for his livelihood (for he visited Anathoth periodically to receive his priestly "portion," and had always ready money on hand), striding along the roads from farm to farm, from village to village, carrying like Elijah of old his prophet's staff, his wallet and little bundle of needments, making friends of fellow-travelers, listening to their troubles or giving the latest news from the capital, and thereby inspiring or answering questions concerning the astounding find of the ancient Law of Moses. Resting with companions by the wayside at noon, or at nightfall by some friendly fireside, he lays open the meaning of this Law; or, if the question be perplexing, promises a clear answer in the morning, so sure is his belief in the reality of intimate communion between man and his Maker.

They were reasonable questions put by these simple folk, untaught in the religion of Yahweh for more than sixty years. They knew already of Yahweh's control of the destructive forces of nature; but how could they worship this far-off, mighty God alone? How neglect the kindly gods of the fields and vineyards who gave them their corn and

[1] Late tradition ascribed the final impulse to Jeremiah's Second address (c. 625 B.C.), and added the strophes that indicate it, here put in the Appendix to Bklt. I, pp. 363-64, in Vol. I. (Jer. iii, 13-iv, 2.)

[2] Vol. I, Bklt, I, D, pp. 350-51. (Jer. xi, 1-9.)

[3] See Vol. I, Introd., pp. xxvi-xxvii.

[4] Even the latest critics of the Nineteenth Century either overlooked or made but a casual remark concerning the gap of over twenty years in Jeremiah's activities between the prophecy of the Scythian Invasion (625 B.C.) and the Great Temple-Sermon in *the fourth year of Jehoiakim's reign*. The two poems, however, are put side by side in A. V. (chs. iv, 3-vi, 30; and vii, 1-ix, 21, x, 17) without explanation. The true sequence, with all necessary arguments therefor, may be found in *Encyclopædia Biblica*, art. "Book of Jeremiah," by Prof. N. Schmidt of Cornell University. It is the order followed in this edition.

oil and wine, or their household gods, the teraphim, to whom they prayed for help and comfort in their daily affairs? Every other nation had these lesser gods besides their great ones; how could Judah do without them? And Jeremiah answered gently but with authority: "Know ye and consider in thy heart that Yahweh, He alone, is God in heaven above and in the earth beneath. THERE IS NO OTHER. Therefore thou must keep His commandments and do them. His law is not hid from thee, nor is it far off; it is very nigh thee, in thy mouth and in thy heart." For all His care of His people He asks only that they obey the primary laws of wholesome living and honor Him, the Fountain of Living Waters, the God of Justice, Truth and Mercy.

Sounding the depths of Moses' Law, day by day and year by year, under the urgent need of making its inherent meaning clear to untutored minds, and fortified by the teaching of the prophets of the preceding century, Jeremiah attained a depth of insight, an assured belief and an exalted spirituality unsurpassed by any other prophet.[1]

And now he was back in Jerusalem, his mission accomplished, eager to enjoy the realization of Moses' ideal. His glorious young king, alas! was gone,—he "whose remembrance was as music at a banquet of wine";[2] but his sons remained to make his model government stable. Alas, that government was like an ominously still, cloudless day, the precursor of an awful storm! As Jeremiah studied the trend of affairs during the next three years, still holding his peace, the conviction was forced upon him that such a nation of backsliders, outwardly relying on rites and ceremonies to whatever might be their temporary god, inwardly regardless of any law but their own impulses, deserved nothing less than annihilation. Yet, if one should show them plainly where they stood, might not true devotion at last be kindled in their hearts? Thus hoping, he delivered in the Temple-gate the famous Temple-Sermon that roused the wrath of the whole city; for not only did he prophesy terrible evils for the present generation, but that their glorious ancient Temple, recently shown to be the center and crown of their religion (wherein by multiplied sacrifices they could appease the wrath of their Militant God for *any* transgression),—this Temple, he said, was to be as utterly destroyed as their first sanctuary, Shiloh, whose very site was even then disputed! Seeing the fury of the crowd, the prophet broke off in a sort of aside, little dreaming how truly he spoke:

My cheerfulness is crushed *beyond recovery,*
My heart is faint within me;

. . . . .

Because of the destruction of my people, I am destroyed;
Destruction hath fastened upon me.

Still he continued to press the necessity of observing Yahweh's laws of purity, justice and truth; otherwise He must needs purify them by stern discipline. But when he closed the sermon with the words of Yahweh:

I am hurling out at once the inhabitants of the land;
I will harass them that they may be cured;

the infuriated mob of priests, prophets and people laid hold of him, saying: Thou shalt surely die! But some of the *elders* rescued him. . . .

[1] For the ground he covered in this mission, v. Vol. I, p. 372, lines 45-53; (Jer. xxv, 15-26). But the list has possibly been expanded by the late editors to include nations unknown to the Israelites till after the Persian Conquest.

[2] Ecclesiasticus xlix, lc. (In the Apocrypha.)

From this hour began his martyrdom; for, though not yet debarred from public speech and action, his tender heart agonized over the inevitable doom he must proclaim. For a full year, by open denunciation, by parables, by acted symbols of their state, in the streets or on the highway, he sought to convince his people of their danger. Finally, he accused the priests of deceit and neglect of duty, and the king's favored prophets of misleading him; and the superintendent of the Temple, disregarding the immunity of a professed priest and prophet, scourged him and put him in the stocks, leaving him there overnight. Whereupon, when released, the unflinching prophet proclaimed again the message of the doom of the nation, which burned within him for utterance. With this scene the First Booklet in the "Book of Jeremiah" closes.

In the Second Booklet, the alternative that Jeremiah presented to the nation in the Temple-Sermon is condensed into two sentences as preface to a detailed account of his trial (when in due course it was called) on the charge of blasphemy, the arguments on both sides, and Jeremiah's own statement of his case. The predetermined verdict was against him; but Ahikam, son of Shaphan the scribe, spirited him away when the people would have stoned him, and he was securely hidden until Jehoiakim's death. Notwithstanding which, as soon as he learned that the king had proclaimed a national fast to be held in the Temple-courts, he sent from his hiding-place his disciple Baruch with a copy of all the words he had yet uttered, to be read to the vast number of priests and people there assembled. He would leave no stone unturned to save them. And Baruch "read them in the ears of all the people." When the scroll was brought to the king, he burned it; but Jeremiah again dictated its contents to Baruch, "and added many like words." This was in the "fifth year of Jehoiakim, son of Josiah, in the ninth month."

EZEKIEL'S PERSONAL KNOWLEDGE of Jeremiah could only have been during these five years of his adolescence; but they sufficed to determine his life-work and his whole-hearted consecration thereto. What he may have done during the next six years is purely conjectural, and, when taken in the first exile (597 B.C.) to Tel Abib, he kept silence for a time; but when the elders among the exiles sought his opinion "in his own house," he took it for his *Call*, and his ready answer showed the influence of the older prophet, not only in the nature of the sins he denounced but in the very phraseology he used. Also, later, when he felt that words had no effect, he followed Jeremiah's methods of acting out parables and symbols of his prophecies that, in their effort to fathom the meaning, it might be more deeply impressed upon his brethren's minds.

But his visions are his own, worked out with a broad and sure grasp of his subject while conscious of its restrictions. There is no trace of the sublime setting, the spontaneity and rush of feeling of Isaiah's vision, nor of the vivid metaphor of Balaam's prophecy; but there is a sustained grandeur, a fitness of each symbol to its antetypal attribute as he builds his conception of the omniscient and omnipotent, though not omnipresent God—a finished whole that grows upon the student as he enters more fully into the artist's intent. As the vision of the ANCIENT OF DAYS in "Daniel" and the opening scene in the Christian Apocalypse rest upon Isaiah's vision, so do all the other visions in both Testaments rest upon those of Ezekiel.

The first presents the ineffable "Glory of Yahweh" through visible, inanimate things, here imbued with supernatural life—Cherubim, like those above the Ark in Solomon's Temple, upbearing a sapphire firmament and the throne of Yahweh; wheels studded with all-seeing eyes, intelligent and obeying commands; amber clouds about the figure "like to a man" upon the throne—and rainbow coloring enveloping the whole. The prophet is "by the river Chebar," [1] and he hears a voice appointing him watchman over his fellow-exiles; but as yet he is to keep silence. A second time he sees the same group "on the plain," and is told still to be dumb, but to show the doom of Jerusalem by symbol. A year later,[2] while elders of Judah are with him seeking his opinions, he falls into a trance and is borne in the spirit to Jerusalem, and shown the appalling crimes against religion, justice and morality of his countrymen, perversely bent upon their own destruction. And now a voice bids him proclaim to his people the doom of their city. Again he sees the "Glory of Yahweh" and now, more clearly, the figure on the throne, and hears the command to the "man in white linen" to fill both hands with coals of fire and *scatter them over the city.* "And the Glory of Yahweh mounted up from the cherubim and stood over the threshold of the House. . . . And the Glory of Yahweh went forth from the threshold of the House and stood over the cherubim . . . and they stood at the door of the East Gate of the Temple. (This is the living creature that I saw by the river Chebar.) And the Glory of Yahweh went up from the midst of the city and stood upon the mountain on the east side of the city. And the spirit lifted me up and brought me in the vision into Chaldæa, to them of the Captivity. Then I spake unto them all the things that Yahweh had shown me."

For three years and more after he had seen this vision of Yahweh's departure from Jerusalem, Ezekiel prophesied woes more bitter than those Jeremiah had foretold, seeing that the exiles had learned nothing from their disasters. They were sure that Yahweh *could* not abandon the people called by His name, and that Nebuchadrezzar was too busy with the siege of Tyre to keep an eye on Judah. They were mistaken. Judah, indeed, was of little account except to them; but her overtures to Egypt were not to be tolerated. Nebuchadrezzar left a sufficient force to sustain the siege of Tyre, and again invested Jerusalem "in the ninth year [of the first captivity], in the tenth month, in the tenth day of the month." It was a memorable day for Ezekiel. Until now, he had experienced no such buffets of fortune as Jeremiah was undergoing; but on this day came to him the word of Yahweh: "Son of man, behold, I take away from thee the desire of thine eyes with one stroke; yet mourn not nor weep, nor shall thy tears run down. Sigh, but not aloud; make no mourning for the dead. So I spake unto the people, and at even my wife died; and in the morning I did as I was commanded." Foreseeing the misery coming on his nation, how could he dare to mourn his personal loss? He hears a voice saying: "In the day that I take away *their* strength, the joy of *their* glory, the delight of *their* eyes, . . . in that day shall thy mouth be opened . . . and thou shalt be no more dumb. So shalt thou be a sign unto them, and they shall know that I am Yahweh."

He may have found solace in writing, while the complacent exiles awaited a miracle such as Sennacherib's withdrawal of his siege in

[1] The river Chebar has been identified with the largest canal that flowed past Babylon, and upon it lay Tel Abib.

[2] Ezekiel is always most punctilious in giving the dates of events.

Hezekiah's day. The writings ascribed to these months are of his best. Sorrow has softened his heart. He finds excuse for his people's backslidings in the self-seeking and neglect of duty of their priests; *them* he denounces, saying: "Thus saith Yahweh: The diseased have ye not strengthened, neither have ye healed the sick, nor bound up that which is broken, nor brought back what was driven away, nor sought out what was lost. They were scattered—*My sheep were scattered*—upon all the face of the earth! Behold, I am *against the shepherds*, saith Yahweh." And the prophet who had once proclaimed: "The House of Israel is become dross to Me, saith Yahweh; all of them are brass and tin and iron and lead; I will gather you as in a furnace and blow upon you with the fire of My wrath and smelt you," now writes:

Behold, saith Yahweh,
I, Myself, will search for My sheep;
I will bring them out from the peoples;
I will feed them upon the mountains of Israel.
O ye mountains of Israel! ye shall shoot forth your branches,
And yield your fruit to My people Israel,
For they are at hand to come.
The nations that are left round about you shall know
That I, Yahweh, have rebuilt the ruined places,
Have planted what was desolate.
I, Yahweh, have spoken it, and I will do it.

In beautiful allegories; in a vision of dry bones of slain men summoned to new life; by the symbol of two staves made inseparably one, he prophesies the return to Zion of *all* the Israelites, the descendants of the "lost" northern tribes as well as of the southern, with "a shepherd over them, even My servant David, and he shall be their shepherd." Thus did Ezekiel prepare for the time when his lips should be unsealed.

And suddenly it came. "In the twelfth year of our captivity, in the tenth month, on the fifth day of the month, came unto me one who had escaped out of Jerusalem, saying: THE CITY IS SMITTEN. Then my mouth was opened, and I was no more dumb."

But the exiles responded not to his words. The calamity was too overwhelming to be believed until, a few weeks later, there staggered into view herded by Chaldæan soldiers a ghastly mob of scarecrows on shoeless, bleeding feet and gaunt from famine, mere blistered skin and aching bones, incredible phantoms of former friends and women and moaning children. They had fled by night on the *southern* road, but had been overtaken. Their princes and leading men had been slaughtered at Riblah in presence of their king, Zedekiah, who was then blinded and led away in chains. The prophecies of Jeremiah were fulfilled to the letter. Jerusalem was a waste; the Temple was in ruins.

The events of these last eleven years of the monarchy, the establishment of the Chaldæan government at Mizpah, its tragic end and the flight of the remaining aristocrats to Egypt, are summarized by P in his Supplement to JE's history; [1] the ghastly details are given in full among the experiences of Jeremiah.[2] All these years that intrepid prophet, undeterred by the animosity of the Court and the insults of the populace, had been steadfastly warning any who would listen to put no trust in formal rites and sacrifices, but to cleanse their hearts and be loyal to their fathers' covenants with God and Babylonia. Moreover, in the recent years of his enforced silence, he had become convinced of the

[1] Vol. I, pp. 305-06. (2 Kings, xxv, 3-26.)
[2] Vol. I, "Book of Jeremiah," Bklts. IV-V, pp. 362-69.

uselessness, if not danger, of grandiose and impressive Temple services, unless they were the evidence of the gratitude of His children to their beneficent God. In the letter before referred to, he writes to the exiles who thought that Yahweh would not listen to prayer unless offered with sacrifice in His Temple, "Thus saith Yahweh: Call upon Me and pray unto Me, and I will hearken unto you; when ye shall seek Me and search for Me with all your heart, ye shall find Me." But a God of Justice and Truth could not overlook their injustice to their brethren, their breach of their covenant with Him to obey His laws; hence the necessary expiation of their sins in a foreign land; and the sins that had occasioned this discipline were not those of their fathers, as they with perverse indignation had thought and said,—"The fathers have eaten sour grapes, and their children's teeth are set on edge," but their own: "Everyone shall die for his own iniquity." [1] As his final legacy to his brethren, he conceived and voiced the highest ideal of true religion: "After these days, saith Yahweh, I will put My Law in their inward parts, and in their heart will I write it, and I will be their God and they shall be My people; and they shall no more teach every man his neighbor, saying: Know ye Yahweh! for all men shall know me, from the least of them to the greatest." [2]

ALL THE LITERARY PROPHETS except Hosea and Micah I had kept in close touch with the affairs of the neighboring kingdoms and especially of the two rival empires, using them as the basis of their predictions. Ezekiel, living at the gates of Babylon, had exceptional facilities for so doing when the rule of the East was changing hands. In his youth a new empire had arisen, founded by a distant northern people when Cyaxares the Mede wiped out Nineveh and took over the major province of Assyria. It was the first successful conquest of Semites by Aryans; "The sons of Japheth" had begun to "dwell in the tent of Shem." [3] In the first year of his exile a Persian tribe had descended upon the Elamites, the perennial raiders of Babylonia, and Ezekiel had recorded their downfall. In the first year of the Second Exile, Astyages, of the same Persian tribe (*Pasargadae*), had overthrown Cyaxares and joined Medes and Persians under his rule. During the next few years came rumors of a notable youth, the lineal descendant of both families, Cyrus of Anshan, of whom much might be expected, and said to be a Monotheist. Such news flies fast. No wonder that Ezekiel's early vision returned!

"In the five and twentieth year of our captivity, . . . in the fourteenth year after the CITY was smitten, the hand of Yahweh brought me thither, . . . and set me down on a very high mountain." He sees a man with a rod and a measuring-line taking down the exact dimensions of the Temple, of its altar, its courts; he sees it rise before him; he sees the priests' chambers, the architecture and decoration of the whole; finally he is brought to the *East Gate* whence he had formerly seen Yahweh depart from His people. "And behold! the Glory of the God of Israel came from the way of the East, and His voice was like the sound of many waters, and the earth shone with His glory. . . . And the Glory of Yahweh came into the House, . . . and filled the House.

[1] A point which Ezekiel expands at much length (Ezek. xviii) and is generally supposed to have originated. It directly contradicts the Deuteronomic addition to the second law of the Decalogue.

[2] All tradition attributes this passage to Jeremiah, though of late it has been claimed as an interpolation in the Persian period. But though it may have then been worded, it bears the impress of all Jeremiah's teaching of a wholly individualistic religion.

[3] See Vol. I, p. 33. (Gen. ix, 27.)

And a man stood before me, and He said: Son of Man, this is the place of My throne, where I will dwell in the midst of the Children of Israel forever." [1]

The years of separation from the Temple, in which he had doubtless officiated, had only increased Ezekiel's longing for its majestic ritual; its sacrifices symbolic of the people's readiness to give their all in the service of Yahweh; the lately introduced readings from the Book of the Law with its references to their history; and, above all, the chants of the choir-guilds said to have been instituted by Solomon. What else could so effectively perpetuate the solidarity of the Commonwealth, when it should be revived, or soothe the longings of distant colonists when they turned toward it in prayer? Moreover, the Book of the Law laid great stress on *centralizing the worship of Yahweh in the Temple at Jerusalem.* Therefore, to further its rebuilding, Ezekiel devoted the rest of his efforts to specifications of its dimensions, its surroundings, the dwellings of the priests, their duties, the services of the Levites, and the ordering of the ritual. Lastly, he sees *all the Twelve Tribes* restored to the Holy Land, which he divides proportionally among them, and gives its capital a new name,—*Yahweh Shammáh,*—Yahweh Dwelleth Therein. When the time was ripe, and the seventy years of discipline were over, the Temple rose again in Zion fashioned and ordered according to this vision—the visible Body of the Jewish Church. And the people never again worshiped idols; "their very names were forgotten." [2]

BEFORE THE END OF THIS VISION (570 B.C.), however, the attitude of the exiles had signally changed. Convinced by the logic of facts that the prophets they had despised and persecuted were true messengers of Yahweh, they were plunged in despair, since by their law the sins of many generations must be visited upon them. Then it must have been that Ezekiel uttered his great word: "When the wicked man turneth from his wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive. . . . Cast away from you all your transgressions . . . and make you a new heart and a new spirit; for why will ye die, O House of Israel? For I have no pleasure in the death of him who dieth, saith Yahweh; wherefore turn yourselves and live." Later, when Baruch came from Egypt, bearing the scroll of his master's words and the poems of his five predecessors, with what eagerness must the exiles have welcomed them! For here, besides the doom therein proclaimed and now fulfilled, were pictures of their fatherland, its beauties and its atmosphere. In the hot lowland of Babylonia, whose only beauty was the silver net of water-ways that man had thrown over it, rose visions of Lebanon with its cedars, the widespread oaks of Tabor, snow-topped Hermon, its gorges down to the Waters of Merom, the vales from the plateau of Judæa through the Shephelah to the sea. If their souls were wrung by their loss, these visions brought comfort as does the portrait of a vanished friend. To the music-loving Jew, the rhythms of these poems and their sonorous melody sang their meaning into their hearts, so that the reasons for their doom and its only remedy were ever-present. That voice could not be silenced; and who shall deny its

[1] Ezek. xliii, 2-9. There follow the elaborate specifications not only for the Temple and the buildings surrounding it, but of the ordinances governing the ritual and determining the peculiar dignity of the priesthood, and the reverence due even to the lowest order of its servants.

[2] The determined convictions of Jeremiah and Ezekiel, though opposed, have both been justified. Inward piety and obedience to Divine Law are essential for the individual: but a common belief, represented by public worship, makes for the solidarity of communities or nations.

agency in their conversion? They set themselves diligently to recovering the remnants of their ancient literature, partly from memory, partly from records brought with them by the first exiles.[1] In the sorrows and sufferings of Jeremiah they found an emblem of the adversities of their nation; but they laid no stress on his youthful impetuosity and the enterprising mission of his early manhood before his "cheerfulness was crushed beyond recovery" by their renewed apostasy.

Was there then no fruit of that idyllic mission in which he had learned the truest bond between God and man, and between nations? Assuredly there was. When Judah's sun was set, when her remaining aristocrats had fled to Egypt, honest men of the middle class "left to till the soil," possibly younger sons of agriculturists of the sturdy stock of Hosea the Ephraimite and Micah the Morasthite, drifted into the deserted sites and built their homes out of the ruins. Their religion was that of the Book of the Law *as Jeremiah had expounded it in his early years.* They may even have gathered on hilltops for worship as in earlier days until Cyrus of Anshan conquered Babylonia and all her dependencies, and gave permission to all the conquered nations to worship freely the gods of their ancestors. And notably Cyrus favored the Jews in appointing Sheshbazzar of their royal house as governor of the province of Judæa. Then HAGGAI THE PROPHET, who saw in a recent drought a punishment of his people for building houses for themselves but no dwelling-place for Yahweh, stirred them up to rebuild the Temple, prophesying its future glory when all nations should visit it. His rebuke of their delay is obviously addressed to long-settled residents who have neglected a civic duty. In this he was seconded by the contemporary poet, ZECHARIAH I.

The First Recorded Entrance of Aryans into History
Their Early Migrations

By far the most progressive period in history was the simultaneous rise into power of the *Aryans;*[2] in the East by their absorption of all the ancient civilizations except China under Persian rule; by the rise of Athens under Peisistratos in the West; and by the acceptance by Egypt of a Greek colony in the Delta. Aryan tribes had before been known as "the barbarous Scyths." They had entered Asia from northwest of the Caucasus as early as 1600 B.C. and passed by way of Lake Urumia toward the plateau of Iran,[3] driving the natives westward into the Zagros Mountains. Thence they passed eastward to the more fertile plains of Bactria. Later, some of the Bactrian Aryans crossed the Hindu-Kush, probably by the Khyber Pass, and settled in the watershed of the river Indus. Their descendants now occupy all India north of the river Narbudda.

The second migration from the original source passed through Asia Minor to the isles of the Ægean Sea and its western boundary, wiping out the art and civilization they found there and beginning *de novo* (c. 1100 B.C.). This branch of the Aryans came to be known as Greeks. The history of the Naval Hegemony they destroyed was lost (although Homer had listed its kingdoms, sung the praises of its heroes and pic-

[1] Doubtless the zealous and punctilious Ezekiel had provided himself with much material while still in constant communication with the priests of the Temple.

[2] In the Behistun Inscription Darius calls himself "an Aryan from Arya." The word Aryan, formerly used to include all the Indo-European languages, is now restricted to the Persian; Hindus are called Indo-Aryans. The peoples of the Western or European branch gave their tribal names to the lands in which they settled.

[3] The word Iran is a variant of Aryan. The central province of Persia was Ariana.

tured its domestic life—all of which was credited to their conquerors), until the discoveries of Dr. Schliemann and Sir Arthur Evans put them in their right place. The last remnant of these "Minoans" (the *Peleset* from Crete) took to their ships and fled into Canaan, where they were thenceforth known as Philistines.[1]

Having thus won a large area for future expansion both in the east and west, and protected by almost impregnable barriers, the Aryans in the east settled down to till their fields and improve their cattle, paying special attention to the cow and the horse. In religion, they had advanced beyond the stages of animism and totemism to the worship of the clear, bright heavens[2] and the forces of Nature. In literature they had a wealth of folk-tales, mostly of feats of daring in love or war which were worked into their epics in later days; and

> . . . every legend fair
> Which the supreme Caucasian mind
> Carved out of nature for itself

are still the treasures of childhood among all their descendants.

The Aryan mind was both speculative and keen to observe facts. The trend toward the former is seen in the metaphysics of the Hindus; but the philosophy of the early Greeks, notably of the great triad, Xenophanes, Pythagoras and Empedocles, who came near to establishing the bases of modern science while seeking a solution of the problems of the Creation of the World and its inhabitants, embraced both. The earliest results of these attempts, and the earliest written literature of the Aryans, are the hymns of the Rig-Veda, the oldest sacred scripture of the Hindus (c. 1400 B.C.).

The Religion of Persia and Its Influence

About four hundred years later (1000 B.C.) was born in *Airan Vej*, near the river Araxes, a great idealist yet the sanest and most practical of philosophers, Zarathushtra (Gr. *Zoroaster*) Spitāmi, the founder of the Persian religion, of which, in its still uncorrupted form, Cyrus the Conqueror and Darius the Organizer of the Persian Empire were devoted followers. Hoping to win all men to his noble faith, he did not antagonize his countrymen by rejecting their old gods—Varuna, the upholder of Moral Law; Indra, god of battles; Mithra, the sun-god, and Anaiti, goddess of fertility[3]—but showed them to be the creations and servants of the "Great Wisdom" (*Ahura Mazda*). Fire, the purest and most purifying visible element in nature, he retained as the *symbol* of Pure Spirit, and therefore of Ahura, as the Cross is the symbol of Christianity and the Crescent of Islam.[4] The essential characteristics of Ahura were Good Thought, Right Order, Holiness, Just Law, Health and Immortality. To His immediate servants were attached a host of unnamed angels as messengers to men. Their Archangels bore names well known to us, since they appear in the secular literature of the Jews, and thence were transmitted to all the peoples of Christendom.

[1] The recent discoveries confirm the statement of Amos ix, 7c: "Did I not bring up . . . the Philistines from Caphtor (*Crete*)?"

[2] The supreme God of the Greeks also was *Zeus*, *i.e.*, "the clear heavens."

[3] These gods are found in the Rig-Veda of India, and were worshiped under names derivative or synonymous in all the Indo-European nations except Persia until Christianity became the state religion of the Roman Empire and until Mohammedanism spread throughout the East.

[4] In the "Younger Avesta" (under the Sassanids, A.D. 226-632) are prayers and pledges of sacrifices to Fire. From these, doubtless, arose the stigma of "Fire-Worshipers" cast upon the followers of the pure, early religion of Persia.

Zarathushtra's religion was Dualistic; for, side by side with Ahura, Creator of all good, was *Angra Mainyu* (Ahriman), Creator of all evil, whose essence was "The Lie." Earth was the parade- or drill-ground on which was tried out the loyalty of men to "The Best" or to "The Evil"; it was their duty to choose the best, and uphold the powers that make for progress, bodily and spiritual, against the forces of the enemy (Heb. *Satan*), that make for disintegration and finally death. The rule of Ahriman could not be eternal. According to the *Avesta*, his rule was to last but 3,000 years. His limitations are clearly shown in the Prologue to "Job."

The only valid writings of Zarathushtra (Zoroaster) still extant are the Five Gāthās (the nucleus of the "Older Avesta"), in which only seventeen of his poems are preserved; but these amply suffice to reveal Zarathushtra's creed, his remarkable personality, and the date of his career. His temperament is not unlike that of Jeremiah, but better balanced. Rejected in Media by his own tribe, he removed with his immediate family to Bactria, where he found a convert and powerful supporter in the king, Vishtaspa. Before his death he saw his creed successfully established. Like Christianity, it remained pure for at least five hundred years, as is proved by the inscriptions on the Rock of Behistun, at Nakh i Rustem, Van and Aland, and on the "Cyrus Vase" (now in the British Museum),—all of which confirm the statements in the Old Testament of the attitude of the early Persian kings toward the Jews.

These two were as yet the only peoples who worshiped a spiritual God, the Sole Creator and Sustainer of the world. The Israelites had but just caught a glimpse of its meaning through trials and sufferings due to their having settled among idolaters and succumbed to their influence, in spite of the earnest teachings of their few noble idealists. Zarathushtra had an easier task. His people had long been peacefully settled apart from bustling cities, honoring the beneficent powers that gave them their corn and wine and oil, or that visited their indifference or neglect with devastating storms. Nor had they devised any *forms to represent these powers.* Their new teacher urged them to "covet earnestly the best things; and yet," he said, "I show you a more excellent way." [1] Dismissing "The Lie" and all his works with a brief but strong condemnation, this "God-intoxicated man" proclaimed:

. . . I toil with full care, Thy realm awaiting,
While I my *woven praise* *to Thee shall blend,*[2]
Planning Thy Law's advance. Be this my task!

Do Thou teach me, Thy holiness revealing;
For with thy words my soul I first instructed.
As the man of wealth showereth gifts upon a friend,
Give Thou unto me, O Ahura, Light-imparting Grace!

Thus Zarathushtra, Oh Aura Mazda, doth adore the Spirit.
Be the Just Law life-strong, yea, clothed with body.[3]
In this, our sun-blest land,[4] be there Devotion
To Holy Justice. May she be our Guide.

[1] In I Corinthians xii, 31 are these very words, introducing the superb and widely known "Praise of Charity (Love)." Could Paul the Apostle have known the *Gāthās* as well as the *Hymn to Zeus* of Cleanthes the Stoic, which he quotes?

[2] All the Ancients seem to have thought *prose* too commonplace for thanksgivings and invocations to their gods.

[3] "Clothed with body"; *i.e.*, incarnate in the faithful.

[4] In contrast to their bleak aboriginal home?

Historians have attributed the clemency of Cyrus to wise diplomacy or to his own kindly disposition. In fact it was a chief tenet of his propagandist religion. His special interest in the Jews and their Temple (as recorded by Darius on the Rock of Behistun) could only have come from admiration of their religion, founded like his own by one great genius, and having many points in common with it. As for the Jews, the mere fame of him roused their enthusiasm, and he became the model of their "Ideal King." [1] A considerable number of them acted immediately under Zerubbabel, a prince of David's line, upon his decree, and brought to Jerusalem gifts and money for the completion of the Temple; but the majority, whether deterred by poverty or averse to a second uprooting, stayed in Babylonia. For the next eighty years their history is a blank; but from allusions in their varied literature its chief events may be deduced.

The Reawakening of Israel's National Pride under Persian Rule

CRUSHED BY THE FAILURE of their hope of a miracle in their favor, the exiles had found their only solace in memories of their past. They sought out the remnants of their literature, especially such as foretold a possible future for their nation provided they obeyed the laws of Yahweh. These they transmitted to their children who, coming to manhood in the heart of the Chaldæan world-empire, learned insensibly the privileges and restrictions of citizenship, and the danger of defying the law. In the next generation they lost the petty provincialism, the arrogance and suspicion that result from isolation, yet retained as far as possible without a temple the forms of their religion,—fasts for their sins, prayer with their faces toward Jerusalem, and observance of the Sabbath. Many intermarried with the natives and were lost to Israel; but the rest clung to the faith of the prophets and to the Law proclaimed in Josiah's reign. From time to time they heard of encroachments upon Judæa by her nearest neighbors (Ammon, Moab and Kedar) which occasioned the poems by unknown authors now embedded in the golden treasury of the Book of Isaiah A. V. But the greatest aggressions were those of Edom which had taken possession of all the South Country (the *Negeb*) and of Hebron, the traditional burial-place of the Patriarchs and the first capital of the United Kingdom wherein David had accepted the voluntary coalition of the Northern Tribes. This trespass aroused the indignation of OBADIAH the prophet, who denounced the Edomites in no measured terms, proclaiming the future supremacy of Zion, and the rule of its king, Yahweh.

And now, after fifty years of the kindly but uninspiring rule of the Chaldæans, came the dawn of a new era. The stern prophecies of the seven great prophets had been fulfilled; now, Poetry puts on her fitting garment of joy and gladness, breathes comfort to the downcast, paints in glowing colors the future glory of Zion and celebrates the triumph of her Religion:

Comfort ye, comfort ye, My People! saith your God;

. . . . . .

Proclaim unto Jerusalem that she hath received
Double for all her sins.

. . . . . .

O thou that tellest good tidings to Zion,
Lift up thy voice with strength!

. . . . . .

[1] See Is. ix, 2-7; also Is. xi, 1-8; both are additions of the Persian period.

Say unto the cities of Judah: Behold your God!
. . . . . .
Hast thou not known, hast thou not heard
That the Everlasting God, Yahweh,
The Creator of the ends of the earth,
Fainteth not, neither is weary?
. . . . . .
Thus saith Yahweh, your Redeemer, the Holy One of Israel:
I am Yahweh, your Holy One, the Creator of Israel,
Your King.[1]

Thus sings the "Great Unknown" (now called Isaiah II) from the very midst of the exiles whose reform so far has been purely passive; they have done less than the once despised middle-class left in Judæa. But Yahweh has raised up for them a Deliverer, whose praise the poet sings: [2]

I have roused up One from the north, (and he is come
From the rising of the sun) who calleth upon My Name.
Thus saith Yahweh, thy Redeemer, . . . of Cyrus;
He is My Shepherd and shall perform all My pleasure,
Even saying of Jerusalem: She shall be rebuilt;
And to the Temple, Thy foundation shall be laid.
. . . . . .
Thus saith Yahweh to *His Anointed,*
To Cyrus, whose right hand I have held:
For the sake of Jacob, My servant, and Israel, Mine elect,
I have called thee by thy name;
I have surnamed thee, though thou hast not known Me.
I am Yahweh, there is None Else;
Besides Me there is no God.
I have girded thee, though thou hast not known Me,
That they may know from the rising of the sun
And from the west,
That there is None besides Me.

But it is idle to give extracts from such a poet, whose subject is but one and the effect of his series of poems, when cleared from foreign matter, cumulative. A great and conservative critic has said of him: "Persuasion sits upon the lips of the Prophet who here speaks; the music of his eloquence, as it magnificently rolls along, thrills and captivates the soul of his hearer. The storms, the inundations, the sudden catastrophes which Isaiah I. loves to depict are scarcely to be found here; . . . This author's figures are drawn from the *animate world,* chiefly from the sphere of *human emotion.* The conspicuous characteristic of Isaiah I is grandeur; that of this Prophet is pathos. . . . In his theology he emphasizes the Infinitude of Yahweh; He is the Creator, the Sustainer of the Universe; the Life-Giver; the Author of History; the First and the Last; the Incomparable One." [3] Yet even this glorious poet, known to scholars as the Babylonian Isaiah, did not escape mishandling by his admiring editors; for, not only are intruded into chapters xl-lv two superb "Poems of the Servant" which might well for subject and style be mistaken for his, but occasional verses of far less worth, and dealing with problems that had not yet arisen.

[1] Is. xl, 1, 2; 9b, d, 28; xliii, 14a, 15.
[2] *Id.* xli, 25; xliv, 28; xlv, 1a, 4-6.
[3] From Canon Driver's *Introduction to the Study of Old Testament Literature* (ch. iii, p. 241). In these attributes of Deity is indubitable proof of the influence of Persian Religion on the post-exilic religion of the Jews. They differ in the origin of evil; in the one suggested by a mighty Spirit, cœval with Ahura; in the other, man's own folly and lack of self-control. Both, however, were a matter of free choice.

The First Collection of Psalms, Judœa's Trials, and the Prophecies of Micah II and Joel

INTEREST NOW SHIFTS from Babylon to Jerusalem where, after much vexatious controversy with the Satrap of the provinces west of the Euphrates, the Second Temple—the "Temple of Zerubbabel"—had been completed. For its dedication had been made the First Collection of sacred songs both old and new, many of them doubtless those "Songs of Zion" which the captives had refused to sing in a strange land, and all of them ascribed by tradition, in spite of internal evidence to the contrary, to David the "Sweet Singer of Israel." In their first arrangement in the Canon this portion formed the First Book (Psalms iii-xli).

But conditions in Judæa (as the province was thenceforth called) were by no means ideal. The returned exiles were too conscious of their superior birth and breeding to fraternize with the sons of former tillers of the soil who formed the bulk of the citizens of Jerusalem. A regrettable caste-feeling was growing up. The homecomers had money to spare; the rest had only what they earned, out of which they had to pay heavy taxes. Also, any attempts to strengthen their city were jealously watched by their neighbors and, if possible, prevented. Nature herself seemed against them. A plague of locusts came upon the land, ". . . a *Nation* [1] strong and without number," sings the prophet Joel:

He hath laid my vine waste and blasted my fig-tree,
He hath made it clean bare and cast it away.
What the locust hath left, the canker-worm hath eaten.
What the canker-worm hath left, the caterpillar hath eaten.

Also, a long-continued drought had been followed by forest-fires,—

The field is wasted, the land mourneth;
The new wine is dried up, the oil languisheth;
The corn rotteth under the clods, the fruit-trees wither.
Meat-offering and drink-offering
Are cut off from the House of Yahweh.

How the beasts do groan! the flocks are desolate;
The cattle are perplexed for they have no pasture;
For the rivers of water are all dried up,
And fire hath devoured the pastures of the wilderness.[2]

In consequence, only the rich were living in comfort; the poor, after mortgaging all their small possessions, were compelled by sheer hunger to sell their children for slaves, or marry them to prosperous aliens. In this they only followed the example of the government, which was seeking to strengthen itself against continuous aggressions from the south by intermarriage with leading families of the mixed races of the north. The poet Micah II had already given a more gruesome picture of the greed, fraud and hypocrisy that were rife in private as in public life, almost to despair of amendment. But, recalling their history with its astounding relapses, out of which a few at least had risen to ever higher ideals, these prophets, from the midst of this desolation and depravity, prophesied for their people no great material glory indeed, but peace for themselves and a mighty influence for good upon the world at large.

[1] This synonym for the hosts of locusts caused Joel's poem to be considered an allegory; on the contrary it pictures with remarkable detail, as if seen through a microscope, a disastrous reality.

[2] Joel, ch. i, 6a, b; 4b, c; 10a, c; 12a, 17a, 12b; 9a, 18, 20.

The remnant of Jacob shall be, in the midst of many peoples,
As the dew from Yahweh, as showers upon the grass
That are not looked for from man.

. . . . . .

The Nations shall come with fear unto Yahweh, our God.
Because He delighteth in mercy, He will have pity upon us.
And Thou wilt cast all their iniquities
Into the depths of the sea.[1]

And almost upon these words came a band of enthusiasts for the original plan and ideals of Moses, headed by EZRA THE SCRIBE.

The Formation and Proclamation of the First Canon of the Holy Scriptures

IT WAS NOW THE THIRD GENERATION since the exile had been annulled. In the Jewish communities in Babylonia schools abounded; for when the exiles realized that their deportation was final and their wisest course to make themselves of value to the state, they founded schools for their children taught by priests of Yahweh.[2] Some of the priests had already collected JE's version of J's history including E's stories of their national heroes, and the various codes of law[3] observed in the two kingdoms before their fall; but now they were disturbed in their studies by reports from Judæa that showed a relaxed morale and direct disobedience to the teaching of their Founder (as given by D), which betrayed a suicidal loss of faith in the power and promises of their God. The authority of Moses must again be brought to bear upon the situation as in the days of Josiah; else the very name of the Chosen People would be blotted out of history[4] and their *Mission* left unfulfilled. It would seem that this thought determined Ezra and his co-workers in their choice of everything pertaining to Moses, and of him alone, in the framing of the first Canon of Holy Scripture which they took with them to Judæa 458 B.C.).

EZRA'S FIRST ACT was to call a meeting of the men of Judah and Benjamin to determine which of them had broken the law against intermarriage with aliens. This he accomplished within two months, and with few exceptions obtained their solemn promise to put away their foreign wives and children. But whatever influence he had upon individuals, he could do nothing more without the action of the governing body and the priests who were deeply implicated. Here his diary ends. One can conceive the heart-breaking disappointment of the little band, and the trial of their faith. But after twelve years of waiting, there came to his aid the brilliant young plenipotentiary NEHEMIAH, and together they established Judæa as a religious community under the rule of a High Priest and a council of elders which should uphold the doctrines of One Supreme Ruler of the World, Personal Purity, and

[1] Micah, ch. v, 6; vii, 17b, 18c.

[2] That there were by this time many priests and other officers of the religion of Yahweh in Babylonia, now under Persian rule, is shown by the immediate response from another community to Ezra's request for more than had volunteered to join his expedition.

[3] Through the discovery of the "Code of Khammurabi" (c. 2250 B.C.) in 1901-2, scholars can now distinguish the "Law of Holiness" and the "Book of the Covenant," early laws of the Israelites, from the Babylonian Law, presumably current in Canaan before the time of Abraham.

[4] Herodotus, contemporary with Ezra, says nothing of Jews or Israelites, though they furnished a considerable contingent for Xerxes' forces. He gives correctly the boundaries of their province, the original home of their race in Arabia, and the origin of their rite of circumcision; but he calls them "Syrians of Palestine" (Gr. for *Philistine*). It is the irony of fate that their Holy Land should still bear the name of their most persistent enemies.

Obedience to the Law. Their New Covenant with its preamble (Neh. ix, 4-37) was signed by 23 priests, 16 Levites and 44 Chiefs of the People; the names of the signers were recorded and held in honor, as are those of the signers of our Declaration of Independence.

These events are vividly pictured in two first-hand documents, the "Memoirs" or diaries of Ezra and Nehemiah which were appended as a sequel to the "Books of Chronicles" (*A. V.*). These purported to be a history of the kings of Judah from David to the Exile, and continued to the Decree of Cyrus. But nothing could be more unhistorical; the work has been called a *Moralizing Romance.* The "Chronicler" idealizes both David and Solomon; neither of them ever sinned; Solomon's dream (1 Ki. iii, 5-15) that he was endowed with wisdom as well as riches is given as a fact; David planned (and Solomon carried through) the building of the Temple and *fixed for all time* the number, divisions and duties of its ministrants, exalting the dignity of the Levites (as sons of Aaron and Moses) and appointing for special service as singers "in the House of Yahweh" the sons of Asaph, of Jeduthun and of Heman (also descendants of Levi) (1 Chr. vi, 16-38; 2 Chr. v, 13; xx, 19-22). The lives of the later kings are so told as to furnish proof of the Chronicler's theory: that God rewards or punishes *immediately* the good or evil deeds of men. Thus he did away with the possibility of repentance and of the manifestation of the long-suffering of God.[1]

All this was so opposed to the teachings of Moses and the Prophets that the work was long excluded from the Canon; and when at last admitted, it was put with the "Writings," works that might be read on appropriate festivals, but not used in the ritual nor sanctioned for instruction. Yet, as we owe to the compiler JE the preservation of the narratives of E, so are we indebted to the Chronicler for the discovery of the Memoirs, which are of the utmost importance for the understanding of the later history of the Jews and their Church. Moreover from these Memoirs [2] (jotted down like the "Meditations" of Marcus Aurelius and Cæsar's "Commentaries" in the pauses of pressing business), we gain intimate knowledge of the personality of the two greatest men of their age,—of the unswerving faith of Ezra in the divine suggestion and support of his plan, and Nehemiah's admirable handling of both friends and foes in introducing Persian organization into Judæa. After the recall of the latter to Persia, he showed great sagacity in coming back to see how his system was working; and thereby he nipped in the bud some evils that would have ruined it. The High Priest learned that the "Eye of the King" [3] was ever upon him.

It is possible that this return was occasioned by the great arraignment of the priests by the last prophet in the Hebrew Canon, MALACHI (*My Messenger*), whose work has been assigned to the interval between Nehemiah's two administrations. It is questioned whether this name is not a pseudonym, and there is no answer; but there is no denying that the title is fitting.

[1] The inaccuracy of the Chronicler as to the succession of events is glaring in the Preface to "Ezra," the only part of his work admissible here. A close student says: "Neither of the two narratives of which Ezra v, 1-vi, 15 is made up presupposes a return of the exiles in the time of Cyrus, and both representations of the rebuilding of the Temple vary from that given by the redactor (Chronicler). According to the one, a beginning was made not in Cyrus' time but in that of Darius; according to the other, Cyrus was well disposed to the undertaking, and sent to Judæa not indeed Jewish exiles but an official of high rank to co-operate in the work with the Jews of Palestine,—a work which was carried on without interruption till Darius' time; neither account has a single word about returning exiles."

[2] The "Memoirs" were counted as one book called Ezra-Nehemiah; they probably owed their immediate acceptance to their account of the forming of the General Assembly.

[3] The title of the Supreme Council in the Persian government. In the Theocracy, Yahweh was the only King, and His the All-seeing Eye.

The Seventy-two Years of Peace

For the next seventy-two years, the Asiatic provinces of Persia were at rest. From time to time they furnished contingents for her wars with the Greeks, but nothing interfered with their prosperity, their customs or their religion. On the other hand, Ezra had put the Torah into the hands of the people. The "Wise Men" who had pinned their faith through all the vicissitudes of the past on "Proverbs," which furnished *wise saws and modern instances* for man's material welfare and incidentally paid a decent respect to religious observances, now could study for themselves the Law and the Prophets which were daily securing their hold on the hearts of the people. Imagination awoke in the masses released from oppression, and literature flourished. Songs were made for the yearly festivals, and psalms for the Pilgrims coming up to the Temple. Tales were devised of men barely named as noteworthy in their histories, but they live in these pages. Pretty scenes were framed for wedding feasts, and the bridegroom wore a crown and was called Solomon. Guilds of poets discussed the mysteries of life and death, of guilt and punishment; and every abstract subject they pondered clothed itself with imagery. Of all this wealth, the priests of the Great Assembly preserved specimens when by any pretext they could associate them with doctrine or with the prophets before the exile. They are few indeed, but their perfection vouches for many more of their kind.

One work, however, is unique,—the "Book of Job"; a poem of epic majesty, of sustained sublimity, of universal appeal, which possibly arose from a discussion of Habakkuk's question: "Why do the righteous suffer?" It was an age of discussion like the sixteenth and seventeenth centuries A.D. in Europe, and for the same reason. Conditions for the state had been settled on battle-fields, and new ones had been offered that the general public might attain a higher morale and deeper religion,—

> Not clinging to some ancient saw,
> Nor mastered by some modern term;
> Not swift nor slow to change, but firm;
> And in its season bring the law
> That from Discussion's lip may fall
> With Life that, working strongly, binds;

and Discussion of the main tenet of the Pre-exilic Religion of Israel,—the Justice of Yahweh,—is the only action in this Psychologic Epic.

Critics are now mainly agreed that it originated in a Poet-Guild of the period. (That such associations of like-minded artists were common even before the Monarchy is seen in the frequent mention of "Schools of the Prophets" and guilds of "Singers"; Elisha's pleasant intercourse with his disciples resembles that of Socrates.[1]) On this hypothesis it is possible to picture the birth, growth and adaptation to the demands of orthodoxy of a highly unorthodox original.[2] Like the Copernican Theory, it satisfies many diverse points in the problem it presents to the student. An attempt to apply it may suggest a better.

[1] See Vol. I, pp. 238-42; more especially, p. 240, par. 2-3, and p. 242, par. 2.

[2] A fine analysis and estimate of "Job" is given in *Encyc. Brit.*, 11th ed., written in the nineteenth century. The latest critical study and translation of an emended text is that of the late Dr. Morris Jastrow, Jr., who was pre-eminently qualified for the task. (Lippincott Co., 1921.)

The Genesis of the Book of Job

(*Scene, the Study of a Doctor of the Law in Jerusalem*)

[*A group of ardent young men are passing out into the night, still hotly debating a question that had come up,—the astounding prosperity of a notorious evil-doer in the city; when and what would be his punishment? and how could a just God tolerate him and his arrogant family? The white-haired host closes the door and turns back to the two who always remain for a few words, which sometimes run into the small hours. As he passes to his chair, he lays his hand on the shoulder of a stalwart man who sits gazing into the fire as if in a dream, and says:*

THE RABBI. What did you think of their arguments, David? You have not uttered a word this evening.

DAVID. They were strong. I heard every word, dear Master; and I was thinking what a noble poem might be made of them.

RABBI. A-a-ah? Why not try it? You might succeed. How would you treat it?

DAVID. In dialogue. I got so far. I would put the man in the dock, and hear what he could say for himself. But I am no advocate of Satan's to make the worse appear the better reason. How would you open it, Master?

RABBI. Nay, I leave it to you. I would not fetter your genius in any way. You must be your own inspiration and censor. You have not now to win your spurs.

DAVID. But I get nowhere while I ponder. I cannot think of a proper setting.

A SHRILL VOICE FROM A DARK CORNER. You begin at the wrong end, Dave. The old Edomite legend did better, and so did Habakkuk. Bring a righteous man to the fore, and let wicked ones go for him. All those fellows talked as if they were righteous beyond words, and no one could touch them. I'm sure many of them have sinned; I know I have. Set the righteous man on them, and see what he would say for himself,—and them!

DAVID. What Edomite legend, Ben? You are right as to Habakkuk; but he gives me no setting.

BENJAMIN (*coming forward*). Well, the legend gives you setting, and a righteous man baited by his friends who have come to comfort him in some awful misfortunes. They would not hear of his innocence, were sure he must have sinned.

DAVID. Oh! the story of Job! I have not thought of it for years. What a fellow you are, Ben, for grubbing up old tales! But I want a finer setting; something with some snap to it, not mere narrative.

BENJAMIN. All right, Dave. Leave the setting to me. Plunge right in with your dialogue. Remember, Job had three friends. That will give you scope for character, which you love. And I am dying to deal with Ahriman, the lying god, the father of all evil. I see him now before me.

DAVID. Then it's time you went home. Come, I'll see you safe from his lures. Good-night, Master. I shall make the effort you suggest. It is already seething within me.

[*A little twisted figure with a fine head and gleaming eyes joins him, and both stand reverently to receive the Rabbi's blessing. They had been his favorite pupils, the one with a soaring genius akin to his own; the other, deformed from babyhood, but gifted with a delicate humor that played like lambent lightning over every subject that he handled, and threw an almost impenetrable veil over his personal sufferings. He and the athlete were strong friends, and often worked together. When they next appeared at a meeting of the guild, they brought with them the superb Prologue in the Court of a Persian heaven, and the first and second colloquies*

as we now have them. But what pictures they presented,—first, of an awful God who could allow a faithful son to be so tortured; and secondly, of a strong-natured, high-spirited real man (not a man of putty as in the folk-tale) who defended his integrity against all possible insinuations and charges, and who dared to accuse his God of injustice if this were indeed his work. The reading must have roused wild enthusiasm in the young skeptics whose arguments had inspired the poem, so infinitely better were their ideas expressed, and with such powerful outpouring of human emotion and such magnificent illustration as none of them could ever hope to equal. The characters of the three "Friends" were also excellently sustained, especially those of Eliphaz and Zophar; but that of Job was unparalleled. On the other hand, two other surges of feeling in the audience appear in the result: one, either induced by jealousy or possibly by honest emulation, inspired the third colloquy, added to the book somewhat later, which, while adopting the style of the earlier cycles, fails to carry out the characters as they there appear, notably that of Eliphaz and of Job himself; the other, needless to say, that of the Rabbi, the learned Doctor of the Law, the widely traveled man and close observer, who listened with profound pity to the strong support his sometime pupil was lending to the opponents of his creed. But perchance "David" intended to provoke an answer, since he had evidently framed a controversy; and the Rabbi could not let the occasion pass without giving it. After a few strong comments on the effect the glorious poem had produced, he stated his opposition to the trend of its argument, and sketched the basis of the answer it undoubtedly challenged, and which he would undertake to give. He would appeal from man's emotions to his reason and leave them to draw their own conclusions from the facts he would portray. Like the ancient prophets, he would dare to call his voice the voice of God, for he should be simply the interpreter to them of God's language to men in His Book of Nature, spread wide for any one to read.]

IN SOME SUCH WAY must have arisen the "Speeches of Yahweh," the Nature-poems that depict the inscrutable power of God, "boundless but self-limited by His wisdom," [1] to which men of right reason must humbly bow, as did Job:

I know that Thou canst do everything,
And nothing is too difficult for Thee.

. . . . .

I had heard of Thee by the hearing of the ear,
But now mine eye seeth Thee.
Wherefore I recall my words and repent
In dust and ashes.[2]

The book must have had great vogue, for the daring of Job's challenge of the Almighty roused the Elders of the Assembly to action. Here was blasphemy, yet the book could neither be suppressed nor ignored! But it was manuscript. Scribes were always making blunders, and corrections must be expected. The Assembly set its literary artisans to work. The splendor of the first two colloquies forbade much meddling, and in them were changed only a few pronouns or a single line or strophe which, however, entirely overturned the original meaning; [3] but the weakness of the third lent itself to more drastic treatment.

[1] As Emerson said.
[2] In the final form of the book, the two poetical epilogues were put together.
[3] For example, the change of Zophar's rebuke to Job (ch. xi, 4): "Thou art pure in thine eyes," to Job's assertion: "I am pure in His eyes"; which implies that God will justify his words.

And soon after came to their aid a new poem supplementing the arguments of the friends of Job, though only by repetition, but so dogmatically emphasized that the Assembly allowed the work, thus reinforced, to be circulated as a "Bulwark of Orthodoxy." It also served them otherwise; for Zophar's third speech being thus rendered superfluous, it could be inserted *in sections* in the speeches of Bildad and of Job himself, to strengthen the charges of the one, and to show the dawning of right reason (as they thought) in the other.

Most of the critics of "Job" have dealt with the new speaker not as the creation of an artist, but as a real person. One says: he "falls into the worst errors of juvenility," but excuses him because "they are the very errors of the narrow orthodox school *to which he belonged.*" Another notes his "marvelous naïveté" in exposing his astounding egotism and pride in his own perspicacity and wisdom. They discuss his name and genealogy, yet fail to see in that name, Elihu,—*God is he*—the clue to the purpose of his sponsor; and so they lose the flavor of a most delectable caricature (especially of Zophar), which is not without a mischievous fling at the Colloquist's impressive ardor. Influence of the Persian religion is also seen in the references to messengers between God and man. Taking these points into consideration, it seems probable that the author of the speeches of Elihu was no other than the author of the Prose Prologue with its delightful humor. Needless to say that these poets wrote, not to support any dogma, but for Art's sake; that is, to tell the Truth as they saw it.

THE IDEAL CONDITIONS created by Nehemiah were rudely destroyed by the half-demented Artaxerxes III, called The Great because he won back the revolted provinces of the Empire of Darius I, but by such savagery that they hailed Alexander of Macedon when he arrived (336-324 B.C.). Whether the stories of Artaxerxes' persecution of the Jews and the desecration and burning of the Temple are true or not, they were reduced by his treatment of their neighbors to abject terror, which is reflected in the first collection of poems of the Last Age of their literature. But after Alexander's kindly, even respectful greetings,[1] they took heart again, as the poems also show.

Alexander of Macedon, pupil of Aristotle, had intended to introduce into all his dominions the Art, Philosophy and general culture of Greece. The Seleucids, his successors in Asia, followed out his plan by bringing over from Macedon colonies which effectually Hellenized all their possessions west of the Euphrates with the exception of Judæa, which clung for more than a hundred years to its language and its Theocracy, with its visible representative or vice-gerent, the High Priest. But when in 174 B.C. Antiochus IV came to the throne, he was determined that his whole vast empire should be in everything subservient to his will and of one accord. He brought an army against the unsuspecting Jews, reduced them as he thought to submission, and plundered the Temple. But when he set a Greek god upon the altar and compelled the citizens to worship it on pain of death, he roused a revolt that ended, after a struggle of over twenty years, in the recovery for Judæa of freedom from all alien rule. This was the famous REVOLT OF THE MACCABEES, the detailed account of which, evidently written by a contemporary and possible participator in the struggle, adds the last chapter (in simplicity of style and language and in forcible description not unworthy

[1] Josephus gives an account of Alexander's entrance into Jerusalem, his deference to the great company of priests that met him headed by the High Priest, and his gracious assent to all their requests. Arrian is said to have given a similar account or one even more favorable to Judæa.

of the others) to the long story of the preservation of Israel's religion through the heroic devotion, in each crisis of its history, of a faithful few.

Knowing from this "First Book of the Maccabees"[1] the details of the beginning and prosecution of this revolt, one sees the source of the inspiration of the most popular book of the Old Testament,—the Book of Daniel. Analysis of it is unnecessary; every one has read it. But every one does not know that its prophecies were to the soldiers who were laying down their lives for the cause as the promises of Paradise to those who died in spreading Mohammedanism, or as the news of the arrival of our forces at the front were to our allies in the World War. For the book was written for them when the revolt began and the fighters were few, or a little later when they had begun to despair, like Washington's forces at Valley Forge.

And this product of a fruitful genius is worthy of great regard; for in it are given for the first time distinctly, intelligibly and impressively the doctrines of a Messiah, of the Resurrection, and of the final distribution of Justice to all mankind at the Great Assize. No matter that it is put in the form of a prophecy from the reign of a Chaldæan, hundreds of years before; the picture is too vivid to be forgotten and impresses the youngest child.

The Book is the central literary feature of the last age. The "Prophecies of Zedekiah II" was its forerunner; the "New Song" celebrated its conclusion; and the whole Third Collection of Psalms was made for the re-dedication of the Temple, when Simon, the last Maccabee, was anointed High Priest of Yahweh, the First Priest-King of Enfranchised Judæa (143 B.C.).

[1] The "Second Book of the Maccabees" is an untrustworthy variant of the "First," written in Greek and after the successful close of the movement.

CONTENTS

PAGE

INTRODUCTION vii

The purpose of Nebuchadrezzar. Nature of the First Exile. Boyhood and training of Ezekiel. Jeremiah's Mission (B.C. 621-608); his return to Jerusalem; is persecuted by the Court. Ezekiel's life in Babylonia; his visions; his prophecies after the Second Exile. The changed attitude of the exiles. The conquests of Cyrus, k. of Persia. Action of Haggai and Zechariah I concerning the Temple.

Entrance of the Aryans into history; their early migrations. The religion of Persia; its Founder; its influence. Israel under Persian rule. Occasion of Obadiah's poem. The Babylonian Isaiah (Isa. II). Completion of the Second Temple. The First Collection of Psalms. Unsatisfactory conditions in Judæa. Optimism of Micah II and Joel. Ezra the Scribe brings to Jerusalem the First Canon of the Law (the *Pentateuch*). Nehemiah organizes the government of Judæa. He and Ezra establish the Theocracy. Literature of the Period of Peace. The Book of the last Prophet, Malachi. The Book of Job.

Persecutions of the Jews by Artaxerxes III. Conquests of Alexander of Macedon. The rule of the Greeks. Tyranny of Antiochus IV. The Maccabæan Rebellion. Restoration of Jewish independence under Simon, the last Maccabee, crowned as both High Priest and King. The Third Collection of Psalms. Other Literature of the Last Age.

THE LITERATURE OF THE GOLDEN AGE

THIRD PERIOD

	DATE B.C.	PAGE
THE BOOK OF EZEKIEL, THE PROPHET OF THE EXILES	592-570	3
POEMS ON THE DOWNFALL OF ALL THE FOES OF ISRAEL	c. 559-535	64
THE VISION OF OBADIAH	c. 550	74
THE POEMS OF ISAIAH II	c. 536	76
THE POEMS OF MICAH II	c. 530	87
THE BOOK OF HAGGAI	522	90
THE BOOK OF ZECHARIAH I	522	92
THE FIRST COLLECTION OF PSALMS	516	99

	DATE B.C.	PAGE
THE POEMS OF ISAIAH III	c. 530	126
THE PROPHECY OF JOEL	c. 520	131
MISCELLANEOUS POEMS OF THE EARLY PERSIAN PERIOD	c. 520	136
THE SECOND COLLECTION OF PSALMS	c. 445	142
THE THIRD COLLECTION OF PROVERBS	c. 444	177
THE BOOK OF MALACHI	432	189

THE FRAMING AND COMPLETION OF THE FIRST CANON OF HOLY SCRIPTURE

THE GREAT ODE ON THE CREATION	c. 445	195
P'S ADDITIONS TO JE'S VERSION OF GENESIS	c. 520-458	198
P'S VERSION OF THE EXODUS	c. 520-458	211
THE BLESSING OF MOSES	c. (?) 750	248
THE SONG OF MOSES	(?)	250
TRADITIONS OF THE LAST DAYS OF MOSES		254

LITERATURE OF THE SEVENTY-TWO YEARS OF PEACE (431–359)

THE POEMS OF ISAIAH IV	c. 432-430	261
SONGS OF THE SERVANT, III and IV	c. 420	266
CONTRIBUTIONS OF D_2 TO BOOKS OF THE SECOND CANON		269
I. To the Book of Joshua		269
II. To the Book of Judges		275
III. To 2 Samuel: David's Prayer When Denied the Privilege of Building the Temple of Yahweh		279
IV. To 1 Kings: Additions to Solomon's Prayer at the Dedication of the Temple		280
THE ORIGINAL BOOK OF JOB	c. 400	283
Elihu's Speeches and Other Additions	c. 395	309
THE STORY OF RUTH		318
THE ALLEGORY OF JONAH		322
THE STORY OF ESTHER		325
THE SONG OF SONGS		334
THE MEMOIRS OF EZRA AND NEHEMIAH	c. 440-430	343
Preface by "The Chronicler"	300(?)	
LATE INDEPENDENT POEMS FOUND IN PRE-EXILIC BOOKS		363

THE LAST AGE OF CLASSIC HEBREW LITERATURE

	DATE B.C.	PAGE
POEMS ON JUDÆA'S RAPID CHANGES OF FORTUNE	359–330	379
THE WORDS OF KOHELETH (Gr. ECCLESIASTES)	c. 322	387
THE SEVENTH BOOKLET OF THE BOOK OF JEREMIAH	c. 312	395
THE PROPHECIES OF ZECHARIAH II	c. 200	409
A BOOKLET OF LAMENTATIONS	490–250	416
THE BOOK OF DANIEL	165–161	425
THE THIRD COLLECTION OF PSALMS	142	444
THE FIRST BOOK OF THE MACCABEES	c. 136	489
PROPHECIES OF THE MESSIAH	c. 125	526

APPENDIX E. CONTRIBUTIONS TO THE HISTORICAL BOOKS OF THE SECOND CANON BY PRIESTLY WRITERS (P) . 535

APPENDIX F. RECENT ANALYSES AND CRITICISMS OF THE POST-EXILIC WORKS 554

MAP

FACING PAGE

THE PERSIAN EMPIRE UNDER DARIUS I 552

THE
GOLDEN AGE OF HEBREW LITERATURE

THIRD PERIOD

From the Exile to the Founding of the Theocracy and the Last of the Great Prophets

---

THE BOOK OF THE PROPHET EZEKIEL

POEMS ON THE DOWNFALL OF ALL ISRAEL'S FOES

THE VISION OF OBADIAH

THE POEMS OF ISAIAH II

THE POEMS OF MICAH II

THE BOOK OF HAGGAI

THE BOOK OF ZECHARIAH I

THE FIRST COLLECTION OF PSALMS

THE POEMS OF ISAIAH III

THE PROPHECY OF JOEL

MISCELLANEOUS POEMS OF THE EARLY PERSIAN PERIOD

THE SECOND COLLECTION OF PSALMS

THE THIRD COLLECTION OF PROVERBS

THE BOOK OF MALACHI

THE BOOK OF THE PROPHET EZEKIEL

(THE PROPHET OF THE EXILES)

DIVISION I

EARLY WRITINGS BEFORE THE FALL OF JERUSALEM

(Ch. i-xxiv)

A. The First Vision of Ezekiel, His Call to the Prophetic Office

(Ch. i, 1—iii, 15)

Now it came to pass in the thirtieth year,[1] in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens opened and I saw visions of God. And I looked and behold, a stormy wind came out of the north, a great cloud and a fire flashing forth so that a brightness was round about it, and in the midst thereof as the color of electron;[2] and out of the midst thereof came the likeness of four living creatures.

Now this was their appearance. They had the likeness of a man; and every one had four faces, and every one had four wings; their legs were straight and the soles of their feet were like the sole of a calf's foot; and they sparkled like burning brass. And they had the hands of a man under their wings, and each of the four had his faces and his wings, and their wings were joined one to another. They turned not as they went; every one went straight forward. As for the appearance of their faces, they had the face of a man and on the right side the face of a lion; and each had the face of an ox and, on the left side, the face of an eagle; thus were their faces. And their wings were stretched upward; two wings of each one joined one creature to another, and two covered their bodies. And each went straight forward; whither the spirit was to go, he went; they turned not as they went. As for the splendor of the living creatures, their appearance was like burning coals of fire and like torches; it flashed up and down among the living creatures and the fire was bright; and out of the fire went forth lightning. And the living creatures went and returned like a flash of lightning.

Now as I beheld, lo, upon the ground, beside each of the living creatures of the four faces, was a wheel. The appearance of the wheels was like the sparkling of chrysoberyl; and the four were of one model; and their appearance and their action were as of a wheel within a wheel. In their fourfold form they went forth, they turned not aside as they went. And their rims were high and full of eyes round about. And when the living creatures went, the wheels belonging to them went

[1] There are no means of determining the epoch from which Ezekiel dates; but it is assumed from some slight indications that he was thirty years old at the time of his first vision.

[2] Electron was an ancient alloy of gold and silver, often used in Egypt on the pyramidion of an obelisk. The name has been taken over in *electricity*, but it is not to be mistaken for *electrum* or amber.

hard by; and when the living creatures were lifted up above the ground, the wheels were lifted up. Whithersoever the spirit was to go, they went; for the spirit of the living creatures was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, these were lifted up beside them, for the spirit of the living creatures was in the wheels.

Over the heads of the living creatures was the likeness of a firmament like the fearful ice, stretched forth over their heads above; and under the firmament their wings were stretched out conformably the one to the other; each one had two that covered his body on this side and two which covered it on that side. And I heard the sound of their wings like the sound of many waters, like the sound of El Shaddai (*the Almighty*) as they went, a sound of tumult like the noise of an army; when they stood, they folded their wings. And there was a voice above the firmament that was over their heads.

Above the firmament was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the form of a man above and upon it. And I saw something like electron, like the appearance of fire, enclosing it round about from the likeness of his loins and upward; and downward I saw as it were fire, and there was brightness round about him. As the appearance of the bow in the cloud in a day of rain, so was the brightness round about. It was the appearance of the likeness of the glory of Yahweh. And when I saw it, I fell upon my face, and I heard the voice of one speaking.

And He said unto me: Son of man, stand upon thy feet, and I will speak with thee. And spirit entered into me when He spake unto me and set me upon my feet; and I heard Him that spake unto me. And He said unto me:

Son of man, I send thee to the Children of Israel, to a rebellious nation that hath rebelled against Me. They and their fathers have transgressed against Me, even unto this very day; and the children are brazen-faced and stiff-necked; I do send thee unto them, and thou shalt say unto them: Thus saith the Lord Yahweh. And they, whether they will hear, or whether they will refuse to hear—for they are a rebellious house—yet shall know that there hath been a prophet among them.

And thou, Son of man, be not afraid of them, neither be afraid of their words, though defiers and despisers be with thee and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, for they are a rebellious house. And thou shalt speak My words unto them, whether they will hear or whether they will not hear or whether they will turn away; for they are most rebellious.

And then, Son of man, hear what I say unto thee; be not thou rebellious like that rebellious house; open thy mouth, and eat that which I give thee. And when I looked, behold, a hand was put forth unto me; and lo, therein was a roll of a book; and He spread it before me, and it was written upon within and without; and there was written therein lamentations and moaning and woe. And He said unto me: Son of man, eat what thou findest; eat this roll, and go, speak unto the House of Israel. So I opened my mouth, and He caused me to eat that roll. And He said unto me: Son of man, eat and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

And He said unto me: Son of man, go, get thee to the House of Israel and speak unto them with My words. For thou art not sent to a people of unintelligible speech and of a slow tongue, but to the House of Israel. Not to many peoples of an unintelligible speech and of a slow

tongue, whose words thou canst not understand—lo, if I sent thee to them, they would hearken unto thee. But the House of Israel will not consent to hearken unto thee, for they consent not to hearken unto Me; for all the House of Israel are of a hard forehead and strong-willed. Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads. As adamant harder than flint have I made thy forehead. Fear thou not, neither be dismayed at their looks, though they be a rebellious house. And He said unto me: Son of man, all the words that I shall speak unto thee, receive into thine heart and hear with thine ears, and go, get thee to them of the captivity, unto the children of My people, and speak unto them and tell them: Thus saith the Lord Yahweh,—whether they will hear or whether they refuse.

Then the Spirit lifted me up and I heard behind me the sound as of a great rushing, saying: Blessed be the glory of Yahweh from His place! Also the sound of the wings of the living creatures that touched one another, and the sound of the wheels over against them, and the noise of a mighty rushing. So the spirit lifted me up and bare me away, and I went in bitterness, in the heat of my spirit, for the hand of Yahweh upon me was strong. Then I came to those of the captivity at Tel Abib who dwelt by the river Chebar, and I sat among them overwhelmed seven days.

B. Ezekiel's Second Vision, He Is Commanded to Refrain from Public Prophecy, but Is Inspired to Make Two Symbols of the Ruin of His People

(Ch. iii, 16—vi, 7,10, 9, 11-14)

Now at the end of seven days the word of Yahweh came unto me, saying: Son of man, I have made thee a watchman unto the House of Israel; if thou hear a word from My mouth, then give them warning from Me. When I shall say unto the wicked: Thou shalt surely die,—and thou give them no warning nor speak to warn the wicked of his evil that he may save his life, the wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked and he turn not from his wickedness nor from his evil way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness and commit iniquity and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sins and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand. Nevertheless, if thou warn the righteous man that the righteous sin not, and he doth not sin, he shall surely live because he took warning; and thou hast delivered thy soul.

Now the hand of Yahweh was there upon me, and He said unto me: Arise, go forth into the plain and I will talk there with thee. Then I arose and went forth into the plain, and behold! the glory of Yahweh stood there as the glory which I saw by the river Chebar; and I fell upon my face. Then the spirit entered me and set me on my feet. And He spake with me, and said unto me: Go, shut thyself within thy house; for, O thou Son of man, I will lay upon thee bands and bind thee with them, and thou shalt not go out among them. And I will cause thy tongue to cleave to the roof of thy mouth so that thou shalt not admonish them, for they are a rebellious house. But when I shall

speak unto thee and shall open thy mouth, then thou shalt say unto them: This saith the Lord Yahweh; he that heareth, let him hear; and he that refuseth to hear, let him refuse, for it is a rebellious house.

But thou, Son of man, take a tile and lay it before thee and trace thereon a city, even Jerusalem, and lay siege against it and build forts against it and cast up a mound against it; set camps also against it and battering-rams round about. Take also an iron griddle and set it for a wall between thee and the city and set thy face toward it and it shall be besieged; thou shalt lay siege against it. This shall be a sign to the House of Israel.

Moreover, lie thou upon thy left side, and lay the iniquity of the House of Israel upon it; according to the number of the days that thou shalt lie upon it shalt thou bear their iniquity. For I have appointed the years of their iniquity to be unto thee a number of days, even one hundred and ninety days; so shalt thou bear the iniquity of the House of Israel. And again, when thou shalt have accomplished these, thou shalt lie upon thy right side and shalt bear the iniquity of the House of Judah; forty days, each day for a year have I appointed it unto thee. And thou shalt set thy face toward the siege of Jerusalem with thine arm uncovered, and thou shalt prophesy against it. And behold, I lay bands upon thee; thou shalt not turn thee from one side to another till thou hast accomplished the days of thy siege. Take thou also unto thee wheat and barley and beans and lentils and millet and spelt, and put them into one vessel and make thee bread thereof; according unto the number of the days that thou shalt lie upon thy side—even one hundred and ninety days—shalt thou eat thereof. And thy food which thou shalt eat shall be by weight, twenty shekels a day; thou shalt eat it as barley-cakes, and thou shalt bake it in their sight with dung that cometh out of man. From time to time thou shalt eat it. Also thou shalt drink water by measure, the sixth part of a hin; from time to time shalt thou drink. And Yahweh said: Thus shall the Children of Israel eat their bread unclean among the nations whither I shall drive them.

Then said I: Ah, my Lord Yahweh![1] behold, *my* soul hath not been polluted; for from my youth up until now have I not eaten of that which dieth of itself or is torn of beasts, neither hath abhorred flesh come into my mouth. Then He said unto me: See, I give thee cow's dung for man's dung, and thou shalt prepare thy bread thereon. And He said unto me: Son of man, Behold, I am breaking the staff of bread in Jerusalem; they shall eat bread by weight and in fear, and shall drink water by measure and in stupefaction; for bread and water shall fail and men shall glare at each other and shall pine away in their sin.

Take thou also, Son of man, a sharp sword; make it sharper than a barber's razor, and pass it upon thy head and upon thy beard; then take balances to weigh and divide the hair. A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part and shall smite it round about the city with the sword, and a third part shalt thou scatter to the wind. Thou shalt also take a few by number and bind them in thy garments; and of them again shalt thou take and cast into the midst of the fire and burn them. And thou shalt say unto all the House of Israel:

[1] The title here translated "My Lord Yahweh" is in Hebrew *Adonai Yahweh*, and is so used by Ezekiel 143 times. By other writers, *Adonai* is used for men as a sign of high respect, like the English "my lord." The Masoretes pointed the *Tetragrammeton* (YHWH) with vowels of *Adonai*, thus creating the late title of Yahweh translated in the English Bible as JEHOVAH.

Thus saith the Lord Yahweh: This is Jerusalem!
In the midst of the nations have I set her;
Countries are all about her.
But against Mine ordinances she hath rebelled
More wickedly than the nations,
And more against My statutes than the countries all about her;
For they rejected Mine ordinances and walked not in My statutes.

Therefore thus saith the Lord Yahweh:
Because ye have outdone the nations round about you
In that ye have not walked in My statutes
Nor kept Mine ordinances,
But have done according to the ordinances
Of the nations all about you,
Behold I also am against thee; I will execute judgments
In the midst of thee, in the sight of the nations.

Verily, I will do in thee what I have never done,
(Whose like I will not do again) for all thine abominations.
In thee fathers shall eat their sons and sons their fathers,
And I will execute judgment upon thee,
And I will scatter the whole remnant of thee to all the winds.

Wherefore, as I live, saith the Lord Yahweh:
Because thou hast defiled My Holy Place with loathsome things,
With all thine abominations,
Verily I will cut thee down. Mine eyes shall not spare,
Also I will have no pity;
With the pestilence shall a third part die,
And with famine shall they be consumed;
A third shall fall by the sword round about thee,
And a third part will I scatter to all the winds,
And the sword shall pursue them.

Thus shall Mine anger spend itself.
I will sate my fury upon them and I shall be eased.
They shall know that I, Yahweh, have spoken in just wrath
When I have spent my fury upon them.
I will make thee a desolation, an object of scorn
Among the nations round about thee
In the sight of all who pass by.

Also it shall be a reproach, a warning and a horror
To the nations round about thee
When I shall execute judgments upon thee in ire and rage
And in uttermost fury.
I, Yahweh, have spoken it.

When I shall send upon you the evil arrows of famine
Which shall be your destruction,
I will increase the famine and break your staff of bread.
I will send evil beasts which shall make thee childless,
And pestilence and blood shall pass through thee,
And I will bring the sword upon thee.
I, Yahweh, have spoken it.

The word of Yahweh came again unto me, saying: Son of man, set thy face toward the mountains of Israel and prophesy against them and say:

Ye mountains of Israel, hear the voice
of the Lord Yahweh!
Thus saith the Lord Yahweh of the mountains and the hills,
Of the ravines and of the valleys:
Lo, I am bringing a sword upon you, and will destroy
Your high places;
Your altars shall be desolate, your sun-pillars shattered;
Your slain will I cast down before your idols,
Yea, the carcasses of the Children of Israel
Will I lay before your idols,
And I will scatter your bones round about your altars.

In all your land your cities shall be laid waste,
And the high places shall be desolate,
That your altars may be ruined, their places desolate,
That your idols may be broken and cease to be,
Your sun-pillars be hewn down, all your works blotted out;
And the slain shall fall in the midst of you; ye shall know [1]
That I am Yahweh.
Not without purpose have I said
That I would do this evil unto them.

When there shall be among the nations, scattered through all lands
Some that have escaped the sword,
They of the straying hearts, who have departed from Me
And gone astray after idols;
There shall they loathe themselves for all the abominations
And all the evils which they have committed.

Thus saith the Lord Yahweh:
Smite thy hands together, and stamp with thy feet, and say:
Alas, for all the evil abominations of the House of Israel,
Which shall fall by the sword, by famine and by the plague!
He that is far off shall die by the plague
He that is near shall fall by the sword,
And he that remaineth and is besieged
Shall die by famine; thus will I spend My wrath upon them.

Then shall ye know that I am Yahweh
When their slain men shall lie among their idols
Round about their altars.
In all the tops of the mountains, upon every high hill;
Under every leafy tree, under every thick terebinth,
Places where they did offer sweet savor to all their idols,
I will stretch out My hand upon them
And make their land a ruin throughout their habitations,
More waste than the wilderness of Diblah;
And they shall know that I am Yahweh.

C. In a Third Vision Ezekiel Is Shown the Continued Evil-Doings in Jerusalem. A Few Remain Faithful, But Yahweh Will Depart from Zion

(Ch. viii, i - xi, 25)

In the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah sat before me, the hand of the Lord Yahweh fell there upon me. Then I beheld and lo! the

[1] Verse 10 of ch. vi is here restored to its place before verses 8-14, which have also been retranslated to bring out the meaning more fully. Also, ch. vii would here be out of place; it follows properly ch. xvi and will there be found.

likeness of a man, from its loins downward like fire, and upward from its loins like the shining of electron. And it put forth the likeness of a hand and grasped me by a lock of my head; and a spirit lifted me up between the earth and the heaven and brought me in the visions of God to Jerusalem, to the door of the gate of the inner court that looketh toward the north, where was the seat of the image of Jealousy, which provoketh to jealousy. And behold, the glory of the God of Israel was there, like the vision that I saw in the plain. Then said He unto me: Son of man, lift up thine eyes toward the north; and I lifted up mine eyes toward the north; and behold, to the north of the gate of the altar was this image of Jealousy in the entrance.

Then He said unto me: Son of man, seest thou what they are doing? even the great abominations that the House of Israel doth commit here, that force Me to go far away from My sanctuary? But thou shalt see yet greater abominations. And He brought me to the door of the court; and behold, a hole in the wall. Then said He unto me: Son of man, dig now in the wall; and when I had digged into the wall, behold, a door. And he said unto me: Go in, and see the wicked abominations that they do here. So I went in and saw. And behold, every detestable form of creeping thing, and beasts and all the idols of the House of Israel portrayed upon the wall round about. And seventy men of the elders of the House of Israel stood before them, and in their midst Jaazaniah the son of Shaphan, every man with a censer in his hand; and a thick cloud of incense went up. Then said He unto me: Son of man, seest thou what the elders of the House of Israel are doing in secret, each in his chamber? for they say: Yahweh seeth us not; Yahweh hath forsaken the earth. And He said: Turn thee yet again, and thou shalt see greater abominations that they do. Then He brought me to the entrance of the gate of the Temple toward the north; and behold, there sat women weeping for Tammuz. Then said He: Hast thou seen, O Son of man? Turn thee yet again and thou shalt see greater abominations than these. And He brought me into the inner court of the Temple; and behold, at the door of the Temple of Yahweh, five and twenty men with their backs to the sanctuary of Yahweh and their faces to the east; and they worshiped the sun toward the east. Then He said unto me:

Seest thou, Son of man? Is it a light thing
For the House of Judah
To practise the abominations which they commit here,
But they must fill the land with violence, and turn again
To provoke Me to anger?
And now they are sending a stench to My nostrils.
Therefore will I also act in wrath;
I will show no compassion, neither will I have pity.
And though they cry in my ears with a loud voice,
Yet will I not hear them.

Then He cried in mine ears with a loud voice, saying:
Draw near, ye who have charge over the city!
Each with the weapon of destruction in his hand.

Then six men came from the watch of the upper gate which lieth toward the north, each one with his weapon of destruction in his hand, and one man in the midst of them clothed in white linen with a writer's ink-horn at his side. And they went in and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub whereupon He was to the threshold of the house; and he called to the

man clothed in linen, who had the writer's ink-horn at his side. And Yahweh said unto him:

> Go through the midst of the city, through the midst of Jerusalem,
> And set a mark upon the foreheads of them that sigh and cry
> For all the abominations that are done in the midst thereof.

And to the others He said in my hearing:

> Go ye after him through the city and smite.
> Let not your eye spare, neither have ye pity;
> Slay utterly the old man, the young man and the maiden,
> The little children and women;
> But come not near any man upon whom is the mark;
> And begin at My sanctuary.

Then they began at the elders that were before the house. And He said unto them: Defile the house, and fill the courts with the slain. Go ye forth. And they went forth and smote in the city; and it came to pass while they were smiting, and I was left, that I fell upon my face and cried out and said: Ah, Lord Yahweh! wilt thou destroy all the residue of Israel in the pouring out of Thy fury upon Jerusalem? Then said He unto me:

> The iniquity of the House of Israel and of the House of Judah
> Is exceeding great; the land is full of blood,
> And the city full of the wresting of judgment.
> For they say: Yahweh hath forsaken the land;
> Yahweh seeth not.
>
> As for Me also,
> Mine eye shall not spare, nor will I have pity,
> But I will bring their way upon their head.

And behold, the man clothed in linen who had the ink-horn at his side reported, saying: I have done according unto all that Thou hast commanded.

Then I looked and lo, in the firmament that was over the heads of the cherubim, there appeared above them, as it were a sapphire stone, the likeness of a throne. And He spake unto the man clothed in linen, and said: Go in between the wheelwork, even under the cherub, and fill both thy hands with coals of fire from between the cherubim and dash them against the city. And he went in in my sight. Now the cherubim stood on the right side of the temple when the man went in; and the cloud filled the inner court. Then the Glory of Yahweh went up from the cherubim, and rested over the threshold of the temple; and the temple was filled with the cloud, and the court was full of the brightness of the glory of Yahweh. And the sound of the wings of the cherubim was heard even to the outer court, as the voice of El Shaddai when He speaketh. And when He commanded the man clothed in linen, saying: Take fire from between the whirling wheels, from between the cherubim, then he went in and stood near a wheel. And he stretched forth his hand into the fire that was between the cherubim, and took some and went out.

And there appeared in the cherubim the form of a man's hand under their wings; and I looked and behold, four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub: and the appearance of the wheels was like that of a beryl. And the four

were of one model, as if a wheel were within a wheel. When they moved, they went in one direction; they turned not as they went. Whither the head looked, they followed it; they turned not as they went. And their whole body, and their backs, their hands, their wings and the wheels were full of eyes round about; as for the wheels, they were called in my hearing The Whirling Ones. And the glory of Yahweh went forth from off the threshold of the temple, and rested over the cherubim. And the glory of Yahweh mounted up from the earth in my sight when they went forth, and the wheels beside them; and they stood at the door of the east gate of the temple of Yahweh; and the glory of the God of Israel was over them. This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were cherubim. Each one had four faces and four wings; and the likeness of the hands of a man was under their wings. And as for the likeness of their faces, they were the faces which I saw by the river Chebar, their appearance and themselves. Every one of them went straight forward.

Then a spirit lifted me up and brought me to the east gate of the House of Yahweh which looketh eastward; and behold, at the entrance of the gate, five and twenty men; and I saw in the midst of them Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. And He said unto me: Son of man, these are the men that devise iniquity, and that give wicked counsel in this city; that say: The time is not near to build houses; the city is the cauldron and we are the flesh. Therefore prophesy against them, Son of man, prophesy! And the Spirit of Yahweh fell upon me, and He said unto me: Speak! Thus saith Yahweh:

Thus have ye said, O House of Israel:
For I know the things that come into your mind;
Ye have multiplied your slain in this city
And ye have filled the streets thereof with the slain.

Therefore thus saith the Lord Yahweh:
Your slain whom ye have laid in the midst of it,
They are the flesh
And this city is the cauldron:
But ye shall be brought forth out of the midst of it.
Ye have feared the sword, and the sword will I bring upon you.
I will bring you forth out of the midst thereof,
And deliver you into the hands of strangers,
And I will execute judgment upon you—
Ye shall fall by the sword.
I will judge you upon the border of Israel,
And ye shall know that I am the Lord Yahweh.
For ye have not walked in my statutes,
Nor executed my decrees,
But have followed the ordinances
Of the nations round about you.

And it came to pass, as I was prophesying, that Pelatiah son of Benaiah died. Then fell I upon my face, and cried with a loud voice, and said: Ah, Lord Yahweh, wilt Thou make a full end of the remnant of Israel? And the word of Yahweh came unto me, saying: Son of man, as for thy kindred, even thy brethren, and all the House of Israel, all of those concerning whom the inhabitants of Jerusalem have said: Get you far from Yahweh; unto us is this land given for a possession, say:

Thus saith the Lord Yahweh:
Although I have removed them far off among the nations,
And although I have scattered them in all lands,
Yet have I been to them *as a little sanctuary*
In the countries where they have come.
Thus saith the Lord Yahweh:
I will even gather you from among the peoples
And assemble you out of the lands
Where ye have been scattered;
And I will give you the land of Israel.
And they shall come thither,
And they shall take away all the detestable things
And all the abominations thereof from thence.

And I will give them one heart,
I will put a new spirit within you;
I will remove the heart of stone out of their flesh
And I will give them a heart of flesh
That they may walk in My statutes and keep My decrees, and do them.
They shall be My people and I will be their God.
But to them whose hearts are given to their detestable things,
And their abominations,
I will bring their doings upon their own heads,
Saith the Lord Yahweh.

Then did the cherubim lift up their wings; the wheels were beside them, and the glory of the God of Israel was over them above. AND THE GLORY OF YAHWEH WENT UP FROM THE MIDST OF THE CITY and rested upon the mountain which is *on the east* of the city. And a spirit lifted me up, and brought me by the spirit of Yahweh into Chaldæa to them of the Captivity. So the vision that I had seen left me; and I told them of the Captivity all the things that Yahweh had caused me to behold.

D. Jerusalem Shall Certainly Be Destroyed Because of the Wickedness of Its Citizens

(Ch. xii, 1—xvi, 58; vii, 1-27)

The word of Yahweh came unto me, saying: Son of man, thou dwellest in the midst of the rebellious house that have eyes to see and see not, that have ears to hear and hear not, for they are a rebellious house. Therefore, Son of man, prepare thee stuff for exile and remove by day in their sight, as though for exile to another place; and thou shalt remove from thy place to another place in their sight; it may be they will understand, but they are a rebellious people. Bring forth thy goods by day before their eyes as though for removing; and thou shalt go forth thyself at even-tide, as when men go forth into exile. Before their eyes break through the wall and carry forth thy stuff thereby. In their sight, lift it up upon thy shoulder, and carry it forth in the darkness; cover thy face that thou see not the ground; for I have set thee as a sign to the House of Israel.

And I did as I was commanded. I brought forth the stuff by day as stuff for exile, and in the evening I dug through the wall and carried it out in the twilight bearing it upon my shoulder in their sight.

In the morning, the word of Yahweh came unto me, saying: Son of man, hath not the rebellious House of Israel said unto thee: What

doest thou? Say unto them: Thus saith the God Yahweh: This burden concerneth the prince in Jerusalem and all the house of Israel who are in their midst. Say: I am a sign unto you. As I have done, so shall it be done unto them. They shall go into exile, into captivity; and the prince who is in their midst shall bear a burden on his shoulder, and go forth in the darkness; he shall dig through the wall and go out through it, covering his face that he may not see the land. I will spread my net upon him, and he shall be taken in my snare, and I will bring him into the land of the Chaldæans and he shall not see it, and there shall he die. And I will scatter toward every wind all his counsellors and all his troops, and will pursue them with the sword. And they shall know that I am Yahweh when I shall have scattered them among the nations, and dispersed them through all lands. But a few of them will I save from the sword, from the famine and the pestilence, that they may declare all their abominations among the nations whither they go; and they shall know that I am Yahweh.

And the word of Yahweh came unto me, saying: Son of man, eat thy bread with quaking and drink thy water with trembling and anxiety, and say unto the people of the land: Thus saith the Lord Yahweh concerning the dwellers in Jerusalem in the land of Israel: They shall eat their bread with anxiety, and drink their water with astonishment that the land should be shorn of all that was therein, because of the violence of all that dwell therein. And the cities now inhabited shall be laid waste, and the land be desolate; and ye shall know that I am Yahweh.

And the word of Yahweh came unto me, saying: Son of man, what is that proverb of yours in the land of Israel, saying: The days go on, but every vision faileth? Tell them therefore: Thus saith the Lord Yahweh: I will cause this proverb to cease; they shall no longer use it in Israel. Say thou unto them: The days are at hand, the purport of every vision. No more shall there be a vain vision nor a smooth divination in Israel. For I am Yahweh. I will speak, and whatever I speak it shall be performed; it shall no more be delayed. In your days, O rebellious house, will I speak the word and will perform it, saith the Lord Yahweh.

Again came the word of Yahweh to me, saying: Son of man, behold, they of the house of Israel say: The vision that he seeth is for many days to come; he prophesieth of times far distant. Therefore say unto them, Thus saith the Lord Yahweh: None of My words shall be longer delayed; but the word that I have spoken shall be accomplished, saith the Lord Yahweh.

The word of Yahweh came unto me, saying: Son of man, prophesy against the prophets of Israel, and say unto them that prophesy according to their own devising; Hear the words of Yahweh!

Thus saith the Lord Yahweh: Woe unto the foolish prophets
That follow their own inventions and have seen nothing:
Like foxes in the deserts are thy prophets, O Israel.
Ye have not filled up the gaps, nor built a wall that will stand
For the House of Israel in battle, in the Day of Yahweh.

They have seen vanity, and lying divination.
They say: Yahweh saith, when Yahweh hath not sent them;
Yet they hope that their words shall be confirmed.
Have ye not seen a vain vision and spoken a lying divination
When ye say: "Yahweh saith,"—albeit I have not spoken?
Therefore thus saith the Lord Yahweh:

Because ye have seen vanity and spoken lies,
Lo, I am against you, saith the Lord Yahweh;
And my hand shall be against you.
My hand shall be upon the prophets that see vanity
And divine lies.
They shall not be in the assembly of My people,
Nor shall they be written in the lists of the House of Israel.
And ye shall know that I am the Lord Yahweh.

Because, yea, *because* they have led astray My people,
Saying: Peace! Peace! when there was no peace;
As when one buildeth a wall, they daub it with untempered mortar—
Say unto them that daub it with untempered mortar,
That it shall fall;
There shall be an overwhelming rain-fall, and ye,
O great hailstones, shall fall,
And a stormy wind shall break forth;
And lo, when the wall falleth, shall not one say unto you:
Where is the mortar wherewith ye have daubed it?

Therefore thus saith the Lord Yahweh:
I will even cause in My fury a stormy blast to break forth,
And an overwhelming rain in Mine anger,
And great hailstones in My fury to consume it.
So will I break down the wall that ye daubed with worthless mortar,
And bring it down to the ground that its foundations be uncovered;
And it shall fall, and ye shall be consumed in its ruins,
And ye shall know that I am the Lord Yahweh.

And I will say unto you: The wall is no more,
Nor they that daubed it, to wit, the prophets of Israel
That prophesy concerning Jerusalem, and see visions of peace,
When there is no peace for her, saith the Lord God.

And thou, Son of man, set thy face against the daughters of thy people that prophesy out of their own heart; prophesy against them and say: Thus saith the Lord God: Woe to the women that sew cushions upon all elbows and make pads for the heads of persons of every stature to hunt souls! Will ye hunt the souls of My people, and save your own souls alive? Ye have profaned Me among My people for handfuls of barley and for crumbs of bread, to slay the souls that should not die, and to save souls alive that should not live, by your lying to My people that hearken to your lies. Wherefore thus saith the Lord Yahweh: Behold, I am against your cushions, wherewith ye hunt souls as birds, and I will tear them from your arms; and I will let the souls go, even the souls that ye hunt as birds. Your pads also will I tear and deliver My people out of your hand; and they shall no more be in your hand to be hunted; and ye shall know that I am Yahweh.

Then came certain of the elders of Israel unto me and sat before me. And the word of Yahweh came unto me, saying: Son of man, these men have set up their idols in their mind, and put the stumbling-block of their iniquity before their face; should I be at all inquired of by them? Therefore speak and say unto them: Thus saith the Lord Yahweh: Every man of this House of Israel that setteth up his idols in his mind, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet,—I, Yahweh, will answer him that cometh according to the multitude of his idols; that I may take the House of Israel in their own heart, because they are all turned away from me through their idols.

Therefore say unto the House of Israel: Thus saith the Lord Yahweh: Return ye, and turn yourselves from your idols, and turn away your faces from all your abominations. For every one of the House of Israel, or of the strangers that sojourn in Israel, that separateth himself from Me and taketh his idols into his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet that he may inquire for him of Me,—I, the Lord, will answer him for Myself, and I will set My face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of My people; and ye shall know that I am Yahweh. And when the prophet is enticed and speaketh a word, I, Yahweh, have enticed that prophet; and I will stretch out My hand upon him, and I will destroy him from the midst of My people Israel. And they shall bear their iniquity; the iniquity of the prophet shall be even as the iniquity of him that inquireth; that the House of Israel may go no more astray from Me, neither defile themselves any more with all their transgressions; but that they may be My people, and I may be their God, saith the Lord Yahweh.

And the word of Yahweh came unto me, saying: Son of man, when a land sinneth against Me by sinning grievously, and I stretch out My hand upon it and break the staff of the bread thereof and send famine upon it, and cut off from it man and beast; though these three men, Noah, Daniel and Job were in it, they should deliver only their souls by their righteousness, saith the Lord Yahweh. If I cause evil beasts to pass through the land and they bereave it, and it be desolate, so that no man pass through because of the beasts; though these three men were in it, as I live, saith Yahweh, they shall deliver neither sons nor daughters; they only shall be delivered. Or if I bring a sword upon that land and say: Let the sword go through the land, so that I cut off from it man and beast; though these three men were in it, as I live, saith the Lord Yahweh, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

Or if I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from its man and beast,—though Noah, Daniel and Job were in it, as I live, saith the Lord Yahweh, they shall deliver neither son nor daughter; they shall deliver but their own souls by their righteousness. For thus saith the Lord Yahweh: How much more when I send My four sore judgments against Jerusalem,—the sword, the famine and the evil beasts and the pestilence, to cut off from it man and beast! And behold, though there be left a remnant therein that shall be brought forth, both sons and daughters; behold, when they come forth unto you and ye see their ways and their doings, then ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it; and they shall comfort you, when ye see their ways and their doings, and ye shall know that I have not done without cause all that I have done in it, saith the Lord Yahweh.

And the word of Yahweh came unto me, saying: Son of man, what is the vine-tree more than any other tree, the vine-branch which grew up among the trees of the forest? Shall wood be taken thereof to make any work? or will one take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire hath devoured both the ends of it, and the middle of it is singed; is it profitable for any work? Behold, when it was whole it was good for no work; how much less when the fire had devoured it and it was singed; shall it yet be good for any work? Therefore thus saith Yahweh: As the vine-tree

among the trees of the forest which I have given to the fire for fuel, so do I give the inhabitants of Jerusalem. And I will set My face against them; out of the fire are they come forth, and the fire shall devour them; and ye shall know that I am Yahweh, when I set My face against them. And I will make the land desolate, because they have acted treacherously, saith the Lord Yahweh.

Again the word of Yahweh came unto me, saying: Son of man, cause Jerusalem to know her abominations, and say: Thus saith the God Yahweh unto Jerusalem: Thine origin and thy birth is of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite. And as for thy nativity, in the day that thou wast born thy navel was not cut, neither wast thou washed in water for cleansing; thou wast not salted at all, nor swaddled at all. No eye pitied thee, to do any of these things unto thee, to have compassion upon thee; but thou wast cast out in the open field in the loathsomeness of thy person in the day thou wast born. And when I passed by thee, and saw thee wallowing in thy blood, I said unto thee: In thy blood, live; I will cause thee to increase, even as the growth of the field. And thou didst increase and grow up; and thou camest to excellent beauty; thy breasts were fashioned and thy hair grew; yet thou wast naked and bare. Now when I passed by thee and looked upon thee, and behold, thy time was the time of love, I spread My skirt over thee and covered thy nakedness; yea, I sware unto thee and entered into covenant with thee, and thou didst become Mine, saith the Lord Yahweh. Then washed I thee with water; yea, I cleansed away thy blood from thee, and I anointed thee with oil. I clothed thee also with richly woven work and shod thee with sealskin; and I wound fine linen about thy head, and covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy arms and a chain on thy neck; and I put a ring upon thy nose, and earrings in thine ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen and silk and richly woven work; thou didst eat fine flour and honey and oil, and thou didst wax exceeding beautiful, and thou wast meet for royal estate. And thy renown went forth among the nations for thy beauty; for it was perfect through My splendor that I had put upon thee, saith the Lord Yahweh.

But thou didst trust in thy beauty and play the harlot because of thy renown and didst pour out all thy harlotries on everyone that passed by; his it was. And thou didst take of thy garments and didst make for thee high places decked with divers colors, and didst play the harlot upon them; the like things shall not come, neither shall it be so. Thou didst also take thy fair jewels of My gold and of My silver which I had given thee, and madest for thee images of men, and didst play the harlot with them; and thou didst take thy richly woven garments and cover them, and didst set Mine oil and Mine incense before them. My bread also which I gave thee, fine flour, and oil and honey wherewith I fed thee, thou didst even set it before them for a sweet savor; and thus it was, saith the Lord Yahweh. Moreover thou hast taken thy sons and thy daughters whom thou hast borne unto Me, and these thou hast sacrificed unto them to be devoured. Were thy harlotries a small matter, that thou hast slain My children and delivered them up, in setting them apart unto them? And in all thy harlotries thou hast not remembered the days of thy youth, when thou wast naked and bare and wast wallowing in thy blood.

And after all thy wickedness—woe, woe unto thee! saith the Lord Yahweh,—thou hast built unto thee an eminent place, and hast made

thee a high place in every street. Thou hast built thy lofty place at every head of the way, and hast made thy beauty an abomination and multiplied thy harlotries. Thou hast also played the harlot with the Egyptians, thy neighbors, great of flesh, and hast multiplied thy harlotry to provoke Me. Behold, therefore I have stretched out My hand over thee, and have diminished thine allowance, and delivered thee unto the will of them that hate thee,—the daughters of the Philistines that are ashamed of thy lewd way. Thou hast played the harlot also with the Assyrians, without having enough; yea, thou hast played the harlot with them, and yet thou wast not satisfied. Thou hast moreover multiplied thy harlotry with the land of traffic, even with Chaldæa; and yet thou didst not have enough therewith. How weak is thy heart! saith the God Yahweh, seeing thou doest all these things, the work of a wanton harlot, in that thou buildest thy eminent place at the head of every way, and makest thy high place in every street; and hast not been as a harlot that enhanceth her hire. Thou wife that committest adultery, that takest strangers instead of thy husband—to all harlots gifts are given; but thou hast given thy gifts to all thy lovers, and hast bribed them to come unto thee from every side in thy harlotries. And the contrary is in thee from other women, in that thou didst solicit to harlotry, and wast not solicited, and in that thou gavest hire, and no hire was given unto thee. Thus art thou contrary.[1]

Wherefore, O harlot, hear the word of Yahweh. Thus saith the Lord Yahweh: Because thy filth was poured out and thy nakedness uncovered through thy harlotries with thy lovers, and because of all the idols of thy abominations and for the blood of thy children thou didst give unto them; therefore, behold, I will gather all thy lovers unto whom thou hast been pleasant, and all them that thou hast loved with all them that thou hast hated,—I will even gather them against thee from every side and will uncover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee as women that break wedlock and shed blood are judged; and I will bring upon thee the blood of fury and of jealousy. I will also give thee into their hand, and they shall throw down thy eminent place and break down thy high places; and they shall strip thee of thy clothes and take thy fair jewels; and they shall leave thee naked and bare. They shall also bring up an assembly against thee, and they shall stone thee with stones and thrust thee through with their swords. And they shall burn thy houses with fire, and execute judgment upon thee in the sight of many women; and I will cause thee to cease playing the harlot, and thou shalt give no hire any more. So will I satisfy My fury upon thee, and My jealousy shall depart from thee, and I will be quiet and be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted Me in all these things; lo, therefore will I also bring thy way upon thy head, saith the Lord Yahweh; for hast thou not committed this lewdness above all thine abominations?

Behold, every one that useth proverbs shall use this proverb against thee: As the mother, so the daughter. Thou art thy mother's daughter, that dost loathe her husband and her children; and thou art the sister of thy sisters, who loathed their husbands and their children; thy mother was a Hittite, and thy father an Amorite. And thine older sister is Samaria, that dwelleth at thy left hand, she and her daughters; and thy younger sister, that dwelleth on thy right hand, is Sodom and

[1] All this matter of *harlotry* is the figure used by Ezekiel as well as by earlier prophets for no individual immorality, but for the apostasy of the nation in seeking and worshiping the *gods of other nations*, and forsaking their supreme God. The figure was first adopted by Hosea (735 B.C.).

her daughters. Yet hast thou not walked in their ways, nor done after their abominations; but, in a very little while thou didst deal *more corruptly* than they in all thy ways. As I live, saith the Lord Yahweh, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread and careless ease were in her and her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before Me; therefore I removed them when I saw it. Neither hath Samaria committed even half thy sins; but thou hast multiplied abominations more than they, and hast justified all thy sisters by all thine abominations that thou hast done. Thou also, bear thine own shame, in that thou hast given judgment for thy sisters; through thy sins that thou hast committed more abominable than they, they are more righteous than thou; yea, be thou also confounded, and bear thy shame, in that thou hast justified thy sisters.

And I will turn their captivity, the captivity of Sodom and her daughters and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them; that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done in that thou art a comfort unto them.

And thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was uncovered; as at the time of the taunt of the daughters of Aram, and of all that are round about her, the daughters of the Philistines, that have thee in disdain round about. Thou hast borne thy lewdness and thine abominations, saith Yahweh.

For thus saith the Lord Yahweh: I will even deal with thee as thou hast done, who hast despised thine oath in breaking the covenant. Nevertheless [1] I will remember My covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant. Then shalt thou remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder sister and the younger; and I will give them unto thee for daughters, but not of thy covenant. And I will establish My covenant with thee, and thou shalt know that I am Yahweh; that thou mayest remember and be confounded, nor open thy mouth any more, because of thy shame, when I have forgiven thee all that thou hast done, saith the God Yahweh.

Moreover the word of Yahweh came unto me, saying: O Son of man, thus saith the God Yahweh concerning the land of Israel:

An end!
The end is come upon the four corners of the land!
Now cometh the end upon thee, and I will send Mine anger upon thee.
And I will judge thee according to thy ways.
And I will bring upon thee all thy abominations.
Mine eye shall not spare thee, neither will I have pity.
But I will bring thy ways upon thee,
And thine abominations shall be in
The midst of thee,
And ye shall know that I am Yahweh.

An evil, a singular evil! Behold it cometh!
An end is come! The end is come!
It awaketh against thee; Behold, it cometh!

[1] The first gleam, from Ezekiel of any mercy for the Exiles. But thereupon follows ch. vii. 1-27.

Thy turn has come, O inhabitant of the land!
The time is come, the day of tumult is near.
And not of joyful shouting upon the mountains.
Now will I shortly pour out My fury upon thee,
And spend Mine anger upon thee.

Behold the day! behold, it cometh!
The appointed season is come; the rod hath blossomed,
Arrogance hath budded.
Violence is risen up into a rod of wickedness.
Nought cometh from them, nor from their tumult,
Nor from their turmoil, nor is there eminence among them.
The time is come, the day draweth near.
Let not the buyer rejoice, nor the seller mourn,
For wrath is upon all the multitude thereof.
For the seller shall not return to that which is sold
Although they be yet alive; for the vision
Toucheth the whole multitude which shall not return.
Nor shall any retain possession of his evil profits.

They have blown the trumpet, have made all ready,
But none goeth to the battle;
For My wrath is upon all the multitude thereof.
The sword is without and the pestilence and famine within.
He that is in the field shall die by the sword
And he that is in the city, famine and pestilence shall
Devour him.
But they that may escape shall be on the mountains
Like doves of the valleys, all of them moaning,
Every man in his iniquity.
All hands shall be slack and all knees shall drip with water.
They shall gird themselves with sackcloth; horror shall cover them;
Shame shall be upon all faces, baldness upon all their heads.
They shall cast their silver in the streets,
Their gold shall be as an unclean thing;
Their silver and their gold shall be powerless to save them
In the day of the wrath of Yahweh.
They shall not satisfy their souls nor fill their bowels,
Because that hath been the stumbling-block
Of their iniquity.

As for the beauty of their ornament which was their pride,
They made thereof the images of their detestable things;
Therefore have I made it unto them as an unclean thing.
I will give it into the hand of aliens for a prey,
And to the wicked of the earth for a spoil,
And they shall profane it.

Make the chain! for the land is full of bloody crimes,
And the city is full of violence.
Therefore will I bring the worst of the nations,
And they shall possess their houses.
I will also make the pride of the strong to cease,
And their holy places shall be profaned,
Horror cometh! they shall seek peace and there shall be none.
Calamity shall come upon calamity, rumor upon rumor;
And they shall seek a vision of the prophet,
But instruction shall perish from the priest
And counsel from the elders.
The king shall mourn and the prince be clothed
With terror,
The hands of the people of the land shall be enfeebled.

I will do unto them after their way,
According to their deserts will I judge them
And they shall know that I am Yahweh.

E. The Parable of the Two Eagles and Its Exposition
Ezekiel Proclaims the Doctrine of Individual Responsibility
A Lamentation for the Fall of the Kingdom

(Ch. xvii, 1—xix, 14)

The word of Yahweh came unto me, saying: Son of man, put forth a riddle, and speak a parable unto the House of Israel, and say:

Thus saith the God Yahweh:
A great eagle with great wings and long pinions,
Full of feathers which had divers colors,
Came to Lebanon and took the top of the cedar;
He cropped off the topmost of its young twigs
And carried it into a land of traffic.
He set it in a city of merchants.

He took also of the seed of the land
And planted it in a fruitful soil;
He placed it beside abundant water,
He set it as a slip.
And it grew and became a spreading vine of low stature,
Whose tendrils might turn toward him
And the roots thereof be under him.
So it became a vine,
And brought forth branches, and shot forth sprigs.

There was also another great eagle with great wings
And many feathers;
And behold, this vine did bend its roots toward him,
And shot forth its branches toward him
From the beds of its plantation, that he
Might water it.
It was planted in a good soil by many waters,
That it might bring forth branches and bear fruit,
That it might be a stately vine.

Say thou:
Thus saith the Lord Yahweh: Shall it prosper?
Shall he not pull up the roots thereof
And cut off the fruit thereof that it wither?
Yea, wither in all its sprouting leaves?
Neither shall great power or much people be at hand
When it is plucked up by the roots.
Yea, behold, being planted, shall it prosper?
Shall it not utterly wither when the east wind toucheth it?
In the beds where it grew, it shall wither.

Then the word of Yahweh came unto me, saying: Say now to the rebellious house: Know ye not what these things mean? *Tell them:* Behold, the king of Babylon came to Jerusalem and took the king thereof, and the princes thereof, and brought them to him to Babylon; and he took of the seed royal and made a covenant with him, and brought him under an oath; and the mighty of the land he took away, that his might be a lowly kingdom that it might not lift itself up; but

that, by keeping his covenant, it might stand. But he rebelled against him by sending ambassadors into Egypt, that they might give him horses and much people.

Shall he prosper? Shall he escape that doeth such things? Shall he break the covenant, and yet escape? As I live, saith the Lord Yahweh, surely in the place where the king dwelleth that made him king, whose oath he despised and whose covenant he broke, even with him; in the midst of Babylon he shall die.

Neither shall Pharaoh with his mighty army and great company succor him in the war, when they cast up mounds and build forts to cut off many souls; seeing he hath despised the oath by breaking the covenant, when, lo, he had given his hand, and yet hath done all these things. He shall not escape. Therefore thus saith the Lord Yahweh: As I live, surely Mine oath that he hath despised, and My covenant that he hath broken, I will even bring it upon his own head. And I will spread My net upon him, and he shall be taken in My snare, and I will bring him to Babylon and will plead with him there for his treachery that he hath committed against Me. And all his mighty men in all his bands shall fall by the sword; and they that remain shall be scattered toward every wind; and ye shall know that I, Yahweh, have spoken it.

Thus saith the Lord Yahweh: Moreover, I will take, even I, of the [1] lofty top of the cedar, and will set it; I will crop off from the topmost of its young twigs a tender one, and I will plant it upon a high mountain and an eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs and bear fruit and be a stately cedar; and under it shall dwell all fowl of every wing,—in the shadow of the branches thereof shall they dwell. And all the trees of the land shall know that I, Yahweh, have brought down the high tree, have exalted the low tree; have dried up the green tree and have made the dry tree to flourish. I, Yahweh, have spoken and have done it.

And the word of Yahweh came unto me, saying: What mean ye, that ye use this proverb in the land of Israel, saying:

The fathers have eaten sour grapes,
And the children's teeth are set on edge?

As I live, saith the Lord Yahweh, ye shall no longer have occasion to use this proverb in Israel. BEHOLD, ALL SOULS ARE MINE. As the soul of the father, so also the soul of the son is Mine; *the soul that sinneth, it shall die.*

If a man be just and do that which is lawful and right,—if he hath [2] not eaten upon the high places nor hath lifted up his eyes to the idols of the House of Israel, neither hath defiled his neighbor's wife, nor hath come near to any woman in her impurity; if he hath not wronged any man, but hath restored his pledge for a debt, hath taken nought by robbery, hath given his bread to the hungry and hath covered the naked with a garment;—he that hath not given forth upon usury, hath executed true justice between man and man, hath walked in My statutes and kept Mine ordinances to deal truly;—he is just, he shall surely live, saith the Lord Yahweh.

If he beget a son that is a robber, a shedder of blood, and that doeth to a brother any of these things (whereas he himself had not done any

[1] A second gleam of hope for mercy. The adult exiles are dying off or growing old and feeble. Why should their innocent children suffer?

[2] Jeremiah's great contribution to religion is here expanded in full by Ezekiel.

of these things); hath even eaten upon the high places and defiled his neighbor's wife; hath taken by robbery, hath not restored the pledge and hath lifted up his eyes to the idols; hath committed abomination, hath given forth upon usury and hath taken increase; shall he then live? he hath done all these abominations; he shall surely be put to death, his blood shall be upon him.

Now lo, if he beget a son that seeth all his father's sins which he hath done, and considereth and doeth not such like; that hath not eaten upon the high places, neither hath lifted up his eyes to the idols of the House of Israel, hath not defiled his neighbor's wife, neither hath wronged any, hath not taken aught to pledge nor hath taken by robbery, but hath given bread to the hungry and hath covered the naked with a garment; that hath not oppressed the poor, that hath not received usury nor increase, hath executed Mine ordinances, hath walked in My statutes, —he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, committed robbery on his brother and did that which is not good among his people, behold, he dieth for his iniquity.

Yet, say ye: Why? Doth not the son bear the iniquity of the father with him? When the son hath done that which is lawful and right and hath kept all My statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die; the son shall not bear the iniquity of the father with him, nor shall the father bear the iniquity of the son with him; the righteousness of the righteous shall be upon *him*, and the wickedness of the wicked shall be upon *him*. But if the wicked turn from all his sins that he hath committed and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him; for his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the God Yahweh; and not rather rejoice that he should return from his evil ways, and live?

But when the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered. For his trespass that he trespassed, and for the sin that he sinned,—for them shall he die. Yet ye say: The way of Yahweh is not equal. Hear now, O House of Israel; is it My way that is not equal? Is it not your ways that are unequal? When the righteous man turneth away from his righteousness and committeth iniquity, he shall die therefor; for the iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, he shall surely live. He shall not die. Yet, saith the House of Israel: The way of Yahweh is not equal. O House of Israel, is it My ways that are not equal? is it not your ways that are unequal? Therefore will I judge you, O House of Israel, *every one according to his ways*, saith the God Yahweh. Return ye, and turn yourselves from all your transgressions; so shall they not be a stumbling-block of iniquity unto you. Cast away from you all your transgressions, wherein ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O House of Israel? For I have no pleasure in the death of him that dieth, saith the God Yahweh; wherefore turn ye yourselves, and live.

What a lioness was thy mother! she couched among lions;
In the midst of the young lions she reared her whelps.
And she brought up one of her whelps.

He became a young lion, and he learned to catch the prey;
He devoured men.
Then the nations assembled against him, he was taken in their pit.
And they brought him with hooks into the land of Egypt.

Now when she saw that her expectation had failed and her hope was lost,
She took another of her whelps and made him a young lion;
And he went up and down among the lions,
And became a strong lion.
He learned to catch the prey, he devoured men.
And he knew their castles, and laid waste their cities.
And the land was desolate, and the fulness thereof,
Because of the noise of his roaring.

Then the nations cried out against him, on every side
From the provinces,
They did spread their net over him, he was taken in their pit.
And they put him in a cage with hooks,
And brought him to the King of Babylon;
That they might bring him into strongholds,
So that his voice should no more be heard
Upon the mountains of Israel.

Thy mother was like a vine, in thy likeness,
Planted by the waters.
She was fruitful and full of branches
By reason of many waters.
And she had strong stems to be sceptres for them
That bare rule;
And her stature was exalted among the thick branches,
She was seen in her height with the multitude of her tendrils.

But she was plucked up in fury.
She was cast down to the ground,
And the east wind dried up her fruit.
Her strong stems were broken off and withered,
The fire consumed her.
And now she is planted in the wilderness,
In a dry and thirsty ground.
And fire has gone out of the stems of her branches,
It hath devoured her fruit;
So that there is in her no strong stem
To be a sceptre for rule.
(This is a lamentation,—*meant* for a lamentation.)[1]

F. Ezekiel Reviews Israel's Many Revolts against the Laws of Their Covenant with Yahweh, Illustrating the Punishment Therefor by a Parable of Two Dissolute Sisters

(Ch. xx, 1-39; xxi, 1-37; xxii-xxiii)

Now it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain elders of Israel came to inquire of Yahweh, and sat before me. And the word of Yahweh came unto me, saying: Son of man, speak unto the elders of Israel and say unto them,

[1] This line must be either a marginal gloss or a whimsical comment of the author in rueful recognition of his lack of the poetic gift; in either case it could not have been meant for the public.

Thus saith the God Yahweh: Are ye come to inquire of Me? As I live, saith the God Yahweh, I will not be inquired of by you. Wilt thou judge them, Son of man, wilt thou judge them? Cause them to know the abominations of their fathers, and say unto them: Thus saith the Lord Yahweh: In the day when I chose Israel and lifted up My hand unto the[1] seed of the House of Jacob, and made Myself known unto them in the land of Egypt, when I lifted up My hand unto them, saying: I am Yahweh, your God; in that day I lifted up My hand unto them to bring them out of the land of Egypt into a land I had sought out for them, flowing with milk and honey, which is the beauty of all lands. And I said unto them: Cast away every man the detestable things of his eyes, and defile not yourselves with the idols of Egypt; I am Yahweh your God. But they rebelled against Me and would not hearken unto Me; they did not cast away the detestable things they had seen, neither did they forsake the idols of Egypt. Then I said I would pour out My fury upon them, to spend My anger upon them in the midst of the land of Egypt. But I wrought for My name's sake, that it should not be profaned in the sight of the nations among whom they were,—in whose sight I had made Myself known unto them so as to bring them forth out of the land of Egypt.

So I caused them to go forth out of the land of Egypt, and I brought them into the wilderness. And I gave them My statutes and taught them mine ordinances, which if a man do, he shall live by them. Moreover I also gave them My Sabbath to be a sign between Me and them, that they might know that I am Yahweh that sanctifieth them. But the House of Israel rebelled against Me in the wilderness; they walked not in My statutes and they rejected Mine ordinances, which if a man do, he shall live by them; and My sabbaths they greatly profaned. Then I said I would pour out My fury upon them in the wilderness to consume them. But again I wrought for My name's sake, that it should not be profaned in the sight of the nations in whose sight I brought them out. Yet I lifted My hand against them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey which is the beauty of all lands, because they rejected Mine ordinances and profaned My sabbaths—for their heart went after their idols.

Nevertheless Mine eye spared them from destroying them; neither did I make a full end of them in the wilderness. And I said unto their children in the wilderness: Walk ye not in the statutes of your fathers, neither observe their ordinances, nor defile yourselves with their idols. I am Yahweh your God; walk in My statutes and keep Mine ordinances and do them, and hallow My sabbaths; and they shall be a sign between Me and you, that ye may know that I am Yahweh your God.

But the children rebelled against Me; they walked not in My statutes, neither kept Mine ordinances to do them, which if a man do, he shall live by them; they profaned My sabbaths. Then I said I would pour out My fury upon them, to spend Mine anger upon them in the wilderness. Nevertheless I withdrew My hand and wrought for My name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them forth. But I lifted up My hand to them in the wilderness, that I would scatter them among the nations and disperse them among the countries; because they had not executed Mine ordinances, but had rejected My statutes and profaned My sabbaths, and their eyes were after their father's idols. Wherefore I gave

[1] This résumé is evidently based upon that in the "Book of the Law" in which Ezekiel had been instructed from his youth. The Laws preserved in parts of "Exodus" and "Numbers" and all of "Leviticus" had not yet been codified by Ezra.

them [1] also statutes that were not good, and ordinances whereby they should not live; and I polluted them in their gifts, in that they set apart all that openeth the womb, that I might destroy them; to the end that they might know that I am Yahweh.

Therefore, Son of man, speak unto the House of Israel, and say unto them: Thus saith the God Yahweh: In this moreover have your fathers blasphemed Me, in that they dealt treacherously with Me. For when I had brought them into the land which I *lifted up My hand* to give unto them, then they saw every high hill and every thick tree, and they offered there their sacrifices, and there they presented the provocation of their offering; there also they made their sweet savor, and there they poured out their offerings. Then I said unto them: What meaneth the high place whereunto ye go? So the name thereof is called *Bamah* [2] unto this day.

Wherefore say unto the House of Israel: Thus saith the God Yahweh: When ye pollute yourselves after the manner of your fathers, and go astray after their abominations, and when, in offering your gifts, in making your sons to pass through the fire, ye pollute yourselves with all your idols unto this day; shall I then be inquired of by you, O House of Israel? As I live, saith the God Yahweh, I will not be inquired of by you, and that which cometh into your mind shall not be at all, in that ye say: We will be as the nations, as the families of the countries, to serve wood and stone. As I live, saith the God Yahweh, surely with a mighty hand and with an outstretched arm and with fury poured out, will I be king over you; and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with an outstretched arm and with fury poured out; and I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the God Yahweh. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels and them that transgress against Me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel; and ye shall know that I am Yahweh.

As for you, O House of Israel, thus saith the Lord Yahweh: Go ye, serve every one his idols, even because ye will not hearken unto Me; but My Holy Name ye shall no more profane with your gifts and with your idols.

And the word of Yahweh came unto me, saying: Son of man, set thy face toward the south, and preach toward the south, and prophesy against the forest of the field of the south and say to the forest of the south: Hear the word of Yahweh. Thus saith the Lord Yahweh: Behold, I will kindle a fire in thee and it shall devour every green tree in thee and every dry tree; it shall not be quenched; even a flaming flame; and all faces from the south shall be seared thereby. And all flesh shall see that I, Yahweh, have kindled it.

Then said I: Ah, Lord Yahweh! they say of me: Is not he a *Maker of parables?*

Then the word of Yahweh came unto me, saying: Son of man, set thy face toward Jerusalem and preach toward the sanctuaries, and prophesy against the land of Israel; and say: Thus saith Yahweh: Behold, I am against thee, and will draw My sword out of its sheath,

[1] Their own evil-doings *still* held to be *willed by Yahweh* in punishment for their sins; *i.e.*, He was the Author of evil as well as of good.

[2] The *Bamoth* were the high places consecrated to the Baalim. *Bamah* is the singular, *i.e.*, *a high place*.

and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall My sword go forth out of its sheath against all flesh from the south to the north; and all flesh shall know that I, Yahweh, have drawn forth My sword out of its sheath; it shall return no more. Sigh therefore, thou Son of man; with the breaking of thy loins and with bitterness shalt thou sigh in their presence. And it shall be, when they say unto thee: Wherefore sighest thou? that thou shalt say: Because of the tidings, for it cometh; and every heart shall melt, and all hands shall be slack, and every spirit shall be faint, and all knees shall drip with water. Behold, it cometh, and it shall be done, saith the Lord Yahweh.

And the word of Yahweh came unto me, saying: Son of man, prophesy, and say: Thus saith Yahweh; Say,

A sword, a sword! it is sharpened and also polished;
It is sharpened that it may make a sore slaughter,
It is polished that it may glitter—
(Or shall we make mirth?)
Against the rod of My son, despising every tree.
And it is given to be polished,
That it may be handled;
The sword, it is sharpened, yea, it is polished,
To give it into the hand of the slayer.

Cry and wail, Son of man; for it is upon My people; it is upon all the princes of Israel; they are thrust down by the sword with My people. Smite, therefore, upon thy thigh. For there is a trial; and what if it despise even the rod? It shall be no more, saith the Lord Yahweh. Thou therefore, Son of man, prophesy, and smite thy hands together; and let the sword be doubled the third time, the sword of those to be slain; it is the sword of the great ones that are to be slain which compasseth them about. I have set the point of the sword against all their gates, that their heart may melt and their stumblings be multiplied. Aha! it is made glittering, it is sharpened for slaughter! Go thou one way or other to the right, or to the left; whithersoever thy face is set I will also smite My hands together, and I will satisfy My fury. I, Yahweh, have spoken it.

Then the word of Yahweh came unto me, saying: Now, thou Son of man, make thee two ways, that the sword of the king of Babylon may come; they twain shall come forth out of one land; and mark a sign-post, mark it clear at the head of the way to the city. Thou shalt make a way that the sword may come to Rabbah of the children of Ammon and to Judah in Jerusalem the fortified. For the king of Babylon standeth at the parting of the way, at the head of the two ways, to use divination; he shaketh the arrows to and fro, he inquireth of the teraphim, he looketh in the liver. In his right hand is the lot Jerusalem, to set battering-rams, to open the mouth for the slaughter, to lift up the voice for shouting, to set battering-rams against the gates, to cast up mounds, to build forts. And it shall be unto them as a false divination in their sight, who have weeks upon weeks! but it bringeth iniquity to remembrance, that they may be taken.

Therefore thus saith the Lord Yahweh: Because ye have made your iniquity to be remembered, in that your transgressions are uncovered, so that your sins do appear in all your doings; because that ye are come to remember, ye shall be taken with the hand. And thou, O wicked one that art to be slain,—the prince of Israel whose day is come, in the

time of the iniquity of the end,—thus saith the Lord Yahweh: The mitre shall be removed, and the crown taken off; this shall be no more the same; that which is low shall be exalted, and that which is high abased. A ruin, a ruin will I make it; this also shall be no more, until he come whose right it is, and I will give it him. And thou, Son of man, prophesy and say: Thus saith the Lord Yahweh concerning the children of Ammon and concerning their taunt; say thou:

O sword, O sword keen-edged, polished for the slaughter,
Polished to the uttermost because of the glitterings;
While they speak falsehood unto thee and divine lies unto thee,
To lay thee upon the necks of the wicked ones to be slain,
Whose day is come
In the time of the iniquity of the end;
Cause it to return into its sheath!

In the place where thou wast created, in the land of thy birth,
There will I judge thee.
And I will pour out Mine indignation upon thee,
I will blow upon thee with the fire of My wrath;
I will deliver thee into the hand of brutish men,
Skilful to destroy.
Thou shalt be as fuel for the fire;
Thy blood shall be in the midst of the land,
Thou shalt be no more remembered;
For I, Yahweh, have spoken it.

Now thou, Son of man, wilt thou judge,
Wilt thou judge the bloody city?
Then cause her to know all her abominations.
And thou shalt say: Thus saith the Lord Yahweh:
O city, that sheddest blood in the midst of thee
That thy time may come,
And makest idols unto thyself to defile thee;
Thou hast become guilty in the blood that thou hast shed
And art defiled in thine idols that thou hast made.
Thou hast caused thy days to draw near,
And art come even unto thy years;
Therefore have I made thee a reproach among the nations,
And a mocking to all the countries.
Those that are near, and those that are far from thee
Shall mock thee,
Thou defiled of name, and full of tumult.

Behold, the princes of Israel,
Every one according to his might,
Have been in thee to shed blood.
In thee have they made light of father and mother;
In thee have they dealt oppressively with the alien;
In thee have they wronged the orphan and the widow.

Thou hast despised My holy things,
And hast profaned My sabbaths.
In thee have been tale-bearers for the shedding of blood,
In thee have they eaten upon the mountains,
In the midst of thee have they committed lewdness.
In thee have they uncovered their fathers' nakedness.
In thee have they humbled her that was unclean, impure.
Each hath defiled his neighbor's wife,
Each hath lewdly defiled his daughter-in-law,
Each in thee hath humbled his sister,
His father's daughter.

In thee have they taken bribes to shed blood;
Thou hast taken usury and increase,
Thou hast greedily gained of thy neighbor's
By oppression,
And thou hast forgotten Me, saith Yahweh.

Behold, therefore have I smitten My hand
At thy dishonest gain,
And at the blood that hath been shed
In the midst of thee.
Can thy heart endure, or can thy hands be strong
In the days that I shall deal with thee?
I, Yahweh, have spoken and I will do it.
I will scatter thee among the nations, and disperse thee
Through the countries,
And I will consume thy filthiness out of thee.
Thou shalt be profaned in thyself in the sight of the nations,
And thou shalt know that I am Yahweh.

Again came the word of Yahweh unto me, saying:

Son of man, the House of Israel
Is become dross unto Me.
All of them are brass and tin and iron and lead
In the midst of the furnace.
They are the dross of silver.
Therefore, thus saith the Lord Yahweh:
Because ye have all become dross,
Therefore, behold, I will gather you into the midst
Of Jerusalem.
As they gather silver and brass and iron and lead and tin
Into the midst of the furnace,
To blow the fire upon it, and to melt it;
So will I gather you in Mine anger and My fury,
And I will cast you in and melt you.
Yea, I will gather you and blow upon you
In the fire of My wrath,
And ye shall be melted in the midst thereof.
As silver is melted in the midst of the furnace,
So shall ye be melted in the midst thereof;
And ye shall know that I, Yahweh, have poured out my fury
Upon you.

And the word of Yahweh came unto me, saying:

Son of man, say unto her:
Thou art a land that is not cleansed, nor rained upon
In the day of indignation.
There is a conspiracy of her prophets
In the midst of her,
Like a roaring lion, ravening the prey;
They have devoured souls.
They take treasure and precious things,
They have made her widows many in her midst.

Her priests have done violence to My law,
And have profaned My holy things;
They have put no difference between the holy and the common,
Between the unclean and the clean;
They have hid their eyes from My sabbaths,
And I am profaned among them.
Her princes are like wolves ravening the prey,

To shed blood and to destroy souls,
To get dishonest gain.
Her prophets have daubed for them with whited plaster,
Seeing falsehood, and divining lies unto them, saying:
Thus saith Yahweh,—when Yahweh hath not spoken.

The people of the land have used oppression
And done robbery;
They have wronged the poor and needy, and the stranger
Have they oppressed unlawfully.
And I sought for a man among them to make up the hedge,
And stand in the breach before Me for the land,
That I should not destroy it,
But I found none.
Therefore have I poured out My indignation upon them;
I have consumed them with the fire of My wrath;
Their own way have I brought upon their heads,
Saith the Lord Yahweh.

Then the word of Yahweh came unto me, saying:

Son of man, there were two women,[1] the daughters of one mother; and they committed harlotries in their youth; there were their bosoms pressed, and their virgin breasts were bruised. And the name of them were Oholah, the elder, and Oholibah, her sister (and as for their names, Samaria is Oholah, and Jerusalem Oholibah); and they became Mine, and they bore sons and daughters.

And Oholah played the harlot when she was Mine; and she doted on her lovers, on the Assyrians, warriors clothed with blue, governors and rulers, handsome young men all of them, horsemen riding upon horses. And she bestowed her harlotries upon them, the choicest men of Assyria, all of them; and on whomsoever she doted, with all their idols she defiled herself. Nor had she left her harlotries brought from Egypt; for in her youth they lay with her and bruised her virgin breasts, and they poured out their lust upon her. Wherefore I delivered her into the hand of her lovers, into the hand of the Assyrians upon whom she doted. These uncovered her nakedness; they took her sons and her daughters, and her they slew with the sword; and she became a byword among women, for judgments were executed upon her.

And her sister Oholibah saw this; yet was she more corrupt in her doting than she, and in her harlotries more than her sister in her harlotries. She doted upon the Assyrians, governors and rulers, warriors, clothed most gorgeously, horsemen riding upon horses, all of them handsome young men. And I saw that she was defiled; they both took one way. And she increased her harlotries; for she saw men portrayed upon the wall; the images of the Chaldæans portrayed with vermilion, girded with girdles upon their loins, with pendant turbans upon their heads; all of them chiefs to look upon, the likeness of the sons of Babylon, even of Chaldæa, the land of their nativity. And as soon as she saw them she doted upon them, and sent messengers unto them, unto Chaldæa. And the Babylonians came to her into the bed of love, and they defiled her with their lust; and she was polluted with them, and her soul was alienated from Me. So she uncovered her harlotries and her nakedness; then My soul was alienated from her, as My soul had been alienated from her sister. Yet she multiplied her harlotries, remembering the days of her youth, wherein she had played the harlot in the land of Egypt. And she doted upon harlotry with them, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

[1] The two sisters are the two Israelite kingdoms, Israel and Judah.

Thus thou didst call to remembrance the lewdness of thy youth, when they from Egypt bruised thy breasts in thy youth.

Therefore, O Oholibah, this saith Yahweh, thy God: Behold, I will raise up thy lovers against thee, from whom thy soul is alienated, and I will bring them against thee on every side: the Babylonians and all the Chaldæans, Peked and Shoa and Kea, and all the Assyrians with them, handsome young men, governors and rulers all of them, captains and councillors all of them, riding upon horses. And they shall come against thee with hosts, chariots, and wheels and with an assembly of peoples; they shall set themselves in array against thee with buckler and shield and helmet round about; and I will commit the judgment unto them, and they shall judge thee according to their judgments. And I will set My jealousy against thee, and they shall deal with thee in fury; they shall take away thy nose and thine ears, and the rest of thee shall fall by the sword; they shall take thy sons and thy daughters, and thy residue shall be devoured by fire. They shall also strip thee of thy clothes, and take away thy fair jewels. Thus will I make thy lewdness to cease, and thy harlotry brought from the land of Egypt, so that thou shalt not lift up thine eyes unto them nor remember Egypt any more.

For thus saith the Lord Yahweh: Behold, I will deliver thee into the hands of them whom thou hatest,—into the hand of them from whom thy soul is alienated; and they shall deal with thee in hatred, and shall take away all thy labor, and shall leave thee naked and bare; and the nakedness of thy harlotries shall be uncovered, both thy lewdness and thy harlotries. These things shall be done unto thee, because thou hast gone astray after the nations, and art polluted with their idols. In the way of thy sister hast thou walked; therefore will I give her cup into thy hand. Thus saith the Lord Yahweh:

Thou shalt drink of thy sister's cup
Which is deep and large;
Thou shalt be for a scorn and a derision;
It is full to the uttermost.
Thou shalt be filled with drunkenness
And sorrow,
With the cup of astonishment and horror,
With the cup of thy sister Samaria.
Thou shalt even drink it and drain it,
And thou shalt crunch the sherds thereof,
And thou shalt tear thy breasts;
For I have spoken it, saith Yahweh.

Therefore saith the Lord Yahweh: Because thou hast forgotten Me, and cast Me behind thy back, therefore bear thou also thy lewdness and thy harlotries.

Yahweh said moreover unto me: Son of man, wilt thou judge Oholah and Oholibah? Then declare unto them their abominations. For they have committed adultery, and blood is on their hands, and with their idols they have committed adultery; and their sons whom they bare unto Me, they have also set apart unto them to be devoured. Moreover this they have done unto Me: they have defiled My sanctuary and in the same day have profaned My sabbaths. For, when they had *slain their children to their idols*,[1] then they came the same day to My sanctuary to profane it; and lo, this they have done in the midst of My House.

[1] These words confirm those concerning certain deeds in the reign of Ahaz, father of Hezekiah. (2 Ki. xvi, 1; Ki. xvi, 3; also Vol. I, p. 294, ll. 4-5.)

Furthermore, ye have sent for men that come from far; unto whom a messenger was sent, and lo, they came; for whom thou didst wash thyself, paint thine eyes and deck thyself with ornaments; thou didst sit upon a stately bed, with a table prepared before it whereupon thou didst set Mine incense and Mine oil. And the voice of a multitude at ease was therein; and for the sake of the many men brought drunken from the wilderness, they put bracelets upon their arms and beautiful crowns upon their heads. Then said I of her that was worn with adulteries: Still they commit harlotries with her, even her. For every one went in to her; as men go in unto a harlot, so went they in unto Oholah and unto Oholibah, the lewd women. But righteous men shall judge them as adultresses are judged, and as women that shed blood are judged; because they are adultresses, and blood is on their hands.

For thus saith the Lord Yahweh: An assembly will be called against them, and they shall be made a horror and a spoil. And the assembly shall stone them with stones and despatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And your lewdness shall be visited upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord Yahweh.

G. On the Day that Nebuchadrezzar Invests Jerusalem Ezekiel's Wife Dies. As a Sign to His People He Is Commanded Not to Mourn

(Ch. xxiv, 1-14; 15-27)

The word of Yahweh came unto me in the ninth year, in the tenth month, in the tenth day of the month, saying: Son of man, write thee the name of the day, even of this selfsame day; this selfsame day the king of Babylon hath invested Jerusalem. Now utter a parable concerning the rebellious house, and say unto them; Thus saith the Lord Yahweh:

Set on the pot, set it on,
And also pour water into it;
Gather into it the pieces belonging to it,
Even every good piece, the thigh and the shoulder;
Fill it with the choice bones; take the choice of the flock
And pile also the bones under it.
Make it boil well,
That the bones thereof may also be seethed
In the midst of it.

Wherefore, thus saith the Lord Yahweh: Woe to the bloody city, to the pot whose filth is therein, and whose filth is not gone out of it! bring it out piece by piece; no lot is fallen upon it. For her blood is in the midst of her; she set it upon the bare rock; she poured it not upon the ground to cover it with dust; that it might cause fury to arise, that vengeance might be taken, I have set her blood upon the bare rock, that it should not be covered. Therefore thus saith Yahweh: Woe to the bloody city! I will also make the pile high, heaping on the wood, kindling the fire, that the flesh may be consumed, and preparing the mixture that the bones may be burned. Then will I set it empty upon the coals thereof that it may be hot, and that the bottom thereof may burn and that the impurity thereof may be molten in it, that the

filth of it may be consumed. It hath wearied itself with toil; yet its great filth goeth not forth out of it, yea, its noisome filth. Because of thy filthy lewdness, because I have purged thee and thou wast not purged, thou shalt not any more be purged from thy filthiness, till I have satisfied My fury upon thee. I, Yahweh, have spoken it; it shall come to pass; I will do it; I will not turn back, neither will I spare, neither will I repent. According to thy ways and according to thy doings, shall they judge thee, saith the Lord Yahweh.

The word of Yahweh came unto me, saying: Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou make lamentation nor weep, neither shall thy tears run down. Sigh in silence. Make no mourning for the dead; bind thy headtire upon thee and put thy shoes upon thy feet, and cover not up thy upper lip and eat not the bread of men. Thus I spake unto the people in the morning, and at even my wife died! and I did in the morning as I was commanded. And the people said unto me: Wilt thou not tell us what these things are to us, that thou doest so? Then I said unto them: The word of Yahweh came unto me, saying: Speak unto the House of Israel: Thus said the Lord Yahweh: Behold, I will profane my sanctuary, the prize of your power, the desire of your eyes and the longing of your soul, and your sons and your daughters whom ye have left behind shall fall by the sword. And ye shall do as I have done; ye shall not cover your lips. nor eat the bread of men, and your tires shall be upon your heads and your shoes upon your feet; ye shall not make lamentation nor weep; but ye shall pine away in your iniquities, and moan one toward another. Thus shall Ezekiel be unto you a sign; according to all that he hath done shall ye do; when this cometh, then shall ye know that I am Yahweh, your God.

And thou, Son of man, shall it not be in the day when I take from them their stronghold, the joy of their glory, the desire of their eyes and the yearning of their soul, their sons and their daughters, that in that day he that escapeth shall come unto thee to cause thee to hear it with thine ears? In that day shall thy mouth be opened together with him that is escaped, and thou shalt speak and be no more dumb; thus shalt thou be a sign unto them; and they shall know that I am Yahweh.

DIVISION II

During the Second Siege of Jerusalem Ezekiel Predicts No More Woes for the Exiles But Foretells the Doom of Israel's Foes

(Ch. xxv, 1-xxxix)

A. The Dooms of Ammon, Moab, Edom and the Philistines

(Ch. xxv, 1-17)

The word of Yahweh came unto me, saying: Son of Man, set thy face toward the Children of Ammon and prophesy against them, and say unto them:

Hear the word of Yahweh! Thus saith the Lord Yahweh: Because thou didst say, Aha! against My sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the

House of Judah when they went into captivity,—therefore, behold, I will deliver thee to the children of the East for a possession, and they shall set their encampments in thee and make their dwellings in thee. They shall eat thy fruit and they shall drink thy milk. And I will make Rabbah a pasture for camels, and the territory of Ammon a resting-place for flocks; and ye shall know that I am Yahweh. For thus saith the Lord Yahweh: Because thou hast clapped thy hands and stamped with thy feet, and rejoiced with all the disdain of thy soul against the land of Israel; therefore, behold I stretch out My hand upon thee, and will deliver thee for a spoil to the nations; and I will cut thee off from the peoples, and I will cause thee to perish out of the countries; I will destroy thee, and thou shalt know that I am Yahweh.

Thus saith the Lord Yahweh: Because Moab and Seir do say: Behold, the House of Jacob is like unto all the nations, therefore behold, I will open the flank of Moab on the side of the cities, from the cities on his frontiers, the beauteous country of Beth-Jeshimoth, Baal-Meon, and Kiriathaim, together with the Children of Ammon, unto the children of the East; and will give them for a possession, that the Children of Ammon may not be remembered among the nations; and I will execute judgments upon Moab; and they shall know that I am Yahweh.

Thus saith the Lord Yahweh: Because that Edom hath dealt against the House of Judah by taking vengeance, and hath greatly offended in revenging himself upon them; therefore thus saith the Lord Yahweh: I will stretch out My hand upon Edom, and will cut off man and beast from it; and I will make it desolate; from Teman even unto Dedan shall they fall by the sword. And I will lay My vengeance upon Edom by the hand of My people Israel; and they shall do in Edom according to Mine anger and according to My fury; and they shall know My vengeance, saith the Lord Yahweh.

Thus saith the Lord Yahweh: Because the Philistines have dealt by revenge, and have taken vengeance with disdain of soul to destroy, for the old hatred; therefore thus saith the Lord Yahweh: Behold, I will stretch out My hand upon the Philistines, and I will cut off the Cherethites and destroy the remnant of the sea-coast. And I will execute vengeance upon them with furious rebukes, and they shall know, when I lay My vengeance upon them, that I am Yahweh.

B. The Judgment upon Egypt

(Ch. xxix, 1-21)

In the tenth year, in the tenth month, in the twelfth day of the month, the word of Yahweh came unto me, saying: Son of man, set thy face against Pharaoh, king of Egypt, and prophesy against him and against all Egypt; speak and say: Thus saith the Lord Yahweh:

Behold, I am against thee, Pharaoh, king of Egypt,
The great dragon that lieth in the midst of his rivers,
That hath said: My river is mine own,
I have made it for myself.

But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will cast thee into the wilderness, thee and all the fish of thy rivers.

Thou shalt fall upon the open field;
Thou shalt not be brought together, nor gathered;
To the beasts of the earth and to the fowls of heaven
Have I given thee for food.
And all the inhabitants of Egypt shall know that
I am Yahweh.
Because they have been a staff of reed
To the House of Israel,
And when they take hold of thee with the hand,
Thou dost break,
And rend all their shoulders.
And when they lean upon thee, thou breakest,
And makest all their loins to be at a stand,—

Therefore thus saith the Lord Yahweh: Behold, I will bring a sword upon thee and will cut off from thee man and beast. And the land of Egypt shall be desolate and waste, and they shall know that I am Yahweh; for as much as he hath said: The river is mine; I have made it. Therefore, behold, I am against thee and against thy rivers; and I will make the land desolate and utterly waste from Migdol to Syene, even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast; neither shall it be inhabited for forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries.

For thus saith the Lord Yahweh: At the end of forty years will I gather the Egyptians from the peoples whither they were scattered; and I will turn the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their origin; and they shall be there a lowly kingdom. It shall be the lowliest of the kingdoms, neither shall it any more lift itself up above the nations; and I will diminish them, that they shall rule no more over the nations. And it shall be no more the confidence of the House of Israel, bringing iniquity to remembrance, when they turn to them; and they shall know that I am the Lord Yahweh.

(And it came to pass in the seven and twentieth year, in the first month, on the first day of the month, the word of Yahweh came unto me, saying: Son of man, Nebuchadrezzar, king of Babylon, caused his army to serve a great service against Tyre; every head was made bald and every shoulder peeled; yet had he no reward, nor had his army, from Tyre, for the service that he had served against it. Therefore thus hath said the Lord Yahweh: Behold, I will give the land of Egypt unto Nebuchadrezzar, king of Babylon; and he shall carry off her abundance and take her spoil and take her prey. And this shall be the wages for his army. I have given him the land of Egypt as his hire for which he served, because they have wrought for Me, saith Yahweh.)[1]

[1] The foregoing paragraph found in ch. xxix, 17-20, was probably added by Ezekiel after the taking of Tyre. Its given date, the 27th year of the Captivity, shows it to be the latest of Ezekiel's prophecies.

C. The Judgment upon Tyre and Zidon

(Ch. xxvi, 1 - xxviii, 24)

It came to pass in the eleventh year, in the first month, in the first day of the month, that the word of Yahweh came unto me, saying: Son of man, because that Tyre hath said against Jerusalem:

Aha! she is broken that was the gate of the peoples;
She is turned unto me;
I shall be filled with her that is laid waste;—
Therefore thus saith the Lord Yahweh,
Behold, I am against thee, O Tyre,
I will cause many nations to come up against thee,
As the sea causeth its waves to come up, and they
Shall destroy the walls of Tyre, and break down her towers.
I will also scrape her dust from her
And make her a bare rock.
She shall be a place for the spreading of nets
In the midst of the sea;
For I have spoken it, saith the Lord Yahweh.
She shall become a spoil to the nations.
Her daughters that are in the field
Shall be slain with the sword;
And they shall know that I am Yahweh.

For thus saith Yahweh: Behold, I will bring upon Tyre Nebuchadrezzar, king of Babylon, king of kings, from the north, with horses and with chariots, and with horsemen and an army and much people.

He shall slay with the sword thy daughters in the field;
He shall make forts against thee and cast up mounds against thee,
And set up bucklers against thee.
He shall set his battering-rams against thy walls, and with axes
Shall he break down thy towers.
By reason of the abundance of his horses, their dust
Shall cover thee;
At the noise of the horsemen, of the wheels and the chariots,
Thy walls shall shake
When he shall enter into thy gates,
As men enter a city wherein is made a breach.

With the hoofs of his horses shall he tread down all thy streets
He shall slay thy people with the sword,
And the pillars of thy strength shall go down to the ground.
And they shall make a spoil of thy riches,
And make a prey of thy merchandise.
And they shall break down thy walls
And destroy the houses of thy delight;
And thy stones and thy timbers and thy dust shall they lay
In the midst of the waters.

And I will cause the voice of thy songs to cease,
The sound of thy harps shall be no more heard.
And I will make thee a bare rock;
Thou shalt be a place only for the spreading of nets,
Thou shalt be built no more,
For I Yahweh have spoken.

Thus saith the Lord Yahweh to Tyre: Shall not the isles shake at the sound of thy fall, when the wounded groan, when the slaughter comes in the midst of thee? Then all the princes of the sea shall come

down from their thrones, and put off their robes and strip off their richly woven garments; they shall clothe themselves with trembling; they shall sit upon the ground and shall tremble every moment, and be appalled at thee. And they shall take up a lamentation for thee, and say:

How art thou destroyed that wast peopled from the seas!
The renowned city that wast strong in the sea,
Thou and thy inhabitants,
That caused thy terror to be on all that inhabit the earth!
Now shall the isles tremble in the day of thy fall:
Yea, the isles that are in the sea shall be affrighted
At thy going out.

For thus saith the Lord Yahweh: When I shall make thee a desolate city like the cities that are not inhabited; when I shall bring up the deep over thee, and the great waters shall cover thee; then will I bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the nethermost parts of the earth, like the places that were desolate of old, with them that go down into the pit, that thou be not inhabited; and I will set glory in the land of the living. I will make thee a terror, and thou shalt be no more. Though thou be sought for, yet shalt thou never be found again, saith the Lord Yahweh.

Moreover the word of Yahweh came unto me, saying: O thou, Son of man, take up a lamentation for Tyre, and say unto Tyre, that dwelleth at the entry of the sea, that is the merchant of the peoples unto many isles: Thus saith the Lord Yahweh:

Thou, O Tyre, hast said: I am of perfect beauty.
Thy borders are in the heart of the seas,
Thy builders have perfected thy beauty.
Of cypress-wood from Senir have they fashioned all thy planks,
They have taken cedars from Lebanon to make masts for thee.
Of the oaks of Bashan have they made thine oars;
Thy deck have they made of ivory inlaid in larch
From the isles of the Khittites.
Of fine linen with richly woven work from Egypt
Was thy sail,
That it might be to thee for an ensign;
Blue and purple from the isles of Elishah
Was thine awning.
The inhabitants of Zidon and of Arvad
Were thy rowers.

In thee, O Tyre, were wise men; they were thy pilots;
The elders of Gebal and the wise men thereof, they
Were thy caulkers;
All the ships of the sea with their mariners were in thee
To exchange thy merchandise.
Persia and Lud and Put, were in thine army,
Thy men of war;
They hung the shield and helmet upon thee, they set forth
Thy comeliness.

The men of Arvad and Helech were upon thy walls round about, and the Gammadim were in thy towers; they hung their shields upon thy walls round about; they perfected thy beauty. Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver,

iron, tin, and lead, they traded for thy wares. Javan, Tubal and Meshech, they were thy traffickers; they traded the persons of men and vessels of brass for thy merchandise. They of the house of Togarmah traded for thy wares with horses and horsemen and mules. The men of Dedan were thy traffickers; many isles were the mart of thy riches; they brought thee as tribute horns of ivory and ebony. Aram was thy merchant by reason of the multitude of thy wealth. They traded for thy wares with carbuncles, purple, and richly woven work, and fine linen and coral and rubies. Judah and the land of Israel were thy traffickers; for thy merchandise they traded wheat of Minnith, and balsam and honey and oil and balm. Damascus was thy merchant for the multitude of thy wealth, by reason of the multitude of all riches, with the wine of Helbon and white wool. Vedan and Javan traded for thy wares with yarn; massive iron, cassia and calamus were among thy wares. Dedan was thy trafficker for precious cloths for riding, Arabia and all the princes of Kedar, they were the purchasers for thee in lambs and rams and goats; in these they were thy merchants. The traffickers of Sheba and Raamah, they were thy traffickers; they traded for thy wares with the best of all spices and with all precious stones and gold. Haran and Canneh and Eden, the traffickers of Sheba and Asshur were as thine apprentices in traffic. These were thy traffickers in gorgeous fabrics, in wrappings of blue and richly woven work, and in chests of rich apparel, bound with cords and cedar-lined, among thy merchandise. The ships of Tarshish brought thee tribute for thy merchandise.

So wast thou replenished and made very strong
In the heart of the seas.
Thy rowers have brought thee into deep waters;
The east wind hath broken thee in the heart of the seas.
Thy riches and thy wares, thy mariners and thy pilots,
Thy caulkers and the exchangers of thy merchandise
And all the men of war that are in thee,
With all thy company that is in the midst of thee,
Shall fall into the heart of the seas
In the day of thy ruin.

At the sound of the cry of thy pilots
The waves shall shake,
And all that handle the oar, the mariners
And all the pilots of the sea,
Shall come down from their ships, shall stand on the land,
And shall cause their voice to be heard over thee;
They shall cry bitterly,
And shall cast up dust upon their heads.

They shall roll themselves in ashes
They shall make themselves utterly bald for thee
And gird them with sackcloth;
And they shall weep for thee in bitterness of soul
With bitter lamentation;
And in their wailing they shall take up a lament for thee,
And lament over thee:

Who was there like Tyre, fortified in the midst of the sea?
When thy wares came forth out of the seas,
Thou didst fill many peoples;
With the multitude of thy riches and of thy merchandise,
Didst thou enrich the kings of the earth.

Now that thou art broken by the seas in the depth of the waters,
And thy merchandise and all thy company are fallen
In the midst of thee,
All the inhabitants of the isles are appalled at thee,
Their kings are horribly afraid;
They are troubled in their countenance;
The merchants among the peoples hiss at thee;
Thou art become a terror, and thou shalt exist no more.

Then the word of Yahweh came unto me, saying: Son of man, say unto the prince of Tyre: Thus saith the Lord Yahweh:

Because thy heart is lifted up, and thou hast said: I am a god,
I sit in the seat of God in the heart of the seas;
Yet thou art a man, thou art not God,
Though thou didst set thy heart as the heart of God,
Behold, thou art wiser than Daniel!
There is no secret that man can hide from thee!—

By this wisdom and thy discernment thou hast got thee riches,
And hast got thee gold and silver in thy treasury;
In thy great wisdom, by thy traffic hast thou
Increased thy riches,
And thy heart is lifted up because of thy riches,—
Thus saith the Lord Yahweh:

Because thou hast set thy heart as the heart of God,
Therefore behold, I will bring strangers upon thee,
The terrible of the nations,
And they shall draw their swords against the beauty of thy wisdom
And defile thy brightness, and bring thee down to the pit.
And thou shalt die the death of them that are slain
In the heart of the seas.

Wilt thou still say before Him that slayeth thee:
I am God?
But thou art man, thou art not God.
In the hand of them that defile thee,
Thou shalt die the death of the uncircumcised
By the hand of strangers;
For I have spoken, saith the Lord Yahweh.

Moreover the word of Yahweh came unto me, saying: Son of man, take up a lamentation for the king of Tyre, and say unto him: Thus saith the Lord Yahweh: Thou seal most secure, full of wisdom and perfect in beauty, thou wast in Eden the garden of God. Every precious stone was thine, the carnelian, the beryl, the onyx, the jasper, the topaz and the emerald, the sapphire, the smaragd, the carbuncle and the gold; the workmanship of thy settings and of thy sockets was in thee; in the day that thou wast created they were prepared. Thou wast the far-covering cherub; I set thee so that thou wast on the holy mountain of God; thou hast walked up and down in the midst of stones of fire. Thou wast perfect in thy ways from the day thou wast created till unrighteousness was found in thee. By the multitude of thy traffic they filled the midst of thee with violence, and thou hast sinned; therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O thou covering cherub, from the midst of the stones of fire. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness. I have cast thee to the ground, I have laid thee before kings, that they may gaze upon

thee. By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all men that behold thee. All they among the peoples that know thee shall be appalled at thee; thou art become a terror, and thou shalt exist no longer.

And the word of Yahweh came unto me, saying: Son of man, set thy face toward Zidon, and prophesy against it, and say: Thus saith the Lord Yahweh: Behold, I am against thee, O Zidon, and I will be glorified in the midst of thee. And they shall know that I am Yahweh, when I shall have executed judgments in her, and shall be sanctified in her. For I will send her pestilence and blood in her streets, and the wounded shall fall in the midst of her by the sword on every side; and they shall know that I am Yahweh.

D. A Second Prophecy against Egypt and Her Neighbors

(Ch. xxx-xxxi)

And the word of Yahweh came again unto me, saying: Thus saith Yahweh:

Wail ye! Woe worth the day! for the day is near,
The Day of Yahweh is near!
A day of clouds; it shall be the time of the nations;
And a sword shall come upon Egypt,
And convulsion shall be in Ethiopia
When the slain shall fall in Egypt;
And they shall take away her abundance,
And her foundations shall be broken down.

Ethiopia and Put and Lud and all the mingled people, and Cush and the children of the land that is in the league, shall fall with them by the sword.

Thus saith Yahweh:
They also that upheld Egypt shall fall,
And the pride of her power shall come down;
From Migdol to Syene shall they fall by the sword,
And they shall be desolate in the midst of the desolate countries.
Her cities shall be in the midst of the wasted cities,
And they shall know that I am Yahweh,
When I have set a fire in Egypt
And all her helpers are destroyed.
In that day shall messengers go forth from before Me in ships
To make the confident Ethiopians afraid,
And there shall come convulsion upon them
In the day of Egypt.
For lo, it cometh.

Thus saith the Lord Yahweh:
I will also make the multitude of Egypt to cease
By the hand of Nebuchadrezzar, king of Babylon.
He and his people with him, the terror of the nations,
Shall be brought in to destroy the land.

And they shall draw their swords against Egypt
And fill the land with the slain.
And I will make the rivers dry,
And will give the land over into the hand of evil men;
And I will make the land desolate,
And all that is therein,
By the hand of strangers.
I, Yahweh, have spoken it.

Thus saith the Lord Yahweh:
I will also destroy the idols,
And I will cause the things of naught to cease from Noph,
And there shall no longer be a prince in Egypt.
And I will make Pathros desolate, I will set a fire in Zoan,
And will execute judgments in *No*.

And I will pour My fury upon Sin, the stronghold of Egypt;
And I will cut off the multitude of *No*.
I will set a fire in Egypt,
Sin shall be in great convulsion,
And No shall be rent asunder.
Into *Noph* shall enter foes in the daytime,
The youths of Avon and Pi-beseth shall fall
By the sword
And their inhabitants shall go into captivity.

At *Tehaphnehes* the day shall withdraw itself when I
Shall break there the yokes of Egypt,
And the pride of her power shall cease.
As for her, a cloud shall cover her
And her daughters shall go into captivity.
Thus will I execute judgments in Egypt,
And they shall know that I am Yahweh.

Now it came to pass in the eleventh year, *in the first month*, in the seventh day of the month, that the word of Yahweh came unto me, saying: Son of man, I have broken the arm of Pharaoh [Hophra], king of Egypt; and lo, it hath not been bound up to be healed, that it may wax strong so that it may hold a sword. Therefore thus saith the Lord Yahweh: Behold, I am against Pharaoh [Hophra], king of Egypt, and will break his arms, the strong and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the king of Babylon and put My sword in his hand; but I will break the arms of Pharaoh, and he shall groan before him with the groanings of a deadly wounded man. And I will hold up the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am Yahweh when I shall put My sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations and disperse them through the countries, and they shall know that I am Yahweh.

And it came to pass in the eleventh year, *in the third month*, in the first day of the month, that the word of Yahweh came unto me, saying: Son of man, say unto Pharaoh [Hophra], king of Egypt, and to his multitude:

Whom art thou like in thy greatness?
Behold, the Assyrian was like a cedar of Lebanon,
With fair branches, and with a shadowing shroud,
And of a high stature.

Its top was among the thick boughs, waters nourished it,
The deep made it grow.
Her rivers ran round about her plantation,
And she sent out her conduits unto all
The trees of the field.
Therefore was its stature exalted above all
The trees of the field,
And its boughs were multiplied, its branches became long,
Because of the multitude of waters when it shot them forth.

All the fowls of heaven made their nests
In its branches,
And all the beasts of the field brought forth their young
Under its branches,
And under its shadow dwelt all great nations.

Thus was it fair in its greatness, in the length
Of its branches
For its root was by many waters.
The cedars in the garden of God could not hide it.
The cypress-trees were not so great as its boughs,
Nor the plane-trees as its branches.

Nor was any tree in the garden of God like unto it
In its beauty.
I made it fair by the multitude of its branches,
So that all the trees of Eden
That were in the garden of God envied it.

Therefore, thus saith the Lord Yahweh: Because thou art exalted in stature, and he hath set his top among the thick boughs, and his heart is lifted up in his height; I do even deliver him into the hand of the mighty one of the nations; he shall surely deal with him; I do drive him out according to his wickedness. And strangers, the terrible ones of the nations, shall cut him off and cast him down; upon the mountains and in all the valleys his branches are fallen, and his boughs lie broken in all the channels of the land; and all the peoples go down from his shadow, and leave him. Upon his carcass all the fowls of the heaven do dwell, and upon his branches are all the beasts of the field; to the end that none of all the trees by the waters exalt themselves in their stature, neither set their top among the thick boughs, nor do their mighty ones stand up in their height, even all that drink water; for they are all delivered unto death, to the nethermost parts of the earth, in the midst of the children of men, with them that go down to the pit.

Thus saith the Lord Yahweh: In the day when he went down to *Sheol* I caused the deep to mourn and cover itself for him, and I restrained the rivers thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down into Sheol with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the nethermost parts of the earth. They also went down into Sheol with him unto them that are slain by the sword; yea, they that were his arm, that dwelt under his shadow in the midst of the nations.

To whom art thou thus like in glory and greatness among the trees of Eden? yet thou shalt be brought down with the trees of Eden unto

the nethermost parts of the earth; thou shalt lie in the midst of the uncircumcised with them that are slain with the sword. This is Pharaoh and all his multitude, saith the Lord Yahweh.

E. News of the Fall of Jerusalem Reaches the Prophet His Mouth Is Opened that He May Console His People He Arraigns the Priests and Chiefs Who Have Misled Them

(Ch. xxxiii, 21-23; xxxiv, 1-22; xxviii, 25-26; xxix, 21; xxxiv, 23-31)[1]

In the *twelfth year* of our captivity, in the *tenth month*, in the *fifth day* of the month, it came to pass that one who had escaped out of the city came unto me, saying: THE CITY IS FALLEN. Now the hand of Yahweh had been upon me in the evening, before he that was escaped came; and He had opened my mouth against his coming to me in the morning; and my mouth was opened and I was no more dumb.[2]

Then the word of Yahweh came unto me, saying: Son of man, they that inhabit those waste places in the land of Israel speak, saying: Abraham was one and he inherited the land, but we are many; the whole land is given us for inheritance. Wherefore say thou unto them: Thus saith the Lord Yahweh: Ye eat with the blood, and lift up your eyes unto your idols, and shed blood; and shall ye possess the land? Ye stand by your sword, ye work abomination and defile every one his neighbor's wife; and shall ye possess the land? Thus shalt thou say unto them: Thus saith the Lord Yahweh: As I live, surely they that are in the waste places shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that are in the strongholds and in the caves shall die of the pestilence. And I will make the land most desolate and the pride of her power shall cease; and the mountains of Israel shall be desolate, so that none shall pass through. Then shall they know that I am Yahweh, when I have made the land desolate because of all their abominations which they have committed.

And as for thee, Son of man, the children of thy people that talk of thee by the walls and in the doors of the houses, and speak one to another every one to his brother, saying: Come, I pray you, and hear what is the word that cometh from Yahweh; and they come unto thee and sit before thee as My people and hear thy words but do them not, —for with their mouth they show much love, but their heart goeth after their covetousness; and lo, thou art unto them as the love-song of one that hath a pleasant voice and can play well on an instrument; so they hear thy words but do them not—when this cometh to pass,— behold, it cometh—then shall they know that a prophet hath been among them.

And the word of Yahweh came unto me, saying: Son of man, prophesy against the shepherds of Israel; prophesy, and say unto them, even to the shepherds: Thus saith the Lord Yahweh:

[1] Ch. xxviii, 25-26 and xxix, 21 are evidently misplaced in A. V. They are here in their proper context.

[2] It is generally held by scholars that the dumbness laid upon Ezekiel ("thou shalt be dumb and shalt not be to them a reprover, for they are a rebellious house," ch. iii, 26b) was a prohibition of public-speaking. It is apparent that he was ready to answer those who sought him in his home. That he therefore committed to writing his horror of their sins and certainty of their condign punishment may account for his frequent repetitions and for the growing intensity of his denunciations. They may not have been published before the first collection of the Canon.

Woe unto the shepherds of Israel, that have fed themselves;
Should not the shepherds feed the sheep?
Ye did eat the fat, and ye clothed you with the wool;
Ye killed the fatlings, but ye fed not the sheep.
The weak have ye not strengthened, neither have ye healed
That which was sick.
Neither have ye brought back that which was driven away,
Neither have ye sought that which was lost;
But with force have ye ruled over them and with rigor.
So were they scattered, because there was no shepherd;
And they became food unto all the beasts of the field
And were scattered.

My sheep wandered through the mountains on every high hill,
Yea, upon all the face of the earth My sheep were scattered,
And there was none that did search or seek.
Therefore, ye shepherds, hear the word of Yahweh!
As I live, saith the Lord Yahweh,
Surely, forasmuch as My sheep became a prey, and
My sheep became food to all the beasts of the field,
Because there was no shepherd,
Neither did My shepherds search for My sheep,
But the shepherds fed themselves, and fed not My sheep,—
Therefore, ye shepherds, hear the word of Yahweh!

Thus saith the Lord Yahweh: Behold, I am against the shepherds;
I will require the sheep at their hand, and cause them to cease
From feeding my sheep.
Neither shall the shepherds feed themselves any more.
And I will deliver the sheep from their mouth,
That they may not be food for them.

For thus saith the Lord Yahweh:
Behold, here am I, and I will search for My sheep,
And seek them out.
As a shepherd seeketh out his flock when the sheep are separated,
So will I seek out my sheep
And I will deliver them out of all places
Whither they have been scattered
In the day of clouds and of thick darkness.

And I will bring them out from the peoples,
And gather them from the countries,
And I will bring them into their own land;
And I will feed them upon the mountains of Israel, by the streams,
And in all the habitable places of the land.
I will feed them in a good pasture;
Upon the high mountains of Israel shall their fold be;
There shall they lie down in a good fold,
In a fat pasture shall they feed upon the mountains of Israel.

I will feed My sheep, I will cause them to lie down,
Saith the Lord Yahweh.
I will seek that which was lost, will bring back
That which was driven away.
I will bind up that which was broken, will strengthen the sick,
And the fat and the strong will I destroy.
I will feed them with justice.

As for you, O My flock! thus saith
The Lord Yahweh:
Behold, I judge between cattle and cattle,
Even the rams and the he-goats,

Seemeth it a small thing unto you to have fed upon good pasture,
But ye must tread down the residue of your pasture?
To have drunk of the settled waters, but ye must
Befoul the residue with your feet?
And as for My sheep, they eat what ye have trodden,
And drink that which ye have fouled with your feet.

Therefore thus saith the Lord Yahweh unto them: Behold, I, even I, will judge between the fat cattle and the lean cattle. Because ye thrust with side and shoulder, and push all the weak with your horns till ye have scattered them abroad; therefore will I save My flock, and they shall no more be a prey, and I will judge between cattle and cattle.

Thus saith the Lord Yahweh: When I shall have gathered the House of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, then shall they dwell in their own land which I gave to My servant Jacob. And they shall dwell safely therein, and shall build houses and plant vineyards; yea, they shall dwell safely, when I shall have executed judgments upon all those that have them in disdain round about them; and they shall know that I am Yahweh their God. (Ch. xxviii, 25-26.)

In that day will I cause a horn to shoot up into the House of Israel and I will give thee the opening of the mouth in the midst of them; and they shall know that I am Yahweh. (Ch. xxix, 21.)

And I will set up one shepherd over them and he shall feed them, even My servant (of the House of) David; he shall feed them, and he shall be their shepherd. And I, Yahweh, will be their God, and My servant (of the House of) David, prince among them; I, Yahweh, have spoken. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell safely in the wilderness and sleep in the woods. And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield her produce, and they shall be safe in their land; and they shall know that I am Yahweh, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them. And they shall no more be a prey to the nations, neither shall the beast of the earth devour them, but they shall dwell safely, and none shall make them afraid.

And I will raise up unto them a plantation for renown; and they shall be no more consumed with hunger in the land, neither bear the shame of the nations any more. And they shall know that I, Yahweh, their God, am with them, and that they, the House of Israel, are My people, saith the Lord Yahweh. And ye, My sheep, the sheep of My pasture, are men, and I am your God, saith the Lord Yahweh.
(Ch. xxxiv, 23-31.)

F. Prophecies of the Recovery of All the Promised Land from Alien Rule and of the Reinstatement of All the Sons of Israel The Visions of the Dry Bones and the Two Staves

(Ch. xxxv, 1 - xxxvii, 28)

The word of Yahweh came unto me, saying: Son of Man, set thy face against Mount Seir and prophesy against it, and say unto it: Thus saith Yahweh: Behold, I am against thee, and I will stretch out My

hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am Yahweh. Because thou hast had a hatred of old, and hast hurled the Children of Israel into the power of the sword in the time of their calamity, in the time of the iniquity of the end; therefore, as I live, saith the Lord Yahweh, I will prepare thee unto blood and blood shall pursue thee; surely thou hast hated thine own blood, therefore blood shall pursue thee. Thus will I make Mount Seir most desolate, and cut off from it him that passeth through and him that returneth. And I will fill his mountains with his slain; in thy valleys and in all thy streams shall they fall that are slain with the sword. I will make thee a perpetual desolation, and thy cities shall not be rebuilt; and ye shall know that I am Yahweh.

Because thou hast said: These two cities and these two countries shall be mine and we will possess them, whereas Yahweh was there; therefore as I live, saith the Lord Yahweh, I will do according to thy wrath and according to thine envy, which thou hast used out of thy hatred against them; and I will make Myself known among them, when I shall judge thee. And thou shalt know that I, Yahweh, have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying: They are laid desolate; they are given us to devour. And ye have magnified yourselves against Me with your mouth, and have multiplied your words against Me; I have heard it. Thus saith the Lord Yahweh: When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice over the inheritance of the House of Israel because it was desolate, so will I do unto thee. Thou shalt be desolate, O Mount Seir, and all Edom, even all of it; and they shall know that I am Yahweh.

And thou, Son of man, prophesy unto the mountains of Israel, and say: Ye mountains of Israel, hear the word of Yahweh: Because the enemy hath said against you: Aha! even the ancient high places are ours in possession! therefore prophesy and say: Thus saith the Lord Yahweh: Because, just because they have made you desolate and swallowed you up on every side, that ye might be possessed by the rest of the nations, and ye are taken up upon the lips of talkers and receive an evil report from the people; therefore, ye mountains of Israel, hear the word of the Lord Yahweh: Thus saith the Lord Yahweh to the mountains and to the hills, to the streams and to the valleys, to the desolate wastes and to the cities that are forsaken which are become a prey and a derision to the residue of the nations round about; therefore thus saith the Lord Yahweh:

Surely in the fire of My jealousy have I spoken
Against the residue of the nations, and against all Edom,
That have appointed My land unto themselves for a possession
With the joy of their whole heart, with disdain of soul,
To cast it out for a prey;
Therefore, prophesy concerning the land of Israel;
And say unto the mountains, to the hills, to the streams
And to the valleys:
Thus saith the Lord Yahweh: Behold, I have spoken
In My jealousy and in My fury, because ye have born
The scorn of the nations;
Therefore thus saith the Lord Yahweh: I have lifted up My hand.
Surely the nations that are round about you,
They shall bear their shame.

But ye, O mountains of Israel, ye shall put forth your branches
And yield your fruit unto My people Israel,
For they are at hand to come.
For behold, I am for you, and I will turn unto you,
And ye shall be plowed and sown;
I will multiply men upon you, all the House of Israel,
Even all of it.
The cities shall be inhabited, the waste places builded.
I will multiply in you man and beast
They shall increase and be fruitful.

I will cause you to be inhabited after your former estate, and will do better unto you than at your beginnings; and ye shall know that I am Yahweh. I will cause men, even My people Israel, to walk upon you; they shall possess thee, and thou shalt be their inheritance; and thou shalt no more bereave them of their children. Thus saith the Lord Yahweh: Because they say unto you; Thou, land, art a devourer of men, and hast bereaved the nations; therefore thou shalt devour men no more, neither bereave the nations any more, saith the Lord Yahweh, neither will I suffer thee to be called the shame of nations, neither shalt thou bear the reproach of the nations any more, neither shalt thou cause thy nations to stumble any more, saith the Lord Yahweh.

Moreover the word of Yahweh came unto me, saying: Son of man, when the House of Israel dwelt in their own land, they defiled it by their way and by their doings; their way before Me was as the uncleanness of a woman in her impurity. Wherefore I poured out My fury upon them for the blood which they had shed upon the land, and because they had defiled it with their idols; and I scattered them among the nations, and they were dispersed through the countries; according to their way and according to their doings I judged them. And when they came unto the nations whither they came they profaned My holy name; so that men said of them: These are the people of Yahweh, and are come forth out of His land! But I had pity for My holy name, which the House of Israel had profaned among the nations whither they came. Therefore say unto the House of Israel: Thus saith the Lord Yahweh: I do not this for your sake, O House of Israel, but for My holy name, which ye have profaned among the nations whither ye came. And I will sanctify My great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Yahweh, saith the Lord Yahweh, when I shall be sanctified in you before their eyes.

For I will take you from among the nations, and gather you out of all countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away your heart of stone out of your flesh, and I will give you a heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My ordinances and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. And I will save you from your uncleannesses; and I will call for the corn, and will increase it and lay no famine upon you. And I will multiply the fruit of tree and the increase of the field, that ye may bear no more the reproach of famine among the nations. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and your abominations. Not for

your sake do I this, saith Yahweh; be this known unto you, be ashamed and confounded for your ways, O House of Israel.

Thus saith the Lord God: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say: This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited. Then the nations that are left round about you shall know that I, Yahweh, have builded the ruined places, and planted that which was desolate. I, Yahweh, have spoken it, and I will do it.

Thus saith the Lord God: I will also be appealed to by the House of Israel to do this for them; I will increase them with men like a flock; as the flock brought for sacrifice, as the flock of Jerusalem in her appointed season, so shall the waste cities be filled with multitudes of men; and they shall know that I am the Lord.

[For in My holy mountain, in the mountain of the height of Israel, saith the Lord Yahweh, there shall all the House of Israel,—all of them —serve Me in the land; there will I accept them, and there will I require your heave-offerings and the first of your gifts with all your holy things. With your sweet savor will I accept you, when I bring you out from the peoples, and gather you out of all the countries wherein ye have been scattered; and I will be sanctified in you in the sight of the nations.

And ye shall know that I am Yahweh, when I shall bring you into the land of Israel, into the country which I lifted up My hand to give unto your fathers. And there shall ye remember your ways, and all your doings wherein ye have polluted yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am Yahweh, when I have wrought with you for My name's sake; not according to your evil ways, not according to your corrupt doings, O ye House of Israel, saith Yahweh.] (Ch. xx, 40-44.)

AGAIN THE HAND OF YAHWEH was upon me, and Yahweh carried me out in spirit, and set me down in the midst of the valley, and it was full of bones; and He caused me to pass by them round about, and behold, there were very many in the open valley, and they were very dry. And He said unto me: Son of man, can these bones live? And I answered: O Lord Yahweh, Thou knowest. Then He said unto me: Prophesy over these bones, and say unto them: O ye dry bones, hear the word of Yahweh. Thus saith the Lord Yahweh unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring flesh upon you and cover you with skin and put breath in you, and ye shall live; and ye shall know that I am Yahweh.

So I prophesied, as I was commanded. And, as I prophesied, there was a noise; and behold, a commotion, and the bones came together, bone to its bone. And I beheld, and lo, there were sinews upon them, and flesh came up and skin covered them above; but there was no breath in them. Then said He unto me: Son of man, prophesy! prophesy unto the breath, prophesy! and say to the breath: Thus saith the Lord Yahweh:

Come from the four winds, O breath!
And breathe upon these slain, that they may live!

So I prophesied as He commanded me, and the breath came into them, and they lived and stood up upon their feet,—an exceeding great host. Then He said unto me: Son of man, these bones are the whole House of Israel; behold, they say:

Our bones are dried up, and our hope is lost;
We are clean cut off!

Therefore prophesy, and say unto them: Thus saith the Lord Yahweh: Behold, I will open your graves and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel. And ye shall know that I am Yahweh, when I have opened your graves, and caused you to come up out of your graves, O My people. And I will put My spirit in you and ye shall live; and I will place you in your own land. And ye shall know that it is I, Yahweh, that hath spoken and performed it, saith the Lord Yahweh.

And the word of Yahweh came unto me, saying: Son of man, take thee one staff and write upon it: For Judah, and for the Children of Israel his companions; then take another staff, and write upon it: For Joseph, the stick of Ephraim and of all the House of Israel, his companions; then join them one to the other into one staff, that they may be one in thine hand. And when the children of thy people shall speak to thee, saying: Wilt thou not tell us what thou meanest by these? say unto them: Thus saith the Lord Yahweh: Behold, I will take the staff of Joseph which is in the hand of Ephraim and the tribes of Israel, his companions, and I will put it with the staff of Judah, and make them one staff; and they shall be one in My hand. And the staves whereon thou writest shall be in thine hand before their eyes. Also say unto them: Thus saith the Lord Yahweh: Behold, I will take the Children of Israel from among the nations whither they are gone, and will gather them on every side, and bring them unto their own land; and I will make them one nation in the land, upon the mountains of Israel, and there shall be one king of them all. They shall no more be two nations, neither shall they be divided into two nations any more at all; neither shall they defile themselves any more with idols nor with their detestable things, nor with any of their transgressions. I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them; so shall they be My people, and I will be their God. And My servant David [1] shall be king over them, and they shall all have one shepherd; they shall also walk in Mine ordinances and observe My statutes and do them. And they shall dwell in the land that I gave unto Jacob, My servant; wherein your fathers dwelt; and they shall dwell therein, they and their children and their children's children forever. And David, My servant, shall be their prince forever.

Moreover, I will make a covenant of peace with them—it shall be an everlasting covenant with them; and I will establish them and multiply them, and will set My sanctuary in the midst of them forever. My dwelling-place also shall be over them; and I will be their God, and they shall be My people. And the nations shall know that I am Yahweh that sanctifieth Israel, when My sanctuary shall be in the midst of them forever.

[1] That is, a descendant of David. So far, the House of David had not lacked a scion in Judah.

G. The Last of Ezekiel's Prophecies On the Northern Hordes under Gog, Chief Prince of Meshech and Tubal

(Ch. xxxviii-xxxix)

The word of Yahweh came again unto me, saying: Son of man, set thy face toward Gog of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say: Thus saith the Lord Yahweh: Behold, I am against thee, O Gog, chief prince of Meshech and Tubal; I will turn thee about and put hooks into thy jaws, and I will bring thee forth and all thy army, horses and horsemen, all of them clothed most gorgeously,—a great company with buckler and shield, all of them handling swords: Persia, Put and Cush with them, all of them with shield and helmet; Gomer and all his bands, the house of Togarmah in the uttermost parts of the north, and all his bands; even many peoples with thee. Be thou prepared, and prepare thyself, thou and all thy company that are assembled unto thee, and be thou on thy guard. After many days thou shalt be mustered for service; in the latter years thou shalt come against the land that hath been brought back from the sword and gathered out of many peoples, against the mountains of Israel which have been a continual waste but which now are recovered from the nations and wherein all of them now dwell safely. And thou shalt ascend, thou shalt come as a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many peoples with thee.

Thus saith the Lord Yahweh: It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device, and thou shalt say: I will go up against the land of unwalled villages; I will come upon them that are at quiet, that dwell safely, all of them dwelling without walls and having neither bars nor gates, to take the spoil and to take the prey; to turn thy hand against the places once waste that are now inhabited, and against the people that are delivered from the nations, that have gotten cattle and goods, that dwell in the middle of the earth. Sheba and Dedan, the merchants of Tarshish with all the magnates thereof shall say unto thee: Comest thou to take spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?

O Son of man, prophesy, and say unto Gog: Thus saith the Lord Yahweh: In the day that My people Israel dwell safely, shalt thou not know it? When thou shalt come from thy place in the uttermost parts of the north, thou and thy many peoples with thee, all of them riding upon horses, a great company and a mighty army; and when thou comest up against My people Israel as a cloud to cover the land; it shall be in the end of the days, and I will bring thee against My land, that the nations may know Me when I shall be sanctified through thee, O Gog, before their eyes.

Thus saith the Lord Yahweh: Art thou he of whom I spake in old time by My servants the prophets of Israel, that prophesied in those days for many years, that I would bring thee against them?[1] And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord Yahweh, that My fury shall rise up in My nostrils. For in My jealousy and in the fire of My wrath have I spoken: Surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea and the fowls of heaven and the beasts of

[1] See Art. in *Encyclopedia Britannica* upon *Gog*.

the field, and all creeping things that creep upon the ground, and all the men that are upon the face of the earth, shall shake at My presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all My mountains, saith the Lord Yahweh; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will cause rain to fall upon him and upon his bands, and upon the many peoples that are with him,—an overflowing cloud-burst and great hail stones, fire, and brimstone. Thus will I magnify Myself and sanctify Myself; and I will make Myself known in the eyes of many nations; and they shall know that I am Yahweh.

Therefore, thou Son of man, prophesy against Gog, chief prince of Meshech and Tubal: I will turn thee about and lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that are with thee; I will give thee to the ravenous birds of every sort and to the beasts of the field to be devoured. Thou shalt fall upon the open field, for I have spoken it, saith Yahweh. And I will send a fire upon Magog and upon them that dwell safely in the isles; and they shall know that I am Yahweh. My holy name will I make known in the midst of My people Israel; neither will I suffer My holy name to be profaned any more; and the nations shall know that I am Yahweh, the Holy one in Israel. Behold, it cometh, and it shall be done, saith the Lord Yahweh; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall make fires of thy weapons and use them as fuel, both the shields and the bucklers, the bows and the arrows and the hand-staves and the spears, and they shall make fires of them for seven years; so that they shall take no wood out of the field, neither cut down any out of the forests, for they shall make fires of the weapons, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord Yahweh.

And it shall come to pass in that day, that I will give unto Gog a place fit for burial in Israel, the valley of them that pass through on the east of the sea; and it shall stop them that pass through. There shall they bury Gog and all his multitudes, and they shall call it The Valley of Hamon-Gog. And it shall take seven months for the Israelites to bury them, that they may cleanse the land. Yea, all the people of the land shall bury them, and it shall be for them renown in the day that I shall be glorified, saith the Lord Yahweh. And they shall appoint men whose constant duty it shall be to pass through the land to bury, with those that pass through, those that remain upon the face of the land to cleanse it. After the end of seven months shall they search; and when they that pass through the land shall see a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-Gog. And Hamonah shall also be the name of a city. Thus shall they cleanse the land.

And thou, Son of man, thus saith Yahweh: Speak unto the birds of every sort and to every beast of the field, and say: Assemble yourselves and come; gather yourselves on every side to My feast that I am preparing for you, even a great feast upon the mountains of Israel, that ye may eat flesh and drink blood. The flesh of the mighty shall ye eat, and the blood of the princes of the earth shall ye drink; rams, lambs and goats, bullocks, fatlings of Bashan are they all. And ye shall eat

fat till ye are full, and drink blood till ye are drunken, of My feast that I have prepared for you. At My table shall ye be filled with horses and horsemen, with mighty men and with all men of war, saith the Lord Yahweh.

And I will set My glory among the nations, and all the nations shall see My judgment that I have executed, and My hand that I have laid upon them. So shall the house of Israel know that I am Yahweh their God, from that day forward. And the nations shall know that the House of Israel went into captivity for their iniquity; because they did break faith with Me and I hid My face from them; so I gave them into the hand of their adversaries, and all of them fell by the sword. According to their uncleanness and according to their transgressions did I do unto them; and I hid My face from them.

But now saith the Lord Yahweh: I will bring back the captivity of Jacob, and have compassion upon the whole House of Israel, and I will be jealous for My holy name. And they shall bear their shame and all their breach of faith that they have committed against Me, when they shall be dwelling safely in their land and none shall make them afraid; when I have brought them back from the peoples and gathered them out of the lands of their enemies, and when I am sanctified in them in the sight of many nations. And they shall know that I am Yahweh their God, in that I caused them to go into captivity among the nations, and have gathered them into their own land; and I will leave none of them any more, neither will I hide My face from them any more; for I have poured out My spirit upon the House of Israel, saith the Lord Yahweh.

DIVISION III

EZEKIEL PROCLAIMS THE RESTORATION OF THEOCRACY IN ISRAEL AND ITS ORGANIZATION

A. In a Vision the Prophet Is Shown Jerusalem Rebuilt, the Splendor of the New Temple and the Dwellings of Its Ministrants

(xl, 1—xlii, 20)

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month,—in the fourteenth year after the city was smitten,—in that self-same day, the hand of Yahweh was upon me and He brought me thither. In the visions of Yahweh brought He me into the land of Israel, and set me down upon a very high mountain, whereon was as it were a frame of a city on the south. And He brought me thither and behold, there was a man whose appearance was like the appearance of brass, with a line of flax in his hand and a measuring-reed; and he stood in the gate. And the man said unto me: Son of man, behold with thine eyes and hear with thine ears and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither; declare all that thou seest to the House of Israel.

And behold, a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits long (of a cubit and a handbreadth each); so he measured the height of the building, one reed, and the breadth, one reed.

Then came he unto the gate that looketh toward the east and went up the steps thereof; and he measured the jamb of the gate, one reed broad, and the other jamb, one reed broad. And every cell was one reed long, and one reed broad, and the space between the cells was five cubits; and the jambs of the gate by the porch of the gate within were one reed. He measured also the porch of the gate toward the house, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. And the cells of the gate eastward were three on this side, and three on that side; they were of one measure; and the posts had one measure, on this side and on that side. And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits; and a border before the cells, one cubit on this side and one cubit on that side, and the cells six cubits on this side and six cubits on that side, and he measured the gate from the roof of one cell to the roof of the other, a breadth of five and twenty cubits, door against door. He made also posts of three-score cubits; even unto the posts of the court in the gates round about. And from the forefront of the gate of the entrance unto the forefront of the inner porch of the gate were fifty cubits. And there were narrow windows to the cells and to the posts within the gate round about, and likewise to the arches; and windows were round about inward; and on each post were palm-trees.

Then brought he me into the outer court, and lo, there were chambers and a pavement made for the court round about; there were thirty chambers on one pavement. And the pavement was by the side of the gates, corresponding unto the length of the gates, even the lower pavement. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, a hundred cubits eastward, as also northward.

And the gate of the outer court that looked toward the north he measured, the length thereof and the breadth thereof. And the cells thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate; the length thereof was fifty cubits, and the breadth thereof five and twenty cubits; and the arches thereof and the palm-trees thereof were after the measure of the gate that looketh toward the east. It was ascended by seven steps; and the arches thereof were before them. And there was a gate to the inner court over against the other gate, northward as well as eastward; and he measured from gate to gate, an hundred cubits.

Then he led me toward the south, and behold, a gate toward the south; and he measured the posts thereof and the arches thereof according to these measures. And there were windows in it and in the arches thereof round about, like those windows; the length was fifty cubits, and the breadth five and twenty cubits. And there were seven steps to go up to it, and the arches thereof were before them; and it had palm-trees, one on this side and another on that side upon the posts thereof. And there was a gate to the inner court toward the south; and he measured from gate to gate toward the south an hundred cubits.

Then he brought me to the inner court by the south gate, and he measured the south gate according to these measures, and the cells thereof, and the posts thereof and the arches thereof according to these measures; and there were windows in it and in the arches thereof round about; it was fifty cubits long and five and twenty cubits broad. And there were arches round about, five and twenty cubits long and five

cubits broad. And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof; and the entrance was by eight steps.

And he brought me into the inner court toward the east; and he measured the gate according to these measures; and the cells thereof and the posts thereof and the arches thereof according to these measures; and there were windows therein and in the arches thereof round about; it was fifty cubits long and five and twenty cubits broad. And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof, on this side and on that side; and the going up to it had eight steps.

And he brought me to the north gate; and he measured it according to these measures; the cells thereof, the posts and the arches thereof; and there were windows therein round about; the length was fifty cubits and the breadth five and twenty cubits. And the posts thereof were toward the outer court; and palm-trees were upon the posts thereof, on this side and on that side; and the going up to it had eight steps.

And a chamber with the entry thereto was by the posts of the gates; there the burnt-offering was to be washed. And in the porch of the gate were two tables on this side and two tables on that side to slay thereon the burnt-offering and the sin-offering and the guilt-offering. And on the one side without, as one goeth up to the entry of the gate toward the north, were two tables, and on the other side of the porch were two tables; four tables were on this side and four tables on that side, by the side of the gate; eight tables whereupon to slay the sacrifices. Moreover there were four tables for the burnt-offering, of hewn stone, a cubit and a half long and a cubit and a half broad and one cubit high, whereupon to lay the instruments wherewith the burnt-offering and the sacrifice are slain.

And the slabs, a handbreadth long, were fastened within round about; and upon the tables was to be the flesh of the offering. And without the inner gate were chambers for the guard in the inner court which was at the side of the north gate, and they looked toward the south; one at the side of the east gate looking toward the north. And he said unto me: This chamber which looketh toward the south is for the priests, the keepers of the charge of the house; and the chamber which looketh toward the north is for the priests, the keepers of the charge of the altar; these are the sons of Zadok, who from among the sons of Levi come near to Yahweh, to minister unto Him.

And he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar was before the house. Then he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side; and the breadth of the gate was three cubits on this side and three cubits on that side. The length of the porch was twenty cubits and the breadth eleven cubits; and it was by steps that it was ascended; and there were pillars by the posts, one on this side, and another on that side.

And he brought me to the Temple and measured the posts, six cubits broad on the one side and six cubits broad on the other side, which was the breadth of the tent. And the breadth of the entrance was ten cubits; and the sides of the entrance were five cubits on the one side and five cubits on the other side; and he measured the length thereof, forty cubits; and the breadth, twenty cubits.

Then went he inward and measured each post of the entrance, two cubits; and the entrance, six cubits, and the breadth of the entrance, seven cubits. And he measured the length thereof, twenty cubits, and

the breadth, twenty cubits, before the temple; and he said unto me: This is the Most Holy Place.

Then he measured the wall of the house, six cubits; and the breadth of every side-chamber, four cubits, round about the house on every side. And the side-chambers were one over another, three and thirty times; and there were cornices in the wall which belonged to the house for the side-chambers round about, that they might have hold therein, and not have hold in the wall of the house. And the side chambers were broader as they wound about higher and higher; therefore the breadth of the house continued upward; and so one went up from the lowest row to the highest by the middle. I saw also that the house had a raised basement round about; the foundations of the side-chambers were a full reed of six chambers to the joining. The breadth of the outer wall that belonged to the side-chambers was five cubits; and so that which was left by the building of the side-chambers, that belonged to the house. And between the chambers was a breadth of twenty cubits round about, on every side. And the doors of the side-chambers were toward the place that was left, one door toward the north, and another door toward the south; and the breadth of the space that was left was five cubits round about.

And the building that was before the separate place on the west was seventy cubits broad; and the wall of the building was five cubits thick, and the length thereof, ninety cubits. And he measured the house, a hundred cubits long; and the separate place and the building with the walls thereof, a hundred cubits long; also the breadth of the face of the house and of the separate place which was at the back thereof, and the galleries thereof on the one side and the other, a hundred cubits.

Now the Temple and the inner place and the porches of the court, the jambs, and the narrow windows and the galleries that ran round about them had a veneering of wood, and from the ground up to the windows (and the windows were covered) to the space above the door, even unto the inner house, and on all the wall round about within and without, by measure. And it was adorned with cherubim and palm-trees; and a palm-tree was between cherub and cherub, and every cherub had two faces, so that there was the face of a man toward the palm-tree on one side, and the face of a young lion toward the palm-tree on the other side; thus was it made through all the house; from the ground unto above the door were cherubim and palm-trees made, and on the wall of the Temple.

The altar (three cubits high and the length thereof two cubits) was of wood, and so were the corners thereof; and the walls were also of wood. And he said unto me: This is the table that is before Yahweh.

And the temple and the Sanctuary had two doors. And the doors had two leaves each, two turning leaves. And there were on them also, on the doors of the Temple, cherubim and palm-trees as there were upon the walls; and there were thick beams of wood upon the face of the porch without. And there were narrow windows and palm-trees on one side and on the other side, on the sides of the porch; there were also brackets of the house and the thick beams.

Then brought he me forth into the outer court, the way toward the north; and he brought me into the chamber that was over against the separate place, and which was over against the building toward the north, even to the front of the length of a hundred cubits, with the door on the north, and the breadth of fifty cubits, over against the twenty cubits which belonged to the inner court and over against the pave-

ment which belonged to the outer court, with gallery against gallery in three stories. And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors were toward the north. Now the upper chambers were shorter; for the galleries took away from these, more than from the lower and the middlemost in the building. For they were in three stories, and they had not pillars as the pillars of the courts; therefore room was taken away from the lowest chambers and the middlemost, in comparison with the ground. And the wall that was without by the side of the chambers, toward the outer court in front of the chambers—the length thereof was fifty cubits. For the length of the chambers that were toward the outer court was fifty cubits; and before the Temple were a hundred cubits. And from under these chambers was the entry on the east side, as one goeth into them from the outer court. In the breadth of the wall of the court toward the east, before the separate place and before the building, there were chambers with a way before them like that of the chambers which were toward the north; as long as they, and as broad, with all their goings out, and according to their fashions; and as their doors, so were also the doors of the chambers that were toward the south; there was a door in the head of the way, even the way directly before the wall toward the way of the east, as one entereth into them.

Then said he unto me: The north chambers and the south chambers which are before the separate place, they are the holy chambers, where the priests that are near to Yahweh shall eat the most holy things; there shall be laid the most holy things and the meal-offering and the sin-offering and the guilt-offering; for the place is holy. When the priests enter in, then shall they not go forth out of the holy place into the outer court; but there shall they lay their garments wherein they minister, for they are holy; and they shall put on other garments, when they approach to that which pertaineth to the people.

Now, when he had made an end of measuring the inner house, he brought me forth by the way of the gate which looketh toward the east, and measured it round about. He measured the east side, five hundred reeds round about by the measuring-reed and the north side, five hundred reeds; he measured the south side, five hundred reeds, and turned to the west side and measured five hundred reeds by the measuring-reed. He measured it on the four sides; it had a wall round about, the length five hundred reeds and the breadth five hundred, to make a separation between that which was common and that which was holy.

B. The Prophet Sees Yahweh Return to His Chosen Dwelling-place

(Ch. xliii, 1-11)

Afterward he brought me to the gate that looketh eastward, and behold! the Glory of the God of Israel came from the way of the East; and His voice was like the sound of many waters, and the earth did shine with His glory. The appearance of the vision which I saw was like the vision that I saw when He came to destroy the city;[1] and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the Glory of Yahweh came into the house by the way of the gate which looketh toward the East. And a spirit took me

[1] Ezekiel's third vision, Division I, C.

up and brought me into the inner court; and behold! the Glory of Yahweh filled the house. And I heard one speaking unto me out of the house; and a man stood by me. And He said unto me: Son of man, this is the place of My throne, and the place of the soles of My feet; here will I dwell in the midst of the Children of Israel for ever. And the House of Israel shall no more defile My holy name, neither they nor their kings, by their harlotry, and by the carcasses of their kings in their high places; in their setting of their threshold by My threshold,[1] and their setting of their door-post by My door-post, so that there was but a wall between Me and them. They did defile My holy name by their abominations which they committed, wherefore I have consumed them in Mine anger. Now let them put away their harlotry and the carcasses of their kings far from Me, and I will dwell in the midst of them for ever.

And thou, Son of man, show My House to the House of Israel, that they may be ashamed of their iniquities; and let them measure them accurately. If they be ashamed of all that they have done, make known unto them the form of this house and the fashion thereof, and the goings out thereof and the comings in thereof, and all the forms thereof; and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

This is the law of the House; upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the House.

C. The Vision Continued. The Ordinances of the Altar; Its Services and Ministrants. The Dues for the Support of the Priesthood

(Ch. xliii, 12—xlvi, 24)

These are the measures of the altar in cubits (the cubit is a cubit and a handbreadth); the bottom shall be a cubit, and the breadth a cubit and its border by the edge round about, a span; and this shall be the base of the altar. And from the bottom upon the ground to the lower settle shall be two cubits and the breadth one cubit; and from the lesser settle to the greater settle shall be four cubits and the breadth a cubit. And the hearth shall be four cubits; and from the hearth and upward there shall be four horns. And the hearth shall be twelve cubits long by twelve broad, square in the four sides thereof. And the settle shall be fourteen cubits long by fourteen broad in the four sides thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit round about; and the steps thereof shall look toward the east.

And he said unto me: Son of man, thus saith the Lord Yahweh: These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon and to dash blood against it.

Thou shalt give to the priests, the Levites that are of the seed of Zadok, who are near unto Me, to minister unto Me, saith the Lord Yahweh, a young bullock for a sin-offering. And thou shalt take of the blood thereof and put it on the four horns thereof and on the four corners of the settle, and upon the border round about it; thus shalt

[1] The Temple of Yahweh, unlike the temples of Egypt, did not include the chief palace of the King. Ezekiel insists that the King is subordinate to Yahweh, and the priests must be the faithful expositors of His will.

thou purify it and make atonement for it. Thou shalt also take the bullock of the sin-offering, and it shall be burnt in the appointed place of the House, without the sanctuary. And on the second day thou shalt offer a goat without blemish for a sin-offering; and they shall purify the altar, as they did purify it with the bullock. When thou hast made an end of purifying it, thou shalt offer a young bullock without blemish and a ram out of the flock without blemish. And thou shalt present them before Yahweh, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto Yahweh. Seven days shalt thou prepare every day a goat for a sin-offering; they shall also prepare a young bullock and a ram out of the flock, without blemish. Seven days shall they make atonement for the altar and cleanse it; so shall they consecrate it. And when they have accomplished the days, it shall be that upon the eighth day and thenceforward the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord Yahweh.

Then he brought me back by the way of the outer gate of the sanctuary, which looketh toward the East; and it was shut. And Yahweh said unto me: This gate shall be shut; it shall not be opened, neither shall any man enter by it; for Yahweh, the God of Israel, hath entered in by it; therefore shall it be shut. As for the prince, being a prince, he shall sit within to eat bread before Yahweh; but he shall enter by the porch of the gate, and shall go out by way of the same.

Then he brought me the way of the north gate before the House; and I looked, and behold! the Glory of Yahweh filled the House of Yahweh; and I fell upon my face. And Yahweh said unto me: Son of man, mark well, and behold with thine eyes and hear with thine ears all that I say unto thee concerning all the ordinances of the House of Yahweh, and all the laws thereof, and mark well the entering of the House, with every going-forth from the sanctuary. And thou shalt say unto the rebellious, even to the House of Israel: Thus saith the Lord Yahweh: O ye House of Israel, let it suffice you, all your abominations, whereby ye have brought in aliens, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary, to profane it, even My House, when ye offer My bread, the fat and the blood; and they have broken My covenant to add unto all your abominations. And ye have not kept the charge of My holy things; but ye have set keepers of My charge in My sanctuary to please yourselves.

Thus saith the Lord Yahweh: No alien, uncircumcised in heart and uncircumcised in flesh, shall enter into My sanctuary, even any alien that is among the Children of Israel. But the Levites that went far from Me when Israel went astray,—that went astray after idols; they shall bear their iniquity, but they shall be ministers in My sanctuary, having charge of the gates of the house and ministering in the house. They shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them; but, because they ministered unto them before their idols, and became a stumbling-block of iniquity unto the House of Israel,—I therefore have lifted up My hand against them, saith the Lord Yahweh, and they shall bear their iniquity. They shall not come near unto Me, to minister unto Me in the priest's office, nor come near to any of My holy things—unto the things that are most holy; but they shall bear their shame, the shame of their abominations that they have committed. But I will make them keepers of the charge of the house for all the service thereof, and for all that shall be done therein.

But the priests the Levites, the sons of Zadok, that kept the charge

of My sanctuary when the Children of Israel went astray from Me, they shall come near to Me to minister unto Me; and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord Yahweh; they shall enter into My sanctuary, and they shall come near to My table, to minister unto Me, and to keep My charge. And it shall be when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them while they minister in the gates of the inner court and within. They shall have linen tires upon their heads and linen breeches on their loins; they shall not gird themselves with anything that causes sweat. And when they go forth into the outer court, even to the people in the outer court, they shall put off the garments in which they minister and lay them in the holy chambers; and they shall put on other garments, that they sanctify not the people with their garments. Neither shall they shave their heads nor suffer their locks to grow long; they shall only poll their heads. Nor shall any priest drink wine when he enters the inner court. Neither shall they take for their wives a widow nor her that is put away, but they shall take virgins of the seed of the House of Israel, or a widow that is widow of a priest.

They shall teach My people the difference between the holy and the common, and cause them to discern between the unclean and the clean. In a controversy that they shall stand to judge, according to Mine ordinances shall they judge it, and they shall keep My laws and My statutes in all My appointed seasons, and they shall hallow My sabbaths. And they shall come near no dead person to defile themselves; but for father or for mother or for son or for daughter, for brother or for sister that hath no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin-offering, saith the Lord Yahweh. And it shall be unto them for an inheritance; I am their inheritance. And ye shall give them no possession in Israel; I am their possession. The meal-offering and the sin-offering and the guilt-offering, they, even they shall eat; and every devoted thing in Israel shall be theirs. And the first of all the first-fruits of every thing, and every heave-offering of every thing of all your offerings, shall be for the priests. Ye shall also give unto the priests the first of your dough, to cause a blessing to rest on thy house. The priests shall not eat of any thing that dieth of itself or is torn, whether it be fowl or beast.

Moreover, when ye shall divide by lot the land for inheritance, ye shall set apart an offering unto Yahweh, a holy portion of the land; the length of it shall be the length of five and twenty thousand reeds, and the breadth of it shall be ten thousand; it shall be holy in all the border thereof round about. Of this, there shall be for the holy place five hundred in length and five hundred in breadth, a square; and fifty cubits for the open land round about it. And of this measure shalt thou measure a length of five and twenty thousand [cubits?], and a breadth of ten thousand; and it shall be the sanctuary, which is most holy. It is a holy portion of the land; it shall be for the priests, the ministers of the sanctuary, that come near to minister to Yahweh; and it shall be a place for their houses, and a place consecrated for the sanctuary. And five and twenty thousand in length, and ten thousand in breadth shall be unto the Levites, the ministers of the House for a possession unto themselves, for twenty chambers. And ye shall appoint the possession of the city five thousand broad and five and twenty long, side

by side with the offering of the holy portion; it shall be for the whole House of Israel. And for the prince, on the one side and on the other side of the holy offering and of the possession of the city, in front of the holy offering and in front of the possession of the city, on the west side westward, and on the east side eastward, and in length answerable unto one of the portions, from the west border unto the east border of the land; it shall be to him for a possession in Israel, and *My princes shall no more wrong My people;* but they shall give the land to the House of Israel according to their tribes.

Thus saith the Lord Yahweh: Let it suffice you, O princes of Israel; remove violence and spoil and execute justice and righteousness; take away your exactions from My people, saith the Lord Yahweh. Ye shall have just balances, a just ephah and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer; the measure thereof shall be according to the homer. And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, ten, and five shekels shall be your offering.

This is the offering that ye shall set apart: the sixth part of an ephah out of a homer of wheat and the sixth part of an ephah of barley out of a homer of barley shall ye give; and the set portion of oil, the bath of oil, shall be the tithe of a bath out of the *cor* which is ten baths, even a homer; for ten baths are a homer; and one lamb of the flock (out of two hundred) from the well-watered pastures of Israel, for a meal-offering and for a burnt-offering, and for peace-offerings, to make atonement, saith the Lord Yahweh.

All the people of the land shall give this offering for the Prince of Israel. And it shall be the Prince's part to give the burnt-offerings and the meal-offerings, and the drink-offerings in the feasts and in the new moons and in the sabbaths, in all the seasons of the House of Israel. He shall prepare the sin-offering and the meal-offering and the burnt-offering and the peace-offerings to make atonement for the House of Israel.

Thus saith the Lord Yahweh: In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and thou shalt purify the sanctuary. And the priest shall take of the blood of the sin-offering and put it upon the door-posts of the house and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do on the seventh day of the month for every one that erreth, and for him that is simple; so shall ye make atonement for the house. In the first month, in the fourteenth day of the month shalt thou have the Passover; a feast of seven days; unleavened bread shall be eaten. And upon that day shall the Prince prepare for himself and for all the people of the land a bullock for a sin-offering. And for the seven days of the feast, he shall prepare a burnt-offering for Yahweh,—seven bullocks and seven rams without blemish daily the seven days, and a he-goat daily for a sin-offering.

And he shall prepare a meal-offering, an ephah for a bullock, and an ephah for a ram, and a hin of oil to an ephah. In the seventh month, in the fifteenth day of the month, in the feast, shall he do the like for the seven days; to the sin-offering as well as the burnt-offering, and the meal-offering as well as the oil.

Thus saith the Lord Yahweh: The gate of the inner court that looketh toward the east shall be shut the six working-days; but on the sabbath day it shall be opened, and in the day of the new moon it shall

be opened. And the Prince shall enter by the way of the porch of the outer gate, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate; then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of that gate before Yahweh in the sabbaths and in the new moons. And the burnt-offering that the Prince shall offer unto Yahweh in the sabbath day shall be six lambs without blemish and a ram without blemish; and the meal-offering shall be an ephah for the ram, and the meal-offering for the lambs as he is able to give, and a hin of oil to an ephah. And in the day of the new moon it shall be a young bullock without blemish and six lambs and a ram; they shall be without blemish; and he shall prepare a meal-offering, an ephah for the bullock and an ephah for the lambs as his means suffice, and a hin of oil to an ephah. And when the Prince shall enter, he shall go by the way of the porch of the gate, and he shall go forth by the way thereof. But when the people of the land shall come before Yahweh in the appointed seasons, he that entereth by the way of the north gate to worship shall go forth by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate by which he came in, but shall go straight before him. And when they go in, the Prince shall go in the midst of them; and when they go forth, they shall go forth together. And when the Prince shall prepare a free-will offering, a burnt-offering or peace-offering as a free-will offering unto Yahweh, one shall open for him the gate that looketh toward the East, and he shall prepare his burnt-offering and his peace-offerings, as he doth for the sabbath day; then he shall go forth, and after his going forth, one shall shut the gate.

And thou shalt prepare a lamb of the first year without blemish for a burnt-offering unto Yahweh daily; morning by morning shalt thou prepare it. And thou shalt prepare a meal-offering with it morning by morning; the sixth part of an ephah and the third part of a hin of oil to moisten the fine flour, a meal-offering unto Yahweh continually by a perpetual ordinance. Thus shall they prepare the lamb and the meal-offering and the oil, morning by morning for a continual burnt-offering.

Thus saith the Lord Yahweh: If the Prince give a gift unto any of his sons, it is his inheritance, it shall belong to his sons; it is their possession by inheritance. But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then he shall return it to the Prince; but as for his inheritance, it shall be for his sons. Moreover, the Prince shall not take of the people's inheritance to thrust them wrongfully out of their possession; he shall give inheritance to his sons out of his own possessions; that My people be not driven out any man from his own possession.

Then he brought me through the entry which was at the side of the gate into the holy chambers for the priests which looked toward the north; and behold, there was a place in the hinder part westward. And he said unto me: This is the place where the priests shall boil the guilt-offering and the sin-offering, and where they shall bake the meal-offering; that they bring them not forth into the outer court to sanctify the people. Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, in every corner of the court there was a court. In the four corners of the court there were courts inclosed, forty cubits long and thirty broad; these four in the corners were of one measure. And there was a row of masonry

round about in them, round about the four; and it was made with boiling-places under the rows round about. Then said he unto me: these are the boiling places where the ministers of the house shall boil the sacrifices of the people.

D. Ezekiel Is Shown the Reclaiming of the Waste Lands of Israel and the Distribution of Her Ancient Territory among all the Twelve Tribes

(Ch. xlvii, 1 - xlviii, 34)

Then he [the man] brought me back unto the door of the House [of Yahweh] and behold, waters issued out from under the threshold of the House eastward, for the forefront of the Temple looked toward the east; and the waters came from under, from the right side of the Temple on the south of the altar. Then brought he me out by the way of the gate northward, and led me by the way without round unto the outer gate that looketh toward the East; and behold, there trickled forth waters on the right side.

When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again he measured a thousand and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand and caused me to pass through waters that were to the loins. Afterward he measured a thousand, and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through. And he said unto me: Hast thou seen this, O Son of man? Then he led me and caused me to return to the bank of the river.

Now when I had been brought back, behold, upon the bank of the river were very many trees on the one side and on the other. Then said he unto me: These waters issue forth toward the eastern region, and shall go down into the *Arabah;* and when they shall enter into the sea, into the sea of the brackish waters, the waters shall be healed. And it shall come to pass that every living creature with which it swarmeth, whithersoever the river shall come, shall live; and there shall be a very great multitude of fish; for these waters are come hither that all things be healed and may live, whithersoever the river cometh. And it shall come to pass that fishers shall stand by it from En-gedi even unto En-eglaim; there shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the Great Sea, exceeding many. But the miry places thereof, and the marshes thereof shall not be healed; they shall be kept for salt. And by the river on the bank thereof, on this side and on that side, shall grow every tree for food, on this side and on that side, whose leaf shall not wither, neither shall the fruit thereof fail; it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing.

Thus saith the Lord Yahweh: This shall be the border whereby ye shall divide the land for inheritance according to the twelve tribes of Israel, Joseph receiving two portions. And ye shall inherit it, one as well as another, concerning which I lifted up My hand to give it unto your fathers; and this land shall fall unto you for inheritance. And this shall be the border of the land; on the north side, from the Great Sea by the way of Hethlon, Berothah, Sibraim which is between the

border of Damascus and the border of Hamath; Hazer-haticon, which is by the border of Hauran. And the border from the sea shall be Hazer-enon at the border of Damascus, and on the north northward is the border of Hamath. This is the north side. And the east side, between Hauran and Damascus and Gilead, and the land of Israel by the Jordan, from the border unto the East Sea shall ye measure. This is the east side. And the south side southward shall be from Tamar as far as the waters of Meribath-Kedesh, to the Brook, unto the Great Sea. This is the south side, southward. And the west side shall be the Great Sea, from the border as far as over against the entrance of Hamath. This is the west side.

So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you and to the strangers that sojourn among you, who shall beget children among you; and they shall be unto you as the home-born among the Children of Israel. They shall have inheritance with you among the tribes of Israel. And it shall come to pass that, in what tribe the stranger sojourneth, there shall ye give him inheritance.

Now these are the names of the tribes: from the north end beside the way of Hethlon to the entrance of Hamath, Hazar-enan, at the border of Damascus northward, beside Hamath; and they shall have their sides east and west; Dan, one portion. And by the border of Dan, from the east side to the west side; Asher, one portion. And by the border of Asher, from the east side to the west side; Naphtali, one portion. And by the border of Naphtali, from the east side unto the west side; Manasseh, one portion. And by the border of Manasseh, from the east side to the west side; Ephraim, one portion. And by the border of Ephraim, from the east side even unto the west side; Reuben, one portion. And by the border of Reuben, from the east side to the west side; Judah, one portion.

By the portion of Judah, from the east side to the west side, shall be the offering that ye shall set aside, five and twenty thousand reeds in breadth, and in length as one of the portions from the east side to the west side; and the sanctuary shall be in the midst of it. The offering that ye shall set apart unto Yahweh shall be twenty thousand reeds in length and in breadth ten thousand. And for these, even for the priests, shall be the holy offering; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth and toward the east, ten thousand in breadth, and toward the south, five and twenty thousand; and the sanctuary of Yahweh shall be in the midst thereof.

This sanctified portion shall be for the priests of the sons of Zadok that kept My charge, that went not astray when the Children of Israel went astray and when the Levites went astray. And it shall be for them a portion set apart from the offering of the land, a thing most holy by the border of the Levites. And answerable unto the portions of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth; all the length shall be five and twenty thousand reeds in length, and ten thousand in breadth. And they shall not sell it, nor alienate the first portion of the land; for it is holy unto Yahweh.

And the five thousand that are left in breadth in front of the five and twenty thousand, shall be for common use, for the city, for dwelling and for open land; and the city shall be in the midst thereof. And these shall be the measures thereof: the north side, four thousand and five hundred; the south side, four thousand and five hundred; on the

east side, four thousand and five hundred and on the west side, four thousand and five hundred. And the city shall have open land: toward the north, two hundred and fifty; toward the south, two hundred and fifty; toward the east, two hundred and fifty; and toward the west, two hundred and fifty. And the residue, in the length, corresponding to the holy offering, shall be ten thousand eastward and ten thousand westward; and it shall correspond to the holy offering; and the increase thereof shall be for food for them that serve the city. And they of all the tribes of Israel that serve the city shall till it.

And the residue shall be for the prince, on the one side and on the other of the holy offering and of the possession of the city, in front of the five and twenty thousand of the offering toward the east border, and westward in front of the five and twenty thousand toward the west border, corresponding unto the portion; it shall be for the prince; and the holy offering and the sanctuary of the House shall be in the midst thereof. Thus the possession of the Levites and the possession of the city shall be in the midst of that which belongeth to the prince; between the border of Judah and the border of Benjamin shall be the prince's.

And as for the rest of the tribes: from the east side to the west side; Benjamin, one portion. And by the border of Benjamin, from the east side to the west side; Simeon, one portion. And by the border of Simeon, from the east side to the west side; Issachar, one portion. And by the border of Issachar, from the east side to the west side; Zebulon, one portion. And by the border of Zebulon, from the east side to the west side; Gad, one portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of Meribath-kedesh, to the Brook, unto the Great Sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord Yahweh.

And these are the goings-out of the city; on the north side four thousand and five hundred reeds by measure; and the gates of the city shall be after the names of the tribes of Israel; three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one. And at the east side, four thousand and five hundred reeds: and three gates, the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one. At the south side four thousand and five hundred reeds by measure, and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one. At the west side, four thousand and five hundred reeds with their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one. It shall be eighteen thousand reeds round about. And the name of the city from that day shall be: THE LORD IS HERE.

POEMS BY VARIOUS AUTHORS ON THE DOWNFALL OF ALL THE FOES OF ISRAEL[1]

I

A. THE DOOM OF MOAB

(Is. xv, 1-9; xvi, 3-14)

Wail ye because in the night Ar-Moab was stormed, ruined!
Because Kir-Moab was stormed in the night and destroyed.
The people of Dibon go up to the sanctuaries to weep;
On Nebo Moab wails, and on Medeba.
On all heads there is baldness, every beard is shorn;
In the streets of Moab they gird themselves with sackcloth,
On her roofs, lamentation is heard;
In her market-places all Moab wails, weeping bitterly.
Heshbon and Elealeh cry out; even as far as Jahaz
The sound is heard.
Therefore the very loins of Moab complain,
Her inmost soul doth quail.

My heart crieth out for Moab, whose fugitives flee unto Zoar;
For they go up with weeping by the ascent of Lulith,
And in the road to Horonaim they raise a cry of despair.
For desolate shall be the waters of Nimrim,
For withered is the grass, the herbage faileth,
No green thing is left.
Therefore the little that they can raise
And what they have laid up in store
They carry away over the brook of the willows.
For the cry hath gone out around the borders of Moab.
Their wailing even unto Eglaim, to Beer-Elim their wailing,
For the waters of Dimon are full of blood.

. . . . . .

Give counsel, execute justice!
Make thy shadow as night in the midst of noon-day;
Hide the outcast, betray not the fugitive;

. . . . . .

Moab wails for Moab, she wails in all her borders;
Every one shall wail.
For the sweet cakes of Kir-Haresheth shall ye mourn, sore stricken.
We have heard of the pride of Moab, even of his haughtiness;
Of his pride and his arrogance, his ill-founded boastings.
But the fields of Heshbon wither; also the vines of Sibnah,
Whose choice grapes did overcome the lords of nations.
They reached as far as Jazer, they strayed into the wilderness.
Her branches spread abroad, they passed over the sea.
Therefore will I weep for Jazer; for the vine of Sibnah;
I will water thee with my tears, O Heshbon and Elealeh,
For upon thy summer fruits and upon thy harvest,
The battle-shout hath come.

[1] These poems and fragments of verse are most arbitrarily intruded in unfitting places in Isaiah's poems, as if the editor sought for them the indorsement of his name, or found in them some obscure connection with the subjects of the foregoing verses.

Gladness and joy are fled away out of the fruitful lands;
In the vineyards shall be no singing, nor any joyful shout;
No treader shall tread out wine in the presses,
The song of the vintage is stilled.
Wherefore, like a harp, my heart moaneth for Moab,
Yea, all my inward parts for Kir-Haresheth.

It shall come to pass, when it is seen
That Moab is weary on her high places,
That he shall come to his sanctuary to pray;
But he shall not prevail;

For thus Yahweh hath spoken concerning Moab: Within three years, exactly measured, the glory of Moab shall be contemptible, despite her great multitudes; and the remnant shall be very small and without strength.[1]

B. Fragments on the Doom of Edom and of Kedar

(Is. xxi, 11-12; 13-17)

Out of Seir cometh a voice to me:
Watchman, what of the night? Watchman, what of the night?
The watchman saith:
The morning cometh and also the night.
If ye will inquire, inquire. Return! come!

In the thickets of Arabia shall ye lodge
O ye caravans of Dedanites.
Unto the thirsty, bring ye water;
Ye dwellers in the land of Tema, offer bread to the fugitives,
For they fled from the swords, from the whetted swords,
Before the bent bow, before the press of war.

For thus hath Yahweh said unto me: In a year more, exactly measured, all the glory of Kedar will have passed away; and the number of archers that is left of the mighty men of the children of Kedar shall be small. Yahweh, the God of Israel, hath spoken it.[2]

II

THE IMMINENT FALL OF BABYLON

(Is. xxi, 2-10; xiii, 2-22)

A. Cyrus Is Already on the March

As whirlwinds from the south, sweeping on,
It cometh from the desert, from a terrible land.
To me is declared a direful vision;
The robber still robbing, the spoiler still spoiling.
Go up, O Elam! Besiege, O Media!
All sighing of captives I will silence forever.
Therefore are my loins seized with convulsions;
Pangs are upon me as the pangs of a woman in travail.

[1] The lines in italics are the only ones from the hand of Isaiah I on the doom of Judah's nearest neighbors, her kin and fiercest foes. Isaiah's interest was wholly in her danger from the two empires and from Damascus (*Aram*) at the northern entrance to the Jordan valley.

[2] See Vol. I, p. 285, X.

I writhe so that I cannot hear, am frighted so that I cannot see.
My mind is bewildered, horrible dread dismayeth me.
The twilight that I longed for is turned for me into trembling;
They prepare the table, they eat, they drink,—
Arise, ye princes! Make ready! Oil the shields!

For thus hath Yahweh said unto me:
Go, station a watcher! Let him declare what he seeth.
If he see a troop of riders, horsemen in double rank,
A troop of asses, a train of camels,
Let him hearken with the utmost heed.

And he cried out as a lion: Upon the watch-tower, O Adonai,
I am standing alway by day, I remain on guard all the night!

And lo, just then came a troop, horsemen in double rank;
And then he spake, and said:
Babylon is fallen! fallen! The graven images of her gods
Lie shattered on the ground.
O my people, threshed out, the winnowing of my floor,
That which I have heard from Yahweh Sabaoth,
The God of Israel,
Have I now declared unto you.

B. BABYLON HAS NOT YET BEEN TAKEN

Raise ye a signal upon a high mountain!
Lift up the voice unto them,
Wave the hand that they may go into the gates of the princes!
I have commanded My noblest ones, I have called My mighty ones,
My proudly exultant ones for My wrath.
Hark, a tumult in the mountains, as of a great people!
Hark, the uproar of kingdoms, of nations gathered together!
Yahweh Sabaoth is mustering His armies to battle.

They come from a far country, from the end of heaven,
Yahweh and the tools of His wrath to overthrow the whole earth.
Howl ye! the Day of Yahweh is at hand!
As destruction from El Shaddai shall it come.
Therefore shall all hands be slack, every man's heart shall melt
And they shall be affrighted.
Pangs and throes shall seize them,
They shall writhe like a woman in travail;
One shall look at another aghast,
Their faces will glow like flames.
Behold, He cometh! Inexorable! with fury and burning wrath
To make earth a desolation, to destroy the sinners thereon.

For the stars of heaven and their constellations
Shall not give their sparkling rays
The sun shall be dark in his outgoing
The moon shall not gleam with light.
I will punish the world for its evil,
The wicked for their iniquity.

I will still the arrogance of the proud
And will lay low the haughtiness of tyrants;
I will make mortals more scarce than fine gold,
And men than the pure gold of Ophir.
Therefore will I make the heavens tremble;
Earth shall be shaken out of her place
At the fury of Yahweh Sabaoth, in the day of His fierce anger.

Then, like a hunted gazelle, like sheep that no man folds,
They will turn every one to his own people,
Every man will flee to his own land.
Whoso is seized shall fall by the sword,
Their babes shall be dashed in pieces before their eyes,
Their houses shall be destroyed, their wives ravished.

Behold, I will stir up against them the Medes,
Who regard not silver nor take delight in gold;
Their bows shall pierce the youths, nor shall they have pity
Upon the fruit of the womb,
Their eye shall not spare children.
Babylon, glory of kingdoms,
Proud ornament of the Chaldæans,
Shall fare as when Yahweh Sabaoth overthrew Sodom and Gomorrah.

It shall never again be inhabited,
But tenantless age after age.
No roving herdsman shall pitch there his tent,
Nor shepherds prepare their folds.
Wildcats shall lie down there, jackals shall fill its houses;
The ostrich shall dwell there, satyrs shall dance there;
Hyenas shall howl in its towers
And wolves in its palaces.
The time is nearly come, its days shall not be prolonged.[1]

III

A. THE DOOM OF EDOM

(Is. xxxiv, 1-17)

Draw nigh, ye Nations, to hear, and ye peoples, attend!
Let the earth and its fulness hear, the world and all therein!
For Yahweh is roused against all nations,
And hath indignation against all the host of them.
He hath laid a curse upon them, and doomed them to slaughter.
He will cast forth their slain, the stench of their dead shall rise
And the mountains will dissolve in their blood.
All the hosts of heaven will moulder away
And the heavens will be rolled up as a scroll;
And all their host shall wither
As the leaf falleth off from the vine or the fig from the fig-tree.

For My sword hath drunk its fill in heaven;
Behold, it cometh down on Edom, on the people of My wrath
For judgment.
The sword of Yahweh is glutted with blood, and moistened with fat;
With the blood of lambs and goats with fat of kidneys of rams.
For there shall be a sacrifice to Yahweh in Bozrah,
And a great slaughter in the land of Edom.
Wild oxen shall be struck down therein
The bullocks with the bulls;
Their land shall be drunken with blood,
Their dust made fat with fatness.

[1] Added by a later hand: "Yahweh will have compassion upon Jacob, . . . sojourners shall join themselves unto him . . . peoples shall welcome them. They shall become the captors of their captors and will subdue their task-masters." (Ch. xiv, 1-3.)

For Yahweh hath a day of vengeance,
A year of recompense for her controversy with Zion.
The streams of Edom shall be turned into pitch,
The dust thereof into brimstone.
Her land shall become burning pitch,
It shall not be quenched night nor day;
The smoke thereof shall go up for ever.
From generation to generation the land shall lie waste;
None shall pass through it for ever and ever;
The pelican and the bittern shall possess it,
The owl and the raven shall dwell therein.

And He shall stretch over it
The line of confusion, the plummet of emptiness.
As for her princes, none shall be there
To be called to the kingship;
All her princes will be no more.
Where Edom's palaces stood shall spring up thorns,
Nettles and thistles in her fortresses;
It shall become the haunt of jackals,
A pasture for ostriches,
Wild-cats shall consort with jackals,
Jinn shall meet there with Jinn,
Yea, the ghoul shall repose there and find it a resting-place.

There shall the arrow-snake make her nest,
And lay and hatch, and brood under her shadow;
Yea, there shall the kites be gathered,
Every one with her mate.

Seek ye it out of the book of Yahweh, and read!
No one of these things shall be missing,
None shall lack her mate;
For the mouth of Yahweh hath commanded it,
And His breath hath gathered them.
It is He that hath cast the lot for these creatures,
His hand hath divided it unto them by line;
They shall possess it for ever.
From generation to generation shall they dwell therein.

IV

FRAGMENTS

A. To the Rich Women of Samaria

Ye women who are at ease, arise and hear my voice;
Ye self-deluding women, give ear unto my speech.
Add some days to a year and ye shall shudder,
Ye self-deceivers!
For the vintage will fail, there shall be no ingathering.
Tremble, ye that are at ease, be troubled, ye confident ones.
Strip you, make you bare, gird sackcloth about your loins!

Ye shall smite yourselves on the breast,
And long for the pleasant fields, yea, for the fruitful vine.
Thorns and briers shall spring up over the lands of my people;
Wail for all the houses of joy, and for the joyous city;
For the palaces shall be forsaken, and the city be desolate,
For all its commotion.
The mound and the watch-tower shall evermore be dens,
The joy of wild asses, the lairs of wild beasts.

(Is. xxxii, 9-14.)

B. UPON IDOLATRY

They that fashion images are all foolish;
The things they delight in are nothing worth;
Their own witnesses see not nor know,
Else they might be put to shame.
Who dare fashion a god, or cast an image to no profit?
Behold, all the craftsmen shall be shamed,
All the skilled artists;
Let them all assemble and stand forth;
All of them together shall be shamed.

The smith prepareth it over the burning coals,
With hammers he fashioneth it.
He worketh it with his strong arm.
He is hungry and hath no more strength,
He is faint for lack of water.

The carpenter measureth with a line,
With a graving-tool he shapeth it;
He determineth the planes thereof,
He marketh them by a compass.
He maketh it like a human form, like the beauty of a man,
To be placed and remain in a house.
He heweth him down cedars, he taketh the ilex and the oak;
He chooseth for his need the best of the forest-trees.
He planted a pine which the rain did nourish,
Such an one as a man may use for fuel;
He taketh thereof and warmeth himself,
Yea, he kindleth it, and baketh bread.
Then out of it he maketh a god, and worshipeth it;
He maketh it into a graven image, and boweth down thereto!
Half thereof he hath burned in the fire,
Upon it he roasteth flesh and eateth thereof,
Also he warmeth himself, and saith: Aha! the fire is good!
And the residue thereof he maketh into a god,
Even his graven image!
He boweth down to it, he prostrateth himself to it!
He prayeth to it, and saith: Thou art my God!

They have neither perception nor sense,
For their eyes are holden;
They are past seeing; their minds are past comprehending.
He considereth not; nor hath he knowledge nor sense to say:
Half thereof I have burned in the fire,
I have baked bread on its coals;
And of the remainder thereof, shall I make an abomination?
To a wooden image shall I bow down?
He striveth after ashes, a deluded mind turneth him aside,
So that he cannot rouse himself, and say:
Is there not a lie in my right hand? [1]

(Is. xliv, 9-20.)

C. A VARIANT OF THE SAME PASSAGE

Ye that lavish gold from the bag and weigh silver in the scales,
Ye that hire a goldsmith that he may make it a god,
That ye may fall down thereto, yea, to prostrate yourselves,—
It is borne upon the shoulder, yea, carried and set in place.
There it standeth, it cannot move;

[1] The foregoing excerpt is a late and prosaic elaboration of a fine passage inserted in Jer. x, 1-6, 8b-9. See Appendix to Bklt. I, Vol. I, p. 364.

Yea, let a man cry unto it, it cannot answer,
Nor can it save a man out of his troubles.
Remember this, and own yourselves faithless;
Lay it to heart, O ye transgressors!
(Is. xlvi, 6-8.)

V

AN ODE OF TRIUMPH OVER THE FALL OF BABYLON

(Is. xiv, 4b-21)

How still is the despot become! How still the oppressor!
Yahweh hath broken the staff of the wicked, the rod of tyranny
That smote the peoples in wrath, with strokes unremitting;
That ruled the nations in anger with unrestrained passion.
The whole earth is at rest; the peoples break forth into singing!

Over thee the pine-trees rejoice and Lebanon's cedars, saying:
No woodman doth come against us since thou art laid low!
Sheol beneath is startled for thee expecting thy coming;
For thee it rouses the shades, the chief ones of old;
All the past kings of nations arise from their thrones,
They all address thee and say unto thee:
Thou too art as weak as we, thou art fallen to our level,
Thy pride is brought down to Sheol and the sound of thy harps;
Corruption is spread beneath thee, and worms do cover thee.

How art thou fallen from heaven, O day-star, son of the morning!
How art thou cut down to the ground!
Thou didst cast lots over the nations!
Thou didst say in thine heart, I will ascend into heaven;
Above the stars of God, I will set my throne!
I will sit on the Mount of Assembly
In the farthest recess of the North,
I will ascend above the heights of the clouds,
I will be like the Most High!
Nay, thou art brought down to Sheol,
To the lowest depths of the pit.

They that have seen thee do closely scan thee,
Earnestly do they gaze at thee, saying:
Is this he who startled the earth, that shook kingdoms?
Who made the earth a desert— who destroyed her cities?
Who opened not the house of his prisoners?

All the kings of the nations, all of them sleep in glory.
But thou art flung down among the slain
Far away from thy tomb,
Like those thrust through with the sword,
That go down to the floor of the pit, as a trampled carcass.

Thou mayest not be joined with thy fathers in burial
Because thou hast destroyed thy land, and slain thy people.
The seed of evil-doers shall not be named for ever;
Prepare for their children slaughter
Because of the guilt of their fathers;
So that they shall not rise, and possess the earth,
And fill the whole of the world with cries.[1]

[1] Is. xiv, 3-4a, is a preface inserted late to convert this ode into a prophecy: "In the day that Yahweh shall give thee rest from travail, thy trouble and thy hard service wherein thou didst serve, thou shalt take up this parable against the king of Babylon, and say:". . .

VI

A PROPHECY OF THE DOWNFALL OF EGYPT

(Is. xix, 1-15)

Behold, Yahweh rideth upon a swift cloud, and cometh to Egypt!
The idols of Egypt shake at His presence,
And the heart of Egypt trembleth within her.
I will spur Egyptian against Egyptian;
They shall fight each one against his brother
And each against his neighbor.
City against city, and kingdom against kingdom.
Then shall Egypt be drained of her spirit,
And her counsel will I confound.
They will resort to the idols and to the oracular spirits,
To the ghosts, to the wise spirits of the dead;
And I will shut up Egypt in the hand of a hard lord;
A fierce king shall reign over her,
Saith Yahweh Sabaoth.

Then will the water dry up from the sea,
The river will become parched and dry,
Its branches will become foul.
The canals of Egypt shall be shallow and dry,
Reeds and papyrus shall wither.
The mosses by the Nile, by the brink of the Nile,
Shall dry up to powder, and be no more;
The fishermen will lament,
All that cast hooks into the Nile shall mourn,
And they that spread nets on the face of the waters
Will languish.
They that dress combed flax shall be shamed,
And they that weave it shall be dismayed,
And they that work on the dams
Shall be grieved in soul.

The princes of Zoan are utter fools,
Pharaoh's wisest counsellors give senseless counsel.
How can ye say to Pharaoh:
A son of wise men am I, the son of ancient kings?
Where are they then, thy wisest men?
Let them tell thee now, let them declare
What Yahweh Sabaoth hath purposed concerning Egypt.
Grown foolish are the princes of Zoan,
The princes of Noph are deceived.

Egypt hath been led away by her chiefs,
The corner-stones of her provinces.
A spirit of error hath Yahweh poured into her.
Egypt hath been made to stagger in all that she doth,
As a drunkard doth stagger when in his cups;
Nor shall there be anything more for Egypt to do
Which head or tail, palm-branch or rush might do.[1]

[1] This remarkably prosaic prophecy is most out of place in the "Book of Isaiah"; it has nothing of poetry but the form. The last line is taken verbatim from Is. ix, 14 where it completes a striking metaphor, and here has no meaning at all. See Vol. I, p. 275, foot of page.

VII

THE JOY FOR JUDAH AFTER THE VENGEANCE

(Is. xxxv, 1-15)

The wilderness and the parched land shall be glad,
The desert shall rejoice, and blossom like the rose;
It shall blossom abundantly,
And greatly exult, even resound with gladness.

The glory of Lebanon shall be given to it;
Yea, the splendor of Carmel and Sharon.
The desert shall see the glory of Yahweh,
The splendor of our God.

Strengthen ye the weak hands,
And make firm the tottering knees;
Say to them that are of a fearful heart:
Be strong! Fear not!

Behold, your God cometh!
With the vengeance of God He cometh;
Himself cometh with the retribution of God
To deliver you.

Then the eyes of the blind shall be opened,
And the ears of the deaf unstopped:
Then shall the lame man leap as the hart,
And the tongue of the dumb shall sing.

For in the wilderness shall waters break out,
And streams in the desert;
And the parched land shall become a pool,
The thirsty ground shall have springs.

In the lairs of the jackal herds shall lie down,
The haunts of the ostrich will be full of rushes;
And a highway shall be there that shall be called
The Way of Holiness.

The unclean shall not pass over it;
It shall be a way for the righteous;
The way-faring man, even the simple-minded
Shall not lose his way therein.

No lion will be there, nor any ravenous beast,
But thereon the redeemed shall walk,
Yahweh's ransomed ones shall return
And come with singing to Zion;
And everlasting joy shall be upon their heads.
They shall be full filled with joy;
Gladness shall overtake them,
And sorrow and sighing shall flee away.

VIII

A SONG OF DERISION AGAINST ALL THE SURROUNDING NATIONS

(Is. xxxvii, 22-29)

The virgin daughter of Zion hath despised and mocked thee,—
The daughter of Jerusalem hath wagged her head at thee.

Whom hast thou taunted and reviled?
Against whom hast thou lifted up thy voice?
Yea, thou hast lifted up thine eyes on high,
Even against the Holy One of Israel.

By thy minions hast thou insulted Yahweh, and said:
With the multitude of my chariots have I come
To the height of the mountains,
To the inmost recesses of Lebanon.
I have pressed up into its farthest heights,
I have cut down the tall cedars thereof;
Its choicest cypresses, the forest of its fruitful field.
Wells have I digged and drunk water;
With the soles of my feet have I dried up all
The rivers of Egypt.

Hast thou not heard? Long ago I prepared it;
I planned it in ancient times.
Now have I brought it to pass,
Yea, now it is done,
That fortified cities should be laid waste in ruinous heaps.
Their inhabitants were powerless,
They were as the grass of the field, as the green herb,
Yea, as the grass on the housetop, as a field
Of corn not yet grown.
Now thou art full in My view, sitting down, rising up,
Going out, coming in;
Thy raging and uproar against Me have come to Mine ears;
So I put My ring through thy nose.
My bridle between thy lips;
And by the way that thou didst come
Will I turn thee back.

(*Added later*)

Now let this be a sign unto thee: Ye are eating this year that which groweth of itself; and the second year that which springeth of the same; and the third year ye will sow and reap, and plant vineyards and eat the fruit thereof.

So they of the House of Judah who have escaped and are left shall again take root downward and bear fruit upward. For out of Jerusalem shall go forth a remnant, and those who have escaped out of Mount Zion. The zeal of Yahweh will perform this.

THE VISION OF OBADIAH

A. An Impending Judgment upon Edom, Swiftly Approaching

(Ch. i, 1-14)

Thus saith the God Yahweh concerning Edom: [1]
We have heard a summons from Yahweh, a herald is sent to the nations.
Arise ye! Let us rise up against her in battle.

Behold, I have made thee small among the nations
And greatly art thou despised.
Pride of heart hath led thee astray,
Thou dweller in rocky ravines.
Thou whose dwelling is high, who saith in thy heart:
Who shall bring me down to the ground?
Though thou exalt thee as the eagle and set thy nest mid the stars,
Thence will I bring thee down, saith Yahweh.

If thieves came upon thee, if plunderers by night,
Would they steal more than they needed?
If they were vintagers, would they not leave
Grapes for the gleaners?
How are the plans of Esau divined, his projects sought out!
To the utmost thine allies have forsaken thee,
The friends of thy heart have deceived thee,
They that eat thy bread have laid a snare under thee.

There is no discernment in thee!
Have I not scattered the wise men from Edom,[2]
And prudence from the mountain of Esau?
Affrighted are thy heroes, O Teman, to the end that every man
Shall be cut off from the mountain of Esau by slaughter.

For violence against thy brother Jacob, shame covereth thee,
And thou shalt be cut off for ever.
In the day that thou didst stand aloof
When strangers carried away his substance,
And aliens did enter his gates
And cast lots for Jerusalem,
Verily, thou wast one of them!

Thou shouldst not have gazed upon thy brother
In the day of his disaster.
Neither shouldst thou have rejoiced over the Children of Jacob
In the day of their destruction,
Nor shouldst thou have exulted over them
In the day of their distress.

Thou shouldst not have entered the gate of My people
In the day of their calamity;
Thou, at least, shouldst not have gazed on their griefs
In the day of their calamity,
Nor laid hands upon their substance
In the day of their calamity.

[1] The opening strophes are almost identical with Jer. xlix. 14-16.
[2] For some unknown reason, Edomites were famed for wisdom. See "Job."

Neither shouldst thou have stood at the cross-roads
To cut off them that escaped,
Nor shouldst thou have delivered up the fugitives
In the day of their distress.

B. THE HEATHEN PEOPLES SHALL BE FORGOTTEN,[1]
BUT ISRAEL SHALL BE RESTORED

(Ch. i, 15-21)

The Day of Yahweh is near upon all the nations;
For as ye have drunk upon my holy mountain,
So shall all the nations drink continually;
Yea, they shall drink and swallow down,
But they shall be as though they had not been.

But in Mount Zion there shall be those that escape,
And it shall be holy.
The House of Jacob shall again possess their possessions,
And the House of Jacob shall be as fire,
And the House of Joseph, as a flame,
And the House of Edom for stubble;
And they shall kindle it and consume them,
Until there shall be none remaining of the House of Esau;
For Yahweh hath spoken.

And they of the South shall possess the mount of Esau,
And they of the low hills, the land of the Philistines,
And they shall possess the open lands of Ephraim
And the fields of Samaria;
And Benjamin shall possess Gilead,
And the captives that are among the Canaanites, unto Zarephath,
And those from Jerusalem that are in Sepharad shall possess
The cities of the South,
And saviours shall come up on Mount Zion to judge the mount of Esau,
And the rule shall belong to Judah.

[1] Part II was evidently added after the time of Ezra. It is a prosaic version of the opening strophes of Micah II.

THE POEMS OF ISAIAH II

(Is. xl, 1—xlviii, 21)

A Song of Rejoicing

(Ch. xl, 1-5, 9-11)

Comfort ye, comfort ye My people! saith your God.
Speak ye comfortably to Jerusalem, and proclaim unto her
That her hard bondage is over, her debt of guilt paid;
That she hath received double from the hand of Yahweh
For all her sins.

Hark! One calleth:
Clear ye in the wilderness the way of Yahweh!
Make plain in the desert a highway for our God!
Let every valley be uplifted, every mountain and hill laid low!
Let the rugged ground be made level and the rough places smooth!
The glory of Yahweh shall be revealed,
And all flesh shall see it;
For the mouth of Yahweh hath spoken it.[1]

. . . . . .

O thou that tellest good tidings to Zion,
Get thee up into the high mountain!
Lift up thy voice with strength; lift it up, be not afraid!
Say unto the cities of Judah: Behold your God!
Behold, Yahweh your God cometh as a warrior;
His arm shall rule for Him.
Behold, His recompense is with Him, His reward goeth before Him.

He will feed His flock like a shepherd,
With His arm will He gather it;
He will gather the lambs in His bosom,
And tenderly lead those that are with young.

II. A Proclamation of the Omnipotence of Yahweh

(Ch. xl, 6-8, 13-19; xli, 6-7; xl. 20-21b)

Hark! A voice saith: Proclaim! And I say: What shall I proclaim?
All flesh is grass, and all the strength thereof
Is like the flowers of the field.
The grass withereth, the flower fadeth,
Because the breath of Yahweh bloweth upon it.
The grass withereth, the flower fadeth; but the word of Yahweh
Endureth for ever.

Who hath measured the waters in the hollow of his hand,
And meted out heaven with a span,
And comprehended the dust of the earth in a measure,
And weighed mountains with scales, and hills with a balance?
Who meteth out the mind of Yahweh? and who, as His counsellor,
Giveth Him knowledge?

[1] Vv. 6-8 here interrupt the sequence of the thought; they will be found at the opening of the next poem, where they belong.

With whom hath He taken counsel that He might gain insight
And be taught the path of right, and be shown the way
of understanding?
Behold, the nations are as a drop on a bucket,
And are reckoned as the fine dust on a balance.
Behold, the isles are as a mote in weight;
Lebanon is not enough for fuel,
Nor its beasts enough for a burnt-offering.
All nations are as nothing before Him;
They are counted by Him as vacancy and chaos.

To whom then will ye liken God?
And what sort of likeness will ye place beside Him?
An image?
A craftsman casteth it, and a goldsmith overlayeth it with gold.
One helpeth the other, and saith to his fellow:
Be of good courage!
The carpenter encourageth the goldsmith,
And he that smootheth with the hammer, him that smiteth the anvil,
Saying of the soldering: It is good.
He hath chosen a tree that will not rot; he fasteneth it with nails
So that it shall not totter.

Do ye not know? Do ye not hear?
Hath it not been told you from the beginning?
Have ye not understood from the foundation of the earth?
It is He that sitteth above the vault of the earth
So high that its inhabitants are but as locusts;
He who hath stretched out the heavens as a curtain,
And spread them out as a tent to dwell in.
It is He who turneth princes into nothing,
Who maketh the judges of the earth as a thing of nought.
Scarcely are they planted, scarcely are they sown,
Scarcely hath their stem taken root in the earth,
When He bloweth upon them.
They wither, and the storm whirleth them away like stubble.

To whom, then, will ye liken Me, as if he were My equal?
Saith the Holy One.
Lift up your eyes on high! Who hath created these?
He who bringeth out their host by number,
Who calleth them all by name.
Because of His great might, because of His mighty power,
Not one of them faileth.

What speakest thou, O Jacob, and sayest, O Israel:
My fortune is hidden from Yahweh? Is unnoticed by my God?
Hast not thou perceived? Hast thou not known?
An everlasting God is Yahweh, the Creator of all the earth.
He fainteth not, nor is weary, His insight is unsearchable;
He giveth the weary vigor; to him that hath no power
He increaseth strength.
Youths may faint and be weary, young warriors may halt;
But they that wait upon Yahweh shall renew their strength,
They shall mount up with wings as the eagle.

III. Yahweh, the Ever-faithful God

(Ch. xli, 1-4; 8-16; 17-29)

Hearken unto Me in silence ye far countries;
And ye peoples, attend to my arguing,
Draw ye near; hear, and then speak!
Let us come near together for a verdict.

Who hath roused up one from the East on whose steps victory waits?
That subdueth nations before him and raiseth terror in kings?
His sword maketh them like dust, His bow, like driven stubble.
He pursueth them, and passeth on safely;
He treadeth not the path with His feet.

Who hath wrought and accomplished this?
He who called the generations from the beginning;
I, Yahweh, who am the first, and, for them that come after,
Am still the same.

But thou, Israel, My Servant! Jacob, whom I have chosen!
Offspring of Abraham, My Friend!
Thou whom I brought from the ends of the earth,
And called from its remotest parts,
To whom I said: My Servant art thou,
I have chosen and not rejected thee,—

Fear thou not, for I am with thee! Be not dismayed; I am thy God.
I strengthen thee, yea, I help thee;
I uphold thee with My victorious right hand.
Behold, all that raged against thee will be ashamed and confounded,
They that warred against thee shall be naught, yea, annihilated.
Thou shalt seek them and shalt not find them,
The men that strove with thee.
For I, Yahweh, thy God, held fast thy right hand;
I who say unto thee: Fear not, I help thee.
Fear not, thou worm Jacob, ye puny worms of Israel,
I help thee, saith Yahweh, I am thy Redeemer, O Israel!

Behold, I make of thee a new threshing-sledge
Having sharp teeth.
Thou shalt thresh mountains and beat them small,
And shalt make hills as chaff.
Thou shalt winnow them, and the wind shall carry them away,
And the whirlwind shall scatter them.
But thou shalt exult in Yahweh,
And of Israel's Holy One shalt thou make thy boast.

The poor who seek water while there is none,
Whose tongue is parched with thirst,
I, Yahweh, will answer them; the God of Israel
Will not forsake them.
On bare hills will I open rivers and wells in the valleys,
I will make the wilderness a brimming lake,
And of dry land channels of water.
In the wilderness I will plant the cedar, the acacia, the myrtle
And the olive-tree;
The pine, the plane-tree, and the cypress together;
That men may see and acknowledge, and consider and understand
That the hand of Yahweh hath done this,
That Israel's Holy One hath created it.

Produce now your cause, saith Yahweh:
Bring forth your witnesses, saith Jacob's King.
Bring forth your idols, that they may declare the future!
The former things that they foretold, declare!
That we may consider them;
Or announce to us things that are to come,
That we may be sure ye are gods.
Yea, *do something*, either good or bad,
That we may behold it and marvel!
Behold, ye are nothing! your work is nothing!
And he that trusts in you, trusts in an abomination.

I roused up one from the North,
And he hath come from the rising of the sun
(One who called on My name),
That he may trample rulers like mortar,
As the potter treadeth clay.
Which of you have declared *this* from the beginning,
That we might know it,
And from long ago, that we might say: He prophesied aright?
Yea, there was none that announced it or declared it;
Yea, none that hearkened to your words.

I was the first to announce it to Zion
And I gave to Jerusalem a harbinger of good news;
But when I looked about, there was no other,
None who prophesied among these vain gods,
So that I might ask of them and gain any answer.
Behold, their works are vanity and naught;
Their molten images are all wind and deception.

IV. The Poet Joyously Praises Yahweh for His Promises

(Ch. xlii, 8-23; xliii, 1-5)

I am Yahweh. That is My Name!
And My glory will I not give to another,
Nor My praise to images.
Behold, the former things have come to pass,
And new things I declare.
Before they spring forth I tell you of them.

Sing unto Yahweh a new song
And His praise from the ends of the earth.
Let the sea roar, and all that is therein,
The Isles of the Sea,[1] and all that dwell therein.
Let the wilderness and the desert lift up their voice,
The villages that Kedar inhabits.[2]
Let Sela's inhabitants exult,
From the top of their mountains let them shout amain;
Let them give honor unto Yahweh, and declare
His praises to the Islands.
Yahweh goeth forth as a warrior,
He will stir up His rage like a hero;
He will cry aloud, He will utter a piercing battle-cry,
He will prove Himself mighty among His enemies.

For a long time I have been silent,
I have been still, I have restrained Myself;
Now will I cry out like a travailing woman,
Gasping and panting at once.
I will lay waste mountains and hills and dry up all their herbs.
I will make the rivers islands, and dry up all the pools;
But I will lead the blind on their way,
In paths which they know not will guide them;
I will make darkness light before them, and rugged places plain.

(These are the promises which I will not leave unfulfilled. Then surely they will turn backward; they who have trusted in graven images will be greatly ashamed, who say to graven images: Ye are our gods.)[3]

[1] The islands of the Ægean Sea, coming into prominence before Greece proper.
[2] The territory roamed over by Semitic nomads, later belonging to the Nabatæans, whose capital was the rock-city Petra, which is probably referred to in the next line as Sela.
[3] An interpolation.

Hear, ye deaf! Look up that ye may see!
Who is blind but My Servant, and deaf but their rulers?
Such hast thou seen, without observing,
Thine ears were open, yet didst thou not hear.
For His righteousness' sake Yahweh was pleased to make
His teaching great and glorious.
Yet it is still a people despoiled and plundered!
They are all snared in dungeons, and hid in prison-houses.
They are become a prey, and there is none to rescue them,
And there is none who prays: Restore!

Who among you will give ear to this?
Who will hearken and hear for the time to come?
Who gave Jacob for a spoil, and Israel to the robbers?
And poured out on him the fury of His anger,
The flame of His wrath?
So that it scorched him round about, but he marked it not;
It burned him, yet he laid it not to heart.

But now thus saith Yahweh, thy Creator, O Jacob,
He that formed thee, O Israel:
Fear not, for I redeem thee; I call thee by name; thou art Mine.
When thou passest through waters, I will be with thee,
And rivers shall not o'erflow thee.
When thou walkest through fire, thou shalt not be burned,
Neither shall flame kindle upon thee,
For I am Yahweh, thy God,
The Holy One of Israel, thy deliverer.
I have given Egypt for thy ransom, Ethiopia and Seba for thee,
Since thou art precious in Mine eyes.
Thou art honored, and I love thee,
Therefore will I give the Isles for thee, and peoples for thy life.

Fear not, for I am with thee!
I will bring thy seed from the East, and gather thee from the West.
I will say to the North: Give up! to the South: Hold not back!
Bring My sons from far, My daughters from the ends of the earth!
Every one that is called by My name, whom for My glory
I have created and made.

V. Israel Shall Be Witness to All Peoples for Yahweh

(Ch. xliii, 8-15)

Ho, ye people with eyes, but blind; with ears, but deaf!
Let all the nations assemble, let the peoples gather together.
Who among them can announce the future,
And explain the events that are past?
Let them produce their witnesses, that their report be proved,
That ye may hear, and say: It is the truth.

Ye are My witnesses, saith Yahweh,
My servants, whom I have chosen,
That ye may know and believe Me, and understand that I am He.
Before Me, no God was formed, nor shall there be after Me.
I, even I, am Yahweh; beside Me there is no deliverer.
I have announced and saved; there was no strange God among you.
Ye are My witnesses, saith Yahweh, that I am God.
Yea, since day was, I am He,
And none can deliver you out of My hand.
When I work, who can hinder it?

Thus saith Yahweh, your Redeemer, Israel's Holy One:
For your sake have I sent to Babylon,
I will bring them all down as fugitives, the Chaldæans,
In the ships that they boasted.
I am Yahweh, your Holy One, your King,
The Creator of Israel.

VI. Though Israel Is Still Thoughtless, Yet Yahweh Is Long-suffering and Proclaims Its Salvation

(Ch. xliii, 16-28; xliv, 1-5)

Thus saith Yahweh, who openeth a way in the sea,
A path in the mighty waters;
Who bringeth forth chariot and horse, an army and a power:
Together they lie down, they cannot arise,
They are quenched, gone out like a wick.
Remember not former things, consider not things of old.
Behold, I will do a new thing; now shall it spring forth;
Shall ye not know it?
I will make a way in the wilderness, and rivers in the desert.
The beasts of the field shall honor Me,
Jackals and ostriches.

Yet thou hast not called upon me, O Jacob,
Nor hast thou wearied thyself about Me, O Israel.
Thou hast not brought Me sheep for thy burnt-offerings,
Nor honored Me with thy sacrifices.
I burdened thee not with offerings nor wearied thee for incense,
But thou didst spend no money for sweet cane;
Nor with the fat of thy sacrifices didst thou satisfy Me.
But thou hast burdened Me with thy sins,
Thou hast wearied Me with thine iniquities.

Yet I am He who blotteth out thy transgressions,
And thy sins I will not remember.
Put Me now in remembrance; let us plead together,
That thou mayest be justified.
Thy first father sinned, and against Me thy mediators rebelled,
And thy princes profaned My sanctuary;
So I gave up Jacob to judgment, and Israel to reviling.

Yet now hear, O Jacob My servant, and Israel whom I have chosen!
Thus saith Yahweh, thy Creator, who formed thee in the womb:
Fear not, O My servant Jacob,
And Jeshurun, whom I have chosen who helpeth thee:
For I will pour water upon the thirsty land,
And streams upon the dry ground.
I will pour My spirit upon thy seed,
My blessing upon thine offspring.
They shall spring up as grass amid waters,
As willows by water-courses.
One will say: I am Yahweh's; another will call himself Jacob's,
And another shall write himself down Yahweh's,
And receive the surname, Israel.

VII. Yahweh Is the Sole Ruler, so Proved by His Prophecies

(Ch. xliv, 6-8, 21a, 22a, 23)

Thus saith Yahweh, the King of Israel, his Redeemer, Yahweh Sabaoth:
I am the first and the last, beside Me there is no God.
And who is like Me?
Let him stand forth and cry, let him declare it,
And set it in order before Me.
Who hath announced the future beforehand,
And things that are to come? Let the false gods declare it!
Shudder not, nor be disquieted;
Have I not long ago declared and announced it?
Ye are My witnesses.
Is there a god beside Me? Yea, there is no Rock;
I know not any.[1]

. . . . .

Remember these things, O Jacob, yea, heed them, O Israel!
For thou art My Servant.
I have blotted out as a mist thy transgressions,
And as a cloud thy sins.

Sing, O ye heavens! for Yahweh hath finished His work.
Shout, O depths of the earth!
Break forth into singing, O ye Mountains!
O Forest, and every tree therein!
For Yahweh hath redeemed Jacob.
And glorified Himself in Israel.

VIII. The Sole Director of Future Events Has Anointed Cyrus to Fulfil His Plans for Israel

(Ch. xliv, 24—xlv, 1-8)

Thus saith Yahweh, thy Redeemer,
He who formed thee from the womb:
I am Yahweh who have formed everything,
Who alone stretched forth the heavens,
Who spread forth the earth. Who was with me,
Who bringeth to naught the omens of the imposters,
And maketh the diviners of Babylon mad;
Who turneth the wise backward, and maketh their knowledge folly;
Who ratifieth the word of His servants, the prophecy of His agents,
Saying of Jerusalem: Be it inhabited!
And of the Temple, Be thy foundations laid!
And of the cities of Judah, Let them be rebuilt.
The ruins of the land I will raise up.
Who saith to the flood: Be dry! thy rivers I will parch up.
Who saith of Cyrus: My friend is he, and all My purposes
He will accomplish.

Thus saith Yahweh to Cyrus, His Anointed,
Whose right hand I have grasped,
That nations may be terror-stricken before him,
And that I may ungird the loins of kings,
To open doors before him, that doors may not be closed:
I Myself will go before thee;
Ways will I make level, doors of bronze will I shatter,
And bars of iron cut in sunder.

[1] Vv. 9-20 are a late expansion of the description of idol-making first given by Hosea (ch. viii, 4b-6), and carried out more fully by Isaiah II in his second poem (ch. xl, 18-20).

I will give thee treasures of darkness, the hoards of secret places,
For it is I, Yahweh, who calleth thee by thy name,
I, the God of Israel.

For the sake of Jacob, My servant,
And Israel, My chosen,
I called thee by My name, I took delight in thee,
Though thou knewest it not.
I am Yahweh,
And there is none else.
Besides Me there is no God; that men may acknowledge,
Both in the East and in the West,
That there is none besides Me.
I am Yahweh, and there is none else who formeth light
And createth darkness.
Who maketh welfare and createth calamity;
I, Yahweh, the true God, am the Creator of all this.

Shower, ye heavens, from above,
And let the sky rain righteousness!
Let the earth open her womb, and bear the fruit of salvation.
I, Yahweh, do this.

IX. The Poet Sings the Power, Truth and Righteousness of Yahweh

(Ch. xlv, 9-25)

Woe unto him that striveth with Him who formed him,—
A potsherd like other potsherds!
Doth the clay say to him who mouldeth it: What makest thou?
Or saith his work: Thou hast no hands?
Woe unto him who saith to his father: Wherefore begettest thou?
Or to his mother: What hast thou brought forth?
Thus saith Yahweh, the Holy One of Israel, its Maker:
Will ye ask Me of things to come?
Concerning the works of My hands, will ye command Me?
I Myself made the earth; I created man upon it.
My hands stretched out the heavens; on all their hosts I laid commands;
I have roused him [Cyrus] to victory, his ways will I make level;
He shall build My city, and set Mine exiles free.

Thus saith Yahweh Sabaoth:
The labors of Egypt and the merchandise of Ethiopia
And of the Sabæans, men of stature,
Shall come over unto thee, they shall be thine;
To thee will they bow them, to thee will they pray,
Saying: Surely in thee is God; there is no Godhead besides;
Truly, with thee God hides Himself, thy Deliverer, God of Israel.
Ashamed, yea, confounded are all who rose up against Him;
Together are gone in confusion all the makers of idols.
O Israel, thou hast received from Yahweh a lasting salvation.
Ye shall not be ashamed nor confounded to all eternity.

For thus saith Yahweh that created the heavens:
(He is the God who formed the earth and made it;
He established it;
He created it not for a waste; He formed it to be inhabited.)
I am Yahweh, and there is none else.
I have not spoken in secret, in a land of darkness,
I said not unto the seed of Jacob: Seek that which is vain!
I, Yahweh, speak righteousness; I declare that which is right.

Assemble yourselves and draw near together,
Ye of the nations that have escaped;
No knowledge have those who bear about their graven idols,
And pray to a god that cannot save.
Declare ye: Bring forth your idols, let them take counsel.
Who hath declared this from ancient times?
Who, long ago, announced it?
Is it not I, Yahweh? and there is no God besides Me,
A just God and a deliverer there is none besides Me.
Turn to Me, and be ye saved, all ye ends of the earth!
For I am God, and none else; by Myself have I sworn.

The word hath gone forth from My mouth in righteousness,
A word that shall not be recalled,
That to Me every knee shall bow, every tongue shall swear.
Only through Me, Yahweh, hath Jacob victories and strength.
Even to him shall men come abashed, all who raged against him;
But in Yahweh will triumph, and in Him will make their boast,
All who spring from Israel.

X. Yahweh and the Gods of Babylon Contrasted

(Ch. xlvi, 1-5, 9-13)

Bel hath bowed down, Nebo hath crouched; their images have been laid upon the beasts and upon the cattle; that which ye carried about hath become a burden to the jaded beasts.

They have crouched, they bow down together;
They could not rescue the burden;
The gods themselves have gone into captivity.
Hearken unto Me, O House of Jacob, the remnant of the House of Israel,
Who were borne from the birth, as a burden from the womb,—
Even to old age I am the same, to grey hair I will bear you;
I have made and I will bear you, will support and rescue you.
To whom will ye liken and equal Me, and compare me as if alike?

Remember the former things of old,
For I am God, and there is none else,
Divine, and there is none else like unto Me
Who declareth the end from the beginning,
And from ancient times things that are not yet done;
Who hath said: My purposes stand; all I design will I do,
Who called a bird of prey from the East,
The man for My purpose from a distant land;
Yea, I have spoken; I will also bring it to pass.
As I have planned, that will I accomplish.

Hearken unto Me, ye stout of heart,
That are far from righteousness!
I bring near you My gift of victory,
It shall not be far off,
My salvation shall not tarry.
I appoint salvation for Zion, and for Israel My glory.

XI. A Taunt for Humbled Babylon

(Ch. xlvii, 1-15)

Come down and sit in the dust, O virgin daughter of Babylon!
Sit on the ground without a throne, O daughter of the Chaldæans;
No more shalt thou be called the tender, the dainty.
Take the mill-stones and grind meal;
Remove thy veil;
Strip off the train, uncover the leg,
Wade through the streams;
I will take irrevocable vengeance, saith our Redeemer,
Yahweh Sabaoth is His name, the Holy One of Israel.

Sit silent, get thee into darkness, O daughter of the Chaldæans!
No more shalt thou be called the Mistress of Kingdoms.
I was wroth with My people, I profaned Mine inheritance,
And gave them into thy hand.
Thou didst show them no mercy, on the aged thou madest
Thy yoke press heavily.
And thou saidst: I shall be mistress for ever.
So that thou didst not lay these things to thy heart,
Nor didst remember the end thereof.

But now, hear this, O Voluptuous One,
That didst sit securely, that saidst in thy heart:
I am; there is none like me; I shall not sit as a widow,
Nor know the loss of children.
Nay, but these two things shall come to thee in a day,
In a moment.
Loss of children and widowhood in their full measure
Shall come upon thee
Despite the multitude of thy sorceries and thy many enchantments;
Though thou wast secure in thy wickedness, and didst say:
None seeth me.

Lo, thy wisdom and thy knowledge have perverted thee!
Thou didst say in thy heart: I am, and none but me!
Yet shall evil come upon thee, thou canst not charm it away.
Calamity shall fall upon thee, thou shalt be powerless before it.
Crushing ruin shall rush upon thee which thou canst not avert.
Persist now in thy spells and in thy many enchantments, wherein
Thou hast labored from thy youth;
Perchance they may profit thee and thou mayst prevail!

Thou art wearied with counsels;
Turn now to thy astrologers, thy star-gazers whose prognostics
Made known to thee each new moon whence troubles were coming;
Let them stand forth and save thee!

Behold, they shall be as stubble;
The fire shall burn them;
They cannot deliver themselves from the power of the flame.
It will be no coal to warm them, nor a fire over which to dream.
They that guided thee in thy youth shall flee from the foe,
There shall be none to save thee.

XII. On Prophecies Old and New

(Ch. xlviii, 1a, 3, 5a, 6-8a, 11, 12-16, 20-21)

Hear ye this, O House of Jacob!
I have declared the former things from of old.
Yea, they issued from My mouth, and I announced them.
Then swiftly I wrought them, and they came to pass.
But I had announced them long ago, before it came I showed it thee.
Thou hadst heard this, then will ye not declare it?
Henceforth, new events I tell which thou hast not known;
They are created now, not known of old;
Before this day thou heardest them not;
Thou hast neither heard nor known nor was thine ear opened
To hear them heretofore.
For My name's sake will I do it, and I will not give
My glory to another.

Hearken to Me, O Jacob, give ear, O Israel, My called One,
I am He who works, I am the first; I also am the last.
Yea, My hand founded the earth,
And My right hand spread out the heavens.
When I call to them they stand up together.
Assemble ye, all of you, and hear!
Who among them hath declared this?
He whom Yahweh loveth shall do his pleasure on Babylon,
And show his arm upon the Chaldæans.
I, even I, have spoken, yea, I have called him,
I have brought him, and he shall make his way prosper.

. . . . . .

From the beginning I have not spoken in secret,
From the time that Yahweh declared it unto me.

. . . . . .

Go ye out from Babylon, flee ye from Chaldæa,
With sounds of triumph declare it and make it heard;
Cause it to go forth to the ends of the earth;
Say: Yahweh hath redeemed His Servant, Jacob;
They thirsted not, when through deserts He led them,
He caused waters to flow out of the rock for them.
He cleft the rock, so that the waters gushed out.

THE POEMS OF MICAH II

I. The Poet Denounces the Sins of Israel [1]

(Micah vi, 9-16; vii, 1-6)

Hark! Yahweh crieth unto the city;
(The wise will regard Thy word.)
Hear ye the sentence, and who hath appointed it!

Are there yet spoils of wickedness in the house of the wicked?
And the scant measure that is abomination?
Shall ye be pure with false balances, with bags of faulty weights?
For your rich men act with violence, your citizens have spoken lies.
Their tongue is deceitful in their mouth.

Therefore do I smite thee with a grievous wound
I do make thee desolate because of thy sins.
Thou shalt eat but shalt not be satisfied;
Thy sickness shall be in thine inward parts;
And thou shalt conceive, but shalt not bring forth;
And whomsoever thou bringest forth, I will give to the sword.

Thou shalt sow, but thou shalt not reap;
Thou shalt tread the olives, but not anoint thee with oil;
And secure the vintage, but shalt not drink the wine.
(For the statutes of Omri are kept,
And all the works of the House of Ahab,
And ye walk in their counsels;)
That I may make thee an astonishment,
The inhabitants of your land a hissing;
And ye shall bear the reproach of My people.

Woe is me!
For I am as the last of the summer fruits,
As the gleanings of grapes after the vintage;
There is not a cluster to eat,
Nor any first-ripe fig such as my soul desireth.
The godly man is perished out of the earth,
The upright men are no more,
They all lie in wait for blood;
Every man hunteth his brother with a net.
The king asketh gifts, the judge is ready for a bribe;
The great man uttereth the evil desire of his soul.
Thus they weave it together;
Their hands are in that which is evil
To do it diligently.
The best of them is as a brier,
The most upright is worse than a thorn hedge.

[1] This poem has been assigned by some critics to the time of Manasseh; but internal evidence places it after the First Exile. The citizens of Jerusalem have been punished, but the city still stands. The other two poems are as evidently post-exilic. The poet seems to be contemporary with Ezekiel.

The day of thy watchmen is come, the day of thy visitation.
Now shall be their perplexity.
Trust ye not in a friend,
Put ye no confidence in a familiar friend;
Keep the doors of thy mouth from her that lieth in thy bosom;
For the son dishonoreth the father,
The daughter riseth up against her mother,
The daughter-in-law against her mother-in-law.
A man's enemies are the men of his own house.

(c. 590 B.C.)

II. THE PATIENT WAITING OF THE FAITHFUL

(Micah vii, 7-13)

I will look unto Yahweh,
I will wait for the God of my deliverance;
My God will hear me.
Rejoice not against me, O mine enemy!
Though I am fallen, I shall arise;
Though I sit in darkness, Yahweh is a light unto me.

I will bear the indignation of Yahweh
Because I have sinned against Him,
Until He try my cause, and execute judgment for me.
He shall bring me forth into the light,
And I shall see Him manifest His righteousness.
Mine enemy also shall see it,
And shame shall cover her that said unto me:
Where is Yahweh, thy God?
Mine eyes shall gaze upon her;
Now shall she be trodden down as the mire of the streets.
The day for rebuilding thy walls, even that day
Shall be far removed.

There shall come a day when they shall come to Thee
From Assyria even unto the cities of Egypt,
And from Egypt even unto the River;
From sea to sea and from mountain to mountain.
And the land shall be desolate for them that dwell therein,
Because of the fruit of their doings.

(c. 575 B.C.)

III. THE APPEAL OF THE FAITHFUL AND THEIR ABIDING HOPE

(Micah vii, 14-20)

(*The Remnant speaks*)
Tend Thy people with Thy staff,
The flock of Thine heritage;
Those that dwell apart, like a forest
In the midst of a fruitful field.
Let them feed in Bashan and in Gilead
As in the days of old!

(*Yahweh speaks*)
As in the days of thy coming forth
Out of the land of Egypt,
I will show unto him marvelous things.
The nations shall see and be put to shame,
For all their might.
They shall lay their hand upon their mouth,
Their ears shall be deaf.
They shall lick the dust like a serpent,
Like crawling things of the earth shall they come trembling
Out of their hiding-places.

(*The Remnant speaks*)

Unto Yahweh, our God shall they come in fear;
They shall be afraid because of Thee!
Where is there a God like unto Thee
That pardoneth iniquity?
That passeth by the transgression
Of the remnant of His heritage?
He retaineth not His anger for ever; He delighteth in mercy.

He will again have compassion upon us,
He will wipe out our iniquities;
Yea, Thou wilt cast all our sins into the depths of the sea.
Thou wilt show Thy faithfulness to Jacob,
And mercy to the offspring of Abraham,
As Thou hast sworn to our fathers from the days of old.

(c. 570 B.C.)

IV. OF THE INFLUENCE OF THE JEWS WHEN SCATTERED AMONG OTHER PEOPLES

(Micah v, 7-9)

The remnant of Jacob shall be, among many nations,
As dew from Yahweh, as showers upon parched grass
That are not looked for by men nor awaited of mankind.
Among many nations and many races,
The remnant of Jacob
Shall be as a lion among the beasts of a forest;
As a young lion among the flocks of sheep,
Which, if he go through, he treadeth down and teareth in pieces;
And there is none to save them.

Let Thy hand be thus lifted above Thine adversaries,
And let all Thine enemies be cut off.

(c. 570 B.C.)

THE BOOK OF HAGGAI

Concerning the Rebuilding of the Temple
(Ch. i, 1-15; ii, 1-23)

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of Yahweh Sabaoth by Haggai the Prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadek the High Priest, saying: This people say, The time is not come, the time that the House of Yahweh should be built. Then came the word of Yahweh to Haggai the prophet, saying: Is it a time for you yourselves to dwell in your ceiled houses, while this House lieth waste? Now therefore thus saith Yahweh Sabaoth:

Consider your ways!
Ye have sown much, and brought in little;
Ye eat, but ye have not enough;
Ye drink, but ye are not filled with drink;
Ye clothe you, but there is no one warm,
And he that earneth wages, earneth wages
To put in a bag with holes.

Thus saith Yahweh Sabaoth:
Go to the hill-country, bring wood and build the House;
And I will take pleasure in it, and I will be glorified, saith Yahweh.

Ye looked for much, and lo, it came to little;
And when ye brought it home, I did blow upon it.
Why? saith Yahweh Sabaoth;
Because of My House that lieth waste; ye run, every one, to his own.

Therefore the heaven above you it came to little;
And the earth hath kept back her fruit.
And I called for a drought in the land, and upon the mountains,
And upon the corn and the wine, and upon the oil,
Upon that which the ground bringeth forth,
And upon men and upon cattle
Upon all the labor of your hands.

Then Zerubbabel the son of Shealtiel and Joshua the son of Jehozadek the High Priest, with all the remnant of the people, hearkened unto the voice of Yahweh their God and unto the words of Haggai the prophet, as Yahweh their God had sent him, and the people did fear Yahweh. Then spake Haggai, the messenger of Yahweh in the message of Yahweh unto the people, saying: I am with you, saith Yahweh. Then Yahweh stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the High Priest, and the spirit of all the remnant of the people; and they came and did work in the House of Yahweh Sabaoth, their God, in the four and twentieth day of the month, in the sixth month of the second year of Darius the king.

In the seventh month, in the one and twentieth day of the month, the word of Yahweh came by the prophet Haggai, saying: Speak now

to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadek the High Priest, and to the remnant of the people, saying: Who is left among you that saw this house in its former glory, and how do ye see it now? Is it not as nothing in your eyes? Yet now, be strong, O Zerubbabel, saith Yahweh; and be strong, O Joshua son of Jehozadek the High Priest; and be strong, all ye people of the land, saith Yahweh, and work; for I am with you, saith Yahweh Sabaoth. The word that I covenanted with you when ye came out of Egypt have I established, and My spirit abideth among you. Fear ye not. For thus saith Yahweh Sabaoth:

In a little while, once more will I shake the heavens
And the earth and the sea and the dry land;
And I will shake all nations; and the Desire of all Nations
Shall come,
And I will fill this House with glory, saith Yahweh.
Mine is the silver, and Mine the gold, saith Yahweh Sabaoth.
The glory of this latter House shall be greater
Than that of the former, saith Yahweh Sabaoth,
And in this place will I give peace, saith Yahweh Sabaoth.

In the four and twentieth day of the ninth month in the second year of Darius came the word of Yahweh by Haggai the prophet, saying: Thus saith Yahweh Sabaoth: Ask now the priests for instruction, saying, If one bear hallowed flesh in the skirt of his garment, and with his skirt do touch bread or pottage, or wine or oil or any other food, shall it be holy? And the priests answered and said: No. Then said Haggai: If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said: It shall be unclean. Then answered Haggai and said: So is this people and so is this nation before Me, saith Yahweh; and so is every work of their hands; and that which they offer there is unclean. And now, I pray you, consider from this day and forward: Through all that time before a stone was laid upon stone in the temple of Yahweh, when one came to a heap of twenty measures, there were but ten; when one came to the wine-vat to draw out fifty press-measures, there were but twenty; I smote you with blasting and with mildew and with hail in all the works of your hands, yet ye turned not unto Me, saith Yahweh;—consider, I pray you, from this day and forward, from the four and twentieth day of the month, even from the day that the foundation of the temple of Yahweh is laid, consider it (is the seed yet in the barn? yea, the vine and the fig-tree and the pomegranate and the olive-tree hath not yet brought forth), from this day will I bless you.

And the word of Yahweh came the second time unto Haggai in the four and twentieth day of the month, saying: Speak to Zerubbabel, governor of Judah, saying:

I will shake the heavens and the earth,
I will overthrow the thrones of kingdoms,
And I will destroy the strength of the kingdoms of the nations.
I will overthrow the chariots and those that ride in them;
The horses and the riders shall fall down,
Every one by the sword of his brother.

In that day, saith Yahweh Sabaoth,
Will I take thee, O Zerubbabel, My servant, son of Shealtiel,——
And I will make thee as a signet, for I have chosen thee,
Saith Yahweh Sabaoth.

THE BOOK OF ZECHARIAH I

(Ch. i, 1 - viii, 23)

I

THE PROLOGUE

(Ch. i, 1-6)

In the eighth month in the second year of Darius, came the word of Yahweh unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying: Yahweh hath been sore displeased with your fathers; therefore say thou unto My people: Thus saith Yahweh Sabaoth: Return unto Me, and I will return unto you. Be ye not like unto your fathers, to whom the former prophets proclaimed, saying: Thus saith Yahweh Sabaoth: Return now from your evil ways and from your evil doings,—but they did not hearken unto Me. Your fathers, where are they? and the prophets, do they live forever? But My words and My statutes, did they not overtake your fathers? So that they turned and said: Like as Yahweh Sabaoth purposed to do unto us according to our ways and according to our doings, so hath He dealt with us.

II

THE SEVEN SYMBOLIC VISIONS OF ZECHARIAH

A. The Temple Shall Be Rebuilt and Zion Shall Prosper

(Ch. i, 7-21)

Upon the four and twentieth day of the eleventh month, which is the month Shebat, in the second year of Darius, came the word of Yahweh unto Zechariah the son of Berechiah, the son of Iddo the prophet, saying:

I saw in the night, and lo! a man sitting upon a red horse; and he stood among the myrtle-trees that were in the bottom, and behind him were horses, red, sorrel and white. Then said I: What are these, O *Adonai?* and the angel that spake with me said: I will show thee what these are. And the man that stood among the myrtle-trees answered and said: These are they whom Yahweh hath sent to walk to and fro through the earth. And they answered the angel of Yahweh that stood among the myrtle-trees, and said: We have walked to and fro through the earth, and behold, all earth sitteth still and is at rest. Then the angel of Yahweh spake and said: O Yahweh Sabaoth, how long wilt Thou not have compassion on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years? And Yahweh answered the angel that spake with me with good words, even comforting words. So the angel that spake unto me said unto me: Proclaim thou, saying: Thus saith Yahweh Sabaoth:

I am jealous for Jerusalem and for Zion with a great jealousy,
And I am sore displeased with the nations which are at ease;
For I was but a little displeased. and they helped for evil.
Therefore thus saith Yahweh:
I return to Jerusalem with mercies, My house shall be rebuilt;
And a line shall be stretched forth over Jerusalem.
Proclaim again, saying: Thus saith Yahweh Sabaoth:
My cities shall again overflow with prosperity;
Yahweh shall yet comfort Zion, and shall yet choose Jerusalem.

Then lifted I up mine eyes and saw; and behold, four horns. And I said unto the angel that talked with me: What are these? And he answered me: These are the horns that have scattered Judah, Israel and Jerusalem. And Yahweh showed me four carpenters; then said I: What come these to do? And he spake, saying: The horns did scatter Judah, so that no man did lift up his head; but these are come to frighten them, to cast down the horns of the nations which lifted up their horn against the land of Judah to destroy it.

B. Yahweh Shall Rule over Many Nations for Babylon Shall Be Destroyed

(Ch. ii, 1-11)

I lifted up mine eyes again and looked, and behold! a man with a measuring-line in his hand. Then said I: Whither goest thou? And he said unto me: To measure Jerusalem, to see what is the breadth thereof and what is the length thereof. And behold, the angel that spake with me went forth, and another angel went out to meet him, and said unto him: Run, speak unto this young man, saying: Jerusalem shall be inhabited without walls for the multitude of men and cattle therein; for I, saith Yahweh, will be a wall of fire round about, and I will be the glory in the midst of her.

Ho! Ho! Flee from the land of the north, saith Yahweh,
For I have spread you abroad as the four winds of heaven;
Ho, Zion, escape! thou that dwellest with the daughter of Babylon.
For thus saith Yahweh Sabaoth:
After glory hath He sent me to the nations that spoiled you.
Surely, he that toucheth you toucheth the apple of His eye.
For behold, I will shake my hand over them,
And they shall be spoil to them that served them,
And ye shall know that Yahweh Sabaoth hath sent me.

Sing and rejoice, O daughter of Zion, for lo, I come!
And I will dwell in the midst of thee, saith Yahweh.
Many nations shall join themselves to Yahweh in that day,
And they shall be My people, and I will dwell in their midst;
And thou shalt know that Yahweh Sabaoth hath sent me.
Yahweh shall inherit Judah, His portion in the holy land;
He shall choose Jerusalem again.
Be silent, all flesh, before Yahweh; for He is raised up
Out of His holy habitations.

C. Joshua, the High Priest, Is Accused by Satan before Yahweh, but Is Acquitted. The First Prophecy of a Messiah

(Ch. iii, 1-16)

Again he showed me Joshua the High Priest standing before the angel of Yahweh, and Satan standing at his right hand to accuse him. Then the angel of Yahweh said unto Satan: May Yahweh rebuke thee, O Satan! yea, may Yahweh who hath chosen Jerusalem rebuke thee! is not this man a brand plucked out of the fire? Now Joshua was clad in filthy garments and stood before the angel, who answered and spake to those that stood before him, saying: Take the filthy garments off of him. And to him he said: Behold, I cause thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said: Let them set a fair mitre upon his head. So they did set a fair mitre upon his head, and clothed him with garments; and the angel of Yahweh stood by. And the angel of Yahweh forewarned Joshua, saying: Thus saith Yahweh Sabaoth: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My House and keep My courts, then will I give thee free access among those that stand by.

Hear now, O Joshua the High Priest, thou and thy fellows that sit before thee, for they are men that are a sign. For behold, I will bring forth My servant the BRANCH. For behold the stone that I have laid before Joshua (upon one stone shall be seven eyes!), behold, I will engrave the graving thereof, saith Yahweh Sabaoth; and I will remove the iniquity of that land in one day. In that day, saith Yahweh Sabaoth, shall ye call every man his friend under the vine and under the fig-tree.[1]

D. The Vision of the Supply of Divine Grace to the Temporal and Spiritual Power of Judæa. The Temple Shall Surely Be Finished

(Ch. iv, 1-14)

The angel that spake unto me came again and waked me, as a man is waked out of his sleep, and said unto me: What seest thou? And I said: I have looked and behold a candlestick, all gold, with a bowl upon the top of it, and seven lamps thereon, and seven pipes to the seven lamps which are thereon; and two olive-trees are by it, one upon the right side of the bowl, and the other on the left. Thus I answered; and I asked the angel that talked with me, saying: What are these, my lord?

Then the angel that talked with me answered and said unto me: Knowest thou not what these be? And I said: No, my lord. Then he answered and said unto me: This is the word of Yahweh unto Zerubbabel, saying: Not by might, nor by power, but by My Spirit, saith Yahweh Sabaoth. What art thou, O great mountain? but as a plain before Zerubbabel; and he shall bring forth the headstone thereof with shoutings,—Grace! Grace be unto it!

Moreover the word of Yahweh came unto me, saying: The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Yahweh Sabaoth hath sent me unto you. For who hath despised the day of small things? Even they shall rejoice, seeing the plummet in the hand of Zerubbabel with those seven, that are the eyes of Yahweh, which run to and fro through the whole earth.

[1] See Jer. xxiii, 5 and xxxiii, 15.

Then answered I and said unto him: What are those two olive-trees upon the right side of the candlestick and upon the left side thereof? And what are these two olive-branches which through the two golden pipes empty the golden oil out of themselves?

And he answered me and said: Knowest thou not what these be? And I said: No, my lord. Then said he: These are the Two Anointed Ones that stand by the Lord of the whole earth.

E. The Vision of the Flying Roll of Curses

(Ch. v, 1-4)

Then again I lifted up mine eyes and looked, and behold, a flying roll! and he said unto me: What seest thou? And I answered: I see a flying roll; the length thereof is twenty cubits, and the breadth thereof, ten cubits.

Then said he unto me: This is the curse that goeth forth over the whole earth; for every one that stealeth shall be cut off on this side like it, and every one that sweareth shall be cut off on that side like it. I cause it to go forth, saith Yahweh Sabaoth, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My name; and it shall remain in the midst of his house and shall consume it with the timber thereof and with the stones thereof.

F. The Vision of the Flying Women and Their Burden

(Ch. v, 5-11)

Then the angel that talked with me went forth, and said unto me: Lift up now thine eyes, and see what this is that goeth forth. And I said: What is it? And he said: This is an ephah that goeth forth, and this is their likeness in all the earth. And behold, there was lifted up a talent of lead, and a woman sitting in the midst of the ephah. And he said: This is Wickedness. And he cast her into the midst of the ephah, and he cast the weight of lead upon the mouth thereof.

Then lifted I up mine eyes and looked, and behold, there came out two women, and the wind was in their wings; and they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven. Then said I to the angel that was talking with me: Whither do these bear the ephah? And he said unto me: To build her a house in the land of Shinar; and it shall be established and she shall be set there upon her own base.

G. The Vision of the Four Spirits of the Heavens

(Ch. vi, 1-8)

Again I turned and lifted up mine eyes, and looked: and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot, black horses; and in the third chariot were white horses; and in the fourth chariot, grizzled bay horses. Then I said unto the angel: What are these, my lord?

And the angel answered and said: These are the four spirits of the

heavens which go forth from the presence of the Lord of all the earth. The black horses with their chariot go forth into the northland; the white go forth after them, and the grizzled go forth to the southland, and the bay went forth. They sought to go that they might walk to and fro through the earth; and he said: Get you hence; walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me and spake unto me, saying: Behold, these that go toward the northland have *quieted My spirit* in the north country.[1]

III

ZECHARIAH PROCLAIMS THE GLORY OF THE BUILDERS OF THE NEW TEMPLE AND THE BLESSING IT WILL BE TO ALL NATIONS

A. The Crowning of Zerubbabel and Joshua as Governor and High Priest of the People

(Ch. vi, 9-15)

The word of Yahweh came unto me, saying: Take of the men of the captivity Heldai, Tobijah and Jedaiah that are come from Babylon, and come thou the same day and go into the house of Josiah the son of Zephaniah; yea, take silver and gold and make crowns, and set one on the head of [Zerubbabel and one upon][2] Joshua the son of Jehozadek, the High Priest; and speak unto him, saying: Behold a man, THE BRANCH is his name, who shall shoot up out of his place, and build the Temple of Yahweh; yea, he shall build the Temple of Yahweh and he shall have the glory. He shall sit and rule upon his throne; and there shall be a Priest before his throne; and between them shall be the counsel of peace. And the crowns shall be for Helem and for Tobijah, for Jedaiah and for Hen the son of Zephaniah, as a memorial in the Temple of Yahweh. And they that are far off shall come and build in the Temple of Yahweh; and ye shall know that Yahweh Sabaoth hath sent me unto you. This shall come to pass, if ye will diligently hearken to the voice of Yahweh, your God.

B. A Question of the Old Ritual Settled by Zechariah

(Ch. vii, 1-7, 8-14)

It came to pass in the fourth year of Darius, that the word of Yahweh came unto Zechariah in the fourth day of the ninth month, even in Chislev, when Sharezer and Regem-melech and his men had sent to entreat the favor of Yahweh and to speak to the priests of the Temple of Yahweh Sabaoth and to the prophets, saying: Should I weep in the fifth month, separating myself as I have done these many years?

[1] The expression, "quieted My spirit" seems to mean "avenged Me of My foes."

[2] Wellhausen and other critics are of the opinion that either the name of Zerubbabel has fallen out of the text or that of Joshua has been substituted for it during the Hasmonæan Dynasty when the offices of King and High Priest were one. The former seems the more probable, since two crowns were made, but only one used; the Second Temple has always been called Zerubbabel's; he alone was of the royal house and could be the Branch, and a priest stands beside him and shares his confidence. The name has therefore been inserted in the text and in its heading.

Then came the word of Yahweh Sabaoth unto me, saying: Speak unto all the people of the land and to the priests, saying: When ye fasted and mourned in the fifth and in the seventh month, even these seventy years, did ye fast at all unto Me, even to Me? When ye did eat and when ye did drink, was it not yourselves that did eat and drink? Should ye not hearken to the words which Yahweh proclaimed by the former prophets when Jerusalem was inhabited and in prosperity; and the cities thereof round about her and the Southland and the Lowland were inhabited?

Then the word of Yahweh came to Zechariah, saying: Thus hath Yahweh Sabaoth spoken, saying: Execute true judgment and show mercy and compassion, every man to his brother; and oppress not the widow nor the fatherless, the stranger nor the poor; and let none of you devise evil against his brother in your heart. But they refused to attend and pulled away the shoulder and stopped their ears, that they might not hear. Yea, they made their hearts as an adamant stone, lest they should hear the Law and the words that Yahweh Sabaoth had sent by His spirit by the hand of His former prophets. Therefore came great wrath from Yahweh Sabaoth.

Therefore is it come to pass, that as He called and they would not hear, so when they called, I would not hear, saith Yahweh Sabaoth; but I scattered them with a whirlwind among all the nations whom they had not known. Thus the land was desolate after them, so that no man passed through nor returned, for they laid the pleasant land desolate.

C. The Happy Future in Which They Shall Influence the Surrounding Nations

(Ch. viii, 1-17)

Again the word of Yahweh Sabaoth came, saying: Thus saith Yahweh Sabaoth: I am jealous for Zion with great jealousy, and I am jealous for her with great fury.

Thus saith Yahweh: I am returning to Zion, and I will dwell in the midst of Jerusalem; and Jerusalem shall be called THE CITY OF TRUTH, and the mountain of Yahweh Sabaoth, THE HOLY MOUNTAIN.

Thus saith Yahweh Sabaoth: There shall yet sit old men and old women in the broad places of Jerusalem, each man with his staff in his hand for very age. And the broad places of the city shall be full of boys and girls, playing in the broad places thereof.

Thus saith Yahweh Sabaoth: Behold, I will save My people from the east country and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God, in truth and righteousness.

Thus saith Yahweh Sabaoth: If it be marvelous in the eyes of the remnant of the people in these days, should it be marvelous in Mine eyes? saith Yahweh Sabaoth.

Thus saith Yahweh Sabaoth: Let your hands be strong, ye that hear in these days these words by the mouth of the prophets which were in the day that the foundation of the House of Yahweh Sabaoth was laid, that the Temple might be built. For before these days there was no hire for man, nor any hire for beast; neither was there peace to him that went out or came in because of the enemy; for I set all men, every one against his neighbor. But now I will not be unto the remnant of this people as in the former days, saith Yahweh Sabaoth.

For the seed shall be prosperous; the vine shall give her fruit and the ground shall give her increase, and the heavens shall give their due; and I will cause the remnant of this people to inherit all these things. And it shall come to pass that, as ye were a curse among the nations, O House of Judah and House of Israel, so will I save you and ye shall be a blessing. Fear not; let your hands be strong. For thus saith Yahweh Sabaoth: As I thought to punish you when your fathers provoked Me to wrath, and I repented not; so now have I thought in these days to do well unto Jerusalem and to the House of Judah; fear ye not.

These are the things that ye shall do: Speak every man truth with his neighbor; execute the judgment of truth and peace in your gates; let none of you devise evil in your hearts against your neighbors; love no false oath. For all these things I hate, saith Yahweh.

D. Zechariah's Last Encouraging Word for Judah

(Ch. viii, 18-23)

The word of Yahweh Sabaoth came unto me, saying: Thus saith Yahweh Sabaoth: The Fast of the Fourth Month and the Fast of the Fifth, the Fast of the Seventh and the Fast of the Tenth shall be to the House of Judah joy and gladness and cheerful Feasts; therefore love ye truth and peace. Thus saith Yahweh Sabaoth: There shall yet come the people and the inhabitants of many cities, and the inhabitants of one shall go to another, saying: Let us go speedily to pray before Yahweh and to seek Yahweh Sabaoth; I will go also. Yea, many people and strong nations shall come to seek Yahweh Sabaoth in Jerusalem, and to pray before Him.

Thus saith Yahweh Sabaoth: In those days ten men out of all the nations of all languages shall take hold of the skirts of him that is a Jew, saying: We will go with you; for we have heard that God is with you.

Note.—Ch. ix-xiv are in strong contrast to the foregoing i-viii in subject, background and style. They belong to the second century B.C., but before the Maccabæan revolution had set a king once more over the Sons of Israel. These chapters therefore will be found among the latest accessions to the Canon.

THE FIRST COLLECTION OF PSALMS

(COMPILED FOR THE LITURGY OF THE SECOND TEMPLE)

PSALMS III—XLI [1]

PSALM III

A Psalm for David.

O Yahweh, how many are my foes! How many that rise against me!
How many are they that say of me: No help for him in his God!
Selah.
But Thou, Yahweh, art my shield, my Glory who liftest my head.
I call aloud upon my God; He answereth from His holy mount.
Selah.
I lay me down and I sleep; I wake, for Yahweh sustaineth me;
I fear not ten thousand men who set themselves against me.
Arise, O Yahweh! Save me, O my God!
Thou wilt shatter the jaws of all my foes,
Thou breakest the teeth of the wicked.
Victory belongeth unto Yahweh;
Thy blessing be upon all Thy people.

PSALM IV

For the Leader of the String-music. *A Psalm for David.*

When I call, do Thou answer me, O God of my righteousness!
In my distress, Thou didst set me free.
Be gracious unto me, and hear my prayer!

O ye sons of men, how long shall My glory be put to shame?
How long will ye love vanity, how long will ye seek lies?
Selah.

[1] The numbers, headings and musical directions prefixed to the psalms in the Authorized Version are preserved here to make comparison easy, but are unsupported by any testimony save that of the unreliable "Chronicler." Psalms I and II were prefixed to their final arrangement and will be found at the end of the Third Collection.

Internal evidence supports the tradition that the First Collection was made for the dedication of the Second Temple (515 B.C.); they could not, of course, have been written to order for that occasion, but were well-known poems of earlier days, chosen for their fitness to any future experiences of joy or sorrow. Later they were held to be fitting for those of the nation at large. A Second Collection, comprising psalms xlii-lxxxix, was made in the time of Ezra or very little later; and a Third, combining several lesser hymnodies, in the second century B.C.; but, before the completion of the Septuagint Translation (LXX) for the use of the Jews in Egypt, the three collections were divided into five "Books," each with a Doxology, probably to accord with the "Five Books of Moses," the *Pentateuch.*

The vexed question of the headings of the psalms has now presumably been settled. The superscriptions: To David; To Asaph; To the Sons of Korah, indicate three guilds of singers in the Temple, who severally owned the poems and their settings. The date of each psalm can only be obtained from internal evidence. Several are secular, as the Royal Psalms, and psalms for special occasions. All were set to music; hence the mention of musicians and instruments; some were set to the tunes of popular songs or dirges. The word *Selah* seems to indicate a pause for an obligato. It would seem from the headings of this First Collection that the David-guild only was yet formed. In the final compilation, when the poetical books were put in the Third Canon, the poems were handled in a manner familiar in modern hymnals; they were shortened, pieced together or divided to suit individual tastes or for the convenience of choirs.

Know that Yahweh chooseth me for His own. He heareth my call.
Stand in awe and sin not: commune with your own heart
Upon your bed, and be still! *Selah.*
Offer the right sacrifices, and put your trust in Yahweh.

Many are saying: O would that we could see some good!
Show us, O Yahweh from on high, the light of Thy countenance!
Thou puttest greater joy in my heart than harvests of grain and wine.
In peace will I lay me down and sleep; for Thou, O Yahweh, makest me
Dwell in safety.

Psalm V

For the Leader of the Flutes. *A Psalm for David.*

Give ear to my words, O Yahweh, consider my meditations!
Hearken to the voice of my cry, my King and my God!
For unto Thee do I pray.

O Yahweh, in the dawn shalt Thou hear my voice;
Early will I prepare my plea, and keep watch for Thee!
For Thou art not a God whom wickedness can please.
Evil shall not sojourn with Thee nor boasters stand before Thee.
The man of blood and of deceit doth Yahweh abhor.
As for me, I enter Thy House through the fulness of Thy mercy.
Before Thy holy Temple will I bow down in awe of Thee.

Lead me in Thy righteousness, O Yahweh, because of my foes,
And make Thy path straight before me, O Yahweh!
For in their mouth is nothing pure, in their inward parts is corruption,
Their throat is an open sepulchre, they flatter with their tongues.
Hold them guilty, O Yahweh! let them fall by their own devices.
Cast them down in the fulness of their sins,
For they have rebelled against Thee.
But all that take refuge in Thee shall rejoice and shout for joy;
And Thou shalt shelter them.
Let them also that love Thy name exult in Thee;
For Thou dost bless the just; O Yahweh, Thou dost crown them
With favor as with a crown.

Psalm VI

For the Leader of the Strings; in Octaves. *A Psalm for David.*

O Yahweh, punish me not in wrath; chastise me not in fury;
Be gracious unto me, O Yahweh, for I languish away.
Heal me, O Yahweh,
For my bones tremble; my very soul is frighted:
And Thou, O Yahweh! How long?
Turn again, O Yahweh! Deliver my soul!
Save me for Thy mercy's sake!
In death we no longer remember Thee; in Sheol, who praiseth Thee?
I am weary with my sighing; all night I toss on my bed;
I water my couch with my tears;
My eye is dimmed by my sorrows, it ageth because of my foes.

Depart from me, all ye evil-doers; Yahweh hath heard my weeping.
Yahweh hath heard my supplication, Yahweh accepteth my prayer.
All my foes shall be shamed and sorely affrighted;
They shall quickly draw back in disgrace.

Psalm VII

An Ode of David, which he sang to Yahweh because of Cush the Benjamite

O Yahweh, my God, I betake me unto Thee!
Save me from all my pursuers, and rescue me,
Lest like a lion they rend me, while there is no helper!
O Yahweh, my God, if I have acted wickedly,
If in my hands there be any iniquity,
If I have done wrong to him that is at peace with me,
Or despoiled mine enemy without a cause;
Then let mine enemy pursue me and overtake me,
Tread my life down to the earth, and lay mine honor in the dust.
Selah.

Arise in Thy wrath, O Yahweh!
Lift up Thyself against the fury of mine oppressors!
Awake on my side at the judgment which Thou hast appointed.
When the assembly of the people encompasseth Thee,
Be Thou enthroned on high above them.
Yahweh judgeth the peoples; judge Thou me, O Yahweh,
According to my righteousness and my integrity!

Oh, that the malice of the wicked were come to an end,
And that Thou wouldest establish the righteous!
For the righteous God judgeth the heart and the inmost soul.
My God is my shield; He saveth the upright in heart.
Yea, God is a righteous judge; a God ever ready to punish.

My foe is working iniquitously, he is conniving mischief;
He will bring forth fraud.
He hath digged a pit, and hollowed it out;
Lo, he shall fall into the pit which he hath made;
His mischief shall return upon his own head,
Yea, on his own head shall his violence return.
I will glorify Yahweh for His righteousness,
I will celebrate the name of Yahweh, the Most High.

Psalm VIII

For the Leader upon the Gittith.[1] *A Psalm for David.*

O Yahweh, our Lord,
How glorious is Thy Name over all the earth,
Whose majesty is declared above the heavens!
Out of the mouths of babes and sucklings
Hast Thou appointed praise, because of Thine enemies.
That Thou mightest silence the foe and the avenger.

When I behold the heavens, the work of Thy fingers,
The moon and the stars which Thou hast ordained,
What is man, that Thou art mindful of him,
And a son of man, that Thou heedest him!
Yet Thou hast created him little less than divine,
And hast crowned him with glory and honor.
Thou hast caused him to govern the works of Thy hands,
Thou hast put all things under his feet.
Sheep and oxen, all cattle, and the beasts of the wilds;
The birds of the air, and the fish of the sea,
Whatsoever passeth through the paths of the seas.

O Yahweh, our Lord,
How glorious is Thy Name over all the earth!

[1] Some musical instrument not yet identified.

Psalms IX and X[1]

For the Leader. To the Tune Muth-labben. A Psalm for David.

Aleph
With my whole heart, I give thanks to Yahweh,
I will proclaim all Thy marvelous works.
I rejoice in Thee, and exult,
I sing praise to Thy Name, O Thou Most High!

Beth
My foes have retreated, have stumbled and perished before Thee,
For Thou hast maintained my right and my cause,
And hast sat on Thy throne as a righteous judge.

Gimel
Thou didst threaten nations, and destroyedst the wicked,
Thou didst blot out their name for ever and ever;
The cities Thou didst uproot are ruins for ever;
Even the memory of them is perished.

But Yahweh is enthroned for eternity;
His judgment-seat is set.
He judgeth the world with justice,
He giveth sentence with equity.

Yahweh is a tower of strength to the oppressed,
A tower of strength in time of trouble.

They that know Thy Name will put their trust in Thee;
For Thou, O Yahweh, forsakest not them that seek Thee.

Zain
Sing praises to Yahweh whose dwelling is Zion!
Among the peoples, publish His deeds!
He that avengeth blood hath remembered them;
The cry of the godly hath He not forgotten.

Cheth
Have pity upon me, O Yahweh! behold my affliction
At the hands of my foes,
O Thou that liftest me up from the gates of death!
That I may proclaim thy glory in the gates of the city of Zion,
And may exult in Thy help.

Teth
The nations are sunk in the pit they have made;
In the snare that they laid is their own foot taken.
Yahweh hath made Himself known; He hath sat in judgment.
The wicked is snared in the work of his own hands.
Higgaion. Selah.

Yodh
The wicked shall return to Sheol, all nations that forget God;
The poor are not forgotten forever, nor the hopes of the pious lost for all time.

Arise, O Yahweh; let not man be triumphant!
Let the nations from Thee receive judgment.
Set terror over them, O Yahweh, let the peoples know
That they are but men.
Selah.

[1] A so-called *Alphabetical Psalm.* The poetical divisions of each strophe begin with the same letter, but the successive strophes are initialed by the letters of the alphabet in their order. Through ignorance or carelessness of scribes, succeeding letters have sometimes fallen out as in this case, where the letters *Daleth, He* and *Vau* do not initial the lines between *Gimel* and *Zain*, nor does *Caph* follow *Yodh*, to end ps. ix. But the last four strophes of ps. x are initialed by the last four letters of the Hebrew alphabet, and the strophes between fit exactly to the missing initials. This, and the unity and sequence of the subject prove that ps. ix and x are parts of one psalm. It can as little be disputed as that the parts of "Jerusalem the Golden" in our modern Hymnals belong to one glorious mediæval hymn.

Why standest Thou afar off, O Yahweh?
Why hidest Thou Thyself in times of trouble?
Through the pride of the wicked, the humble are hotly pursued;
Let them be snared in the plots that they have devised.

To his heart's content the wicked pursueth his folly,
The covetous vaunteth himself, though he contemn Yahweh.
The wicked saith in his pride: He will not punish!
His thoughts run ever thus: There is no God.

He is always successful;
Thy judgments are far above, out of his sight.
As for his enemies, he sneereth at them.
He saith in his heart: I shall not be moved;
To all generations shall I be free from adversity.

His mouth is full of cursing, full of fraud and iniquity;
Under his tongue are sorrow and mischief.

He sitteth in lurking-places nigh to villages,
In secret places doth he slay the innocent.
His eyes search out the helpless.

He lurketh in ambush; like a lion in a thicket,
He lieth in wait for the godly, he draweth him up in his net.

He stoopeth down, he croucheth; the helpless fall into his clutches;
He saith in his heart: God will forget it;
He hideth his face, He will never see it.

Qoph Arise, O Yahweh, lift up Thy hand! God, forget not the godly!
Why do the wicked dare to blaspheme?
They think to themselves that Thou dost not punish.

Resh Thou seest it indeed; Thou beholdest the mischief and misery;
Unto Thee the hapless committeth his cause; Thou art
The orphan's helper.

Shin Shatter the arm of the wicked! As for the evil man,
Search out his wickedness till none be left.

Tau Yahweh is king for ever and ever!
Out of His land the nations have vanished.
O Yahweh, Thou hast heard the desire of the humble;
Thou wilt direct their heart; Thine ear will attend
To gain justice for the oppressed and the fatherless,
That man, who is of the earth, shall be terrible no more.

Psalm XI

To the Leader. *For David.*

In Yahweh put I my trust; how say ye then to my soul:
Flee, O ye birds, to your mountains?
For lo, the wicked are bending their bow,
They are fitting the shaft to the string,
That they may privily shoot at the upright in heart.
When the foundations are destroyed,
What can the righteous do?

Yahweh is in His holy Temple, Yahweh, whose throne is in heaven.
His eyes behold, His eyelids try the children of men.
Yahweh testeth the righteous;
But His soul hateth the wicked and him that loveth violence.
Coals of fire and brimstone will He rain on the wicked,
And burning wind shall be the portion of their cup.
For Yahweh is righteous; He loveth righteousness;
His face shall the blameless behold.

PSALM XII

To the Leader. *In the Eighth Mode.* *For David.*

Save, O Yahweh, for good-will hath ceased, and fidelity vanished
From among the children of men;
Lies they speak, one to another; with glozing lips do they speak
And with a double heart.
Cut off, O Yahweh, all flattering lips,
And the tongue that speaketh proud things!
Which say: Our tongues shall be powerful;
Our lips are our own; who is Lord over us?

For the ruin of the helpless, for the sighing of the needy
Now will I arise, saith Yahweh.
I will set him in safety after whom they pant.

The speech of Yahweh is pure speech, like silver tried seven times
In earthen crucibles.
Thou wilt preserve us, O Yahweh, from the wicked round about,
From this generation, when vileness is exalted among men.

PSALM XIII

For the Leader. *A Psalm for David.*

How long, O Yahweh, wilt Thou forget me? Forever?
How long wilt Thou hide Thy face from me?
How long must my mind be troubled with sorrow of heart
Every day?
How long shall mine enemy triumph over me?
Look upon me and answer, O Yahweh, my God!
Lighten mine eyes, that I sleep not in death.
Lest mine enemy say: I have prevailed against him;
Lest mine enemies rejoice when I am cast down.

But I will still trust in Thy mercy; my heart shall rejoice
In Thy deliverance;
Yea, I will sing praises unto Yahweh.

PSALM XIV

For the Leader. *For David.*

The fool hath said in his heart: There is no God.
Corrupt are they and abominable; no one at all doeth good.
Yahweh looked down from heaven upon the children of men
To see if there were any wise men who sought after God.
They are all corrupt; they have all gone astray;
There is none that doeth good, no, not one.

Will not these evil-doers learn,
Who eat up My people as they eat bread,
And call not upon Yahweh?
Yet are they in great fear, for God is with the righteous.
The wisdom of the meek they would confound,
That Yahweh is their refuge.

Would that the salvation of Israel were come out of Zion!
When Yahweh shall turn the captivity of His people,
Then shall Jacob rejoice, then shall Israel be glad.

PSALM XV

A Psalm. *For David.*

Who shall dwell, O Yahweh, in Thy tabernacle,
Or who shall rest upon Thy holy hill?
He who liveth blamelessly, and acteth righteously,
And speaketh truth from his heart.
That hath no slander on his tongue, and wrongeth not another,
Nor spreadeth any reproach against his neighbor;
In whose eyes the vile are despised, but he honoreth them
Who fear Yahweh.
He that giveth a pledge, and keepeth it to his loss;
Who lendeth not his money upon usury, nor taketh a bribe
Against the innocent.
Whoso doeth these things shall never be moved.

PSALM XVI

A Michtam (or Golden Poem). *For David.*

Protect me, O God! for I flee unto Thee.
To Yahweh I have said: Thou art my Lord!
I have no good but in Thee.
These "holy ones" that are in the earth, shall I put all my delight
In them?
Let their idols be multiplied that hasten after another [god].
Their drink-offerings of blood will I not offer,
Nor take their names upon my lips.
O Yahweh, the portion of mine inheritance,
And of my cup!
Thou maintainest my lot.

The lines are fallen unto me in pleasant places,
Yea, I have a goodly heritage.
I will praise Yahweh who hath given me counsel;
Yea, in the night-season my thoughts instruct me.
I have set Yahweh always before me, surely He is at my right hand.
I shall not be moved.
Therefore my heart is glad, and my honor rejoiceth;
My flesh also shall rest in hope;
For Thou wilt not commit me to Sheol, nor suffer Thy faithful one
To see the pit.
Thou teachest me the path of life; in Thy presence is fulness of joy;
At thy right hand are pleasures for evermore.

Psalm XVII

A Prayer. *For David.*

Hear the right, O Yahweh, to my entreaty give heed;
Attend unto my prayer from lips without deceit.
From Thee will my sentence come, Thine eyes will behold equity.
Though Thou prove my heart, though Thou search it by night,
Though Thou test me like ore, Thou wilt find no thought
That should not pass my mouth.
As for the doings of men,— by the word of Thy lips
I have held me from the ways of the violent;
My steps have I kept in Thy paths, my feet have not slipped.

I call upon Thee, O God, for Thou wilt answer me.
Incline Thine ear unto me, Oh, hearken unto my word!
Make passing great Thy mercies,
O Thou that savest by Thy right hand from their assailants
Those that take refuge in Thee!
Keep me as the apple of Thine eye, hide me in the shadow of Thy wings
From the wicked that oppress, the enemies that encompass me!
They have closed their gross hearts, their speech is insolent;
At our every step, they compass us about.
They take good aim to cast us down to the earth.
The enemy is like a lion, eager to tear in pieces;
Like a young lion, lurking in secret places.

Arise, O Yahweh! confront him, bring him down!
By Thy sword, deliver my soul from the wicked!

. . . . . .

Who fill their belly with what is laid up for them; [1]
Who have children in plenty, and leave their wealth to them.
I who have been faithful shall behold Thy face;
And be refreshed at mine awaking with a vision of Thee.

Psalm XVIII [2]

I love Thee, O Yahweh, my strength!
Yahweh is my Rock, my Fortress and my Deliverer;
My God, my strong Tower, to whom I flee;
My Shield, the Horn of my victory, my Stronghold!
Worthy to be praised is Yahweh, I proclaim;
I am saved from my adversaries.

Round about me were billows of Death; floods of ruin appalled me.
The ropes of Sheol enringed me, the snares of Death fronted me.
In my need I called upon Yahweh, I cried upon my God;
Out of His Temple he heard my cry, my voice reached His ears.

Then the earth rocked and reeled; the foundations of mountains
Did tremble and quake because He was wroth.
There went up a smoke out of His nostrils,
Fire out of His mouth did devour, coals were kindled by it.
He bowed the heavens and came down, darkness was under His feet.
He rode on a cherub and did fly, yea, He swooped down
On the wings of the wind.

[1] The text here is imperfect. From the context it may be inferred that the omitted lines presented the doom of the wicked in contrast to the reward of the just, here given.

[2] The superscription of Ps. xviii is wholly misleading. The psalm is also interpolated in 2 Sam'l, xxiii, as a fitting conclusion to David's career. Internal evidence proves that it is post-exilic. Also the last line is an addition.

He made darkness a hiding-place— His pavilion round about Him;
Darkness of waters, thick clouds of the skies.
At the brightness before Him the clouds vanished,—
Lo, hailstones and coals of fire!

Yahweh thundered from heaven; the Most High sent forth His voice;
Arrows He sent forth; lightnings He hurled, affrighting men!
The beds of waters were seen; the foundations of earth lay bare
At Thy rebuke, O Yahweh, at the blasting breath of Thy wrath.

He reached from heaven, He grasped me;
From the raging deep He drew me;
He rescued me from foes too mighty for me,
They confronted me in the day of my calamity.
They that hated me, that were too mighty for me.
But Yahweh was my stay, He brought me into a large place;
He set me free, because He delighted in me.
According to my righteousness He recompensed me,
According to the cleanness of my hands, He requited me.

For I have kept the ways of Yahweh, nor have I wickedly
Departed from my God.
For all His decrees are before me, His statutes I keep in mind.
I was single-hearted with Him, and kept myself from iniquity.
Therefore hath Yahweh requited me, according to the cleanness
Of my hands in His eyes.

To the merciful, Thou dost show Thyself merciful;
To the upright, Thou dost show Thyself upright;
To the pure, Thou dost show Thyself pure;
But with the crooked, Thou dost show Thyself subtle.
For Thou dost succor the afflicted,
But the haughty Thou dost humble.

Thou dost light my lamp;
Yahweh, my God, doth lighten my darkness;
By Thy aid, I rout a troop,
Through Thee, I can scale a wall.
The way of My God is perfect;
The word of Yahweh is tried as by fire.
He is the defender of all that trust in Him.

Who is God save Yahweh?
And who is a Rock save our God?
The God who girdeth me with strength and maketh my way plain;
Who maketh my feet like hinds' feet,
And setteth me on my high places;
Who traineth my hands for war, and my arms to bend the bow.
Thou gavest me Thy help for a shield. Thy right hand upheld me.
Thy loving correction hath made me great.
Thou hast enlarged the space for me to walk in,
And my foot hath not slipped.

I pursued mine enemies, I overtook them,
I did not turn back till they were consumed.
I have smitten them through so that they cannot rise.
They are fallen under my feet.
For Thou didst gird me with strength unto the battle;
Thou hast subdued under me those that rose up against me.
Thou hast caused my foes to turn their backs unto me,
And I did cut off them that hated me.
They cried for help, but none came to save them;
They even cried to Yahweh, but He made no answer.
Then did I beat them as small as dust before the wind;
I did cast them out as the mire of the streets.

Thou hast delivered me from the feuds of the people,
Thou hast placed me at the head of nations;
A people doth serve me whom I have not known.
As soon as they hear of me they obey me.
The children of strangers fawn upon me;
The children of strangers dwindle before me;
They come forth trembling out of their fortresses.

Praise to Thee, O Yahweh! Blessed be my Rock!
Exalted be my God, my Saviour!
The God who hath granted me vengeance,
And subdued nations under me!
Who hath freed me from mine enemies; yea, more! hath lifted me above
Those who have risen against me;
From the man of violence Thou hast rescued me!

Therefore will I give thanks unto Thee, O Yahweh,
Among the nations,
And will sing praises unto Thy Name,
Who bringest mighty aid to His king, showing favor to His Anointed.
(To David and to his seed for ever.)

A. PSALM XIX, 1-6 [1]

To the Leader. *A Psalm for David.*

The heavens declare the glory of God,
And the firmament showeth His handiwork.
One day telleth another, and night unto night revealeth knowledge.
There is neither speech nor language; no sound at all is heard—
Their voice hath gone forth through all the earth,
And their word to the ends of the world.

There hath He set a tabernacle for the sun;
Thence cometh he forth as a bridegroom from his chamber,
And rejoiceth as a hero to run his course.
He goeth forth from the uttermost part of heaven,
He maketh his circuit to the ends thereof,
And nothing is hid from the heat thereof.

B. Vv. 7-15

The Law of Yahweh is perfect, restoring the soul;
The testimony of Yahweh is sure, making wise the simple;
The precepts of Yahweh are right, rejoicing the heart.
The commands of Yahweh are pure, enlightening the eyes;
The fear of Yahweh is clean, enduring for ever;
The statutes of Yahweh are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey, and droppings from the comb.
Moreover by them is Thy servant warned;
In keeping of them there is great reward.
But who can discern his errors?
O cleanse Thou me from my unknown faults.
Keep back Thy servant also from insolent pride,
That it may not have dominion over me;
Then shall I be free from great transgression.

Let the words of my mouth and the meditations of my heart
Be alway acceptable unto Thee,
O Yahweh, my Strength and my Deliverer!

[1] A glorious nature-song and one in praise of the Law are joined together in A. V. to form Psalm xix; but they are utterly incongruous and are therefore here separated.

Psalm XX [1]

To the Leader. *A Psalm for David.*

May Yahweh answer thee in the day of trouble!
May the name of the God of Jacob defend thee,
Send thee forth help from the sanctuary,
And strengthen thee out of Zion!
May He receive the memorial of all thy meal-offerings
And accept the savor of thy burnt-sacrifices;
Grant thee thy heart's desire, and fulfil all thy hopes!
We will shout for joy in thy victory, and set up our standards
In the name of Yahweh, our God.

Now I know that Yahweh saveth His anointed;
He will answer him from His holy heaven,
With the mighty deeds of deliverance by His right hand.
Some put their trust in chariots and some in horses.
But we will call on the name of Yahweh, our God.
They are bowed down and fallen,
But we are risen, and stand upright.

Save, O Yahweh! Let the King
Answer in the day that we call.

Psalm XXI

To the Leader. *A Psalm for David.*

O Yahweh! In Thy strength the king rejoiceth,
And in thy salvation, how greatly doth he exult!
Thou hast given him his heart's desire,
And the request of his lips Thou hast not denied.
Selah.
Thou meetest him with choicest blessings,
Thou settest a crown of fine gold upon his head.
He asked life of Thee, Thou gavest it him;
Even length of days for ever and ever.
Through Thy saving of him his glory is great.
Honor and majesty Thou layest upon him;
For Thou makest him most blessed for ever.
Thou makest him glad with the joy of Thy presence.
For the king trusteth in Yahweh.
Yea, in the mercy of the Most High, he shall not be shaken.

Thy hand shall be sufficient for all thine enemies;
Thy right hand shall prevail over all that hate thee.
Thy presence shall be to them as a fiery furnace
In the time of thine anger;
Yahweh shall swallow them up in His wrath,
And the fire shall consume them.
Their fruit shalt thou destroy from the earth,
And their seed from among the children of men.
When they shall intend evil against thee,
They shall conceive a plot which they shall not effect.
Therefore shalt thou put them to flight.
Thou shalt make ready the strings of thy bow
In the very presence of them.

Be Thou exalted, O Yahweh, in Thy might!
That we may sing to Thee, and praise Thy power!

[1] Psalms xx and xxiv were the earliest "Royal Psalms," but it is still a subject of discussion to what king they refer.

Psalm XXII

To the Leader. To the tune of "The Hind of the Dawn." *For David.*

My God, my God, why hast Thou forsaken me?
Far from delivering me at the words of my cry?
O my God, I call upon Thee by day, but Thou answerest not;
In the night season, but I can take no rest.
Yet Thou art Holy,
Thou that art enthroned upon the praises of Israel,
In Thee did our fathers trust;
They trusted, and Thou didst deliver them.
Unto Thee they cried and escaped;
In Thee did they trust, and they were not deceived.

But I, I am a worm, and no man,
A very scorn of men, despised of all people.
Whoever seeth me, jeereth; they make mouths at me,
Tossing the head, and saying:
Let him commit himself to Yahweh; let Him deliver him
If He delighteth in him.

Yet Thou art He that did take me out of my mother's womb;
My Protector, while I lay upon my mother's breast.
Entrusted to Thee have I been from my birth;
From my mother's lap, my God art Thou.
Oh, go not far from me, for trouble is hard at hand,
And there is none to help.
Many bulls have encompassed me,
Strong bulls of Bashan have beset me;
Their mouths gape wide upon me as a ravening, roaring lion.
I am poured out like water, all my bones are out of joint.
My heart melteth like wax;
My strength is dried up like a potsherd;
My tongue cleaveth to the roof of my mouth.
Thou bringest me into the dust of death.
For many dogs are come about me; evil-doers encircle me;
I can count all my bones, my enemies gloat over me;
They part my garments among them; for my vesture they cast lots.

But Thou, O Yahweh, be not Thou far off!
O Yahweh, my strength, haste Thee to help me!
Deliver Thou my life from the sword, my soul from the power of the dog.
Save me from the lions' jaws, yea, from the horns of wild beasts!

I will declare Thy name unto my brethren;
I will praise Thee in the great congregation.
Ye that fear Yahweh, praise Him; magnify Him, ye seed of Jacob!
All ye children of Israel, stand in awe of Him!
For He hath not despised nor disdained the misery of the poor,
Neither hath He hid His face from him;
When he hath cried unto Him, He hath heard.
From Thee springeth my praise in the great congregation;
I will pay my vows to Him before them that fear Him.

Let the humble eat and be satisfied;
Let them that seek after Yahweh praise Him;
Let their hearts revive for ever.
All the ends of the earth shall heed and return to Yahweh.
All kindreds of the nations shall worship Thee.

For kingship belongeth to Yahweh,
He is Lord over the nations;
All the great ones of earth shall worship,
And before Him bow in the dust.
Each generation shall tell His deeds to its successors;
And proclaim to peoples yet unborn
The justice of his dealings.

Psalm XXIII

A Psalm for David.

Yahweh is my shepherd; I shall not want.
He letteth me lie down in green pastures,
He leadeth me beside still waters.
He restoreth my soul.
He guideth me in straight paths for His name's sake.
Yea, though I walk through the valley of the shadow of death,
I fear no evil, for Thou art with me;
Thy rod and Thy staff, they comfort me.
Thou preparest a table before me,
In the presence of mine enemies;
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me,
All the days of my life;
And I shall dwell in the House of Yahweh for ever.

Psalm XXIV

For David. *A Psalm.*

The earth is Yahweh's, and the fulness thereof;
The world, and they that dwell therein;
For He hath founded it upon the seas,
And established it upon the floods.

Who shall ascend into the mountain of Yahweh?
And who shall stand in His holy place?
He that hath sinless hands and a pure heart,
Who hath not turned his thoughts to evil nor sworn deceitfully,
He shall receive a blessing from Yahweh,
And righteousness from the God of his salvation.
Selah.

Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors,
That the King of Glory may come in!
Who is the King of Glory? Yahweh, strong and mighty.
Yahweh, mighty in battle!
Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors,
That the King of Glory may come in!
Who is he, this King of Glory? Yahweh Sabaoth!
He is the King of Glory.
Selah.

Psalm XXV

For David.

Aleph Unto Thee, O Yahweh, do I lift up my soul.
O my God, in Thee have I trusted;
Beth Let me not be ashamed!
Let not mine enemies triumph over me.

Gimel Surely, none that wait for Thee shall be shamed,
But they shall be shamed that are traitors with no cause.
Daleth Make Thy ways known unto me, O Yahweh,
Teach me Thy paths.

He Guide me in Thy truth and teach me,
For Thou art God, my helper,
Vau For Thee do I wait all the day long.

Zain Remember, O Yahweh, Thy tender mercies,
Thy loving-kindness which hath been of old!
Cheth Remember not the sins and transgressions of my youth;
But according to Thy mercy think Thou upon me
For Thy goodness' sake, O Yahweh!

Teth Gracious and upright is Yahweh;
Therefore doth He instruct sinners in the way.
Yodh Them that are meek shall He guide in judgment,
Such as are humble, they shall learn His way.

Caph All the paths of Yahweh are mercy and truth;
Unto those that keep His covenant and His testimonies.
Lamedh For the sake of Thy name, O Yahweh,
Pardon mine iniquity, for it is great.

Mem What man is he that feareth Yahweh?
To him Yahweh showeth the way that he must choose.
Nun He shall abide in prosperity,
And his seed shall inherit the land.

Samech The secret of Yahweh is with them that fear Him,
And His covenant, that they may know it.

Ain Mine eyes are ever looking for Yahweh,
For He will pluck my feet out of the net.
Pe Turn Thee unto me, and be gracious unto me,
For I am alone and afflicted!

Tsadhe The troubles of my heart are increased.
Out of the greatness of my distress, O deliver me!
Resh [1] Behold mine errors and anguish, forgive all my sins;
Consider how many are mine enemies, and the cruel hatred
Which they bear me.

Shin O keep my soul and deliver me; let me not be ashamed,
For I have taken refuge with Thee!
Tau Let integrity and uprightness preserve me
Because I wait for Thee.
Set Israel free, O Yahweh, from all his troubles.

[1] The letter *Qoph* was not used, or its strophe has fallen out.

Psalm XXVI

For David.

Be Thou my judge, O Yahweh, for I have walked innocently;
And in Yahweh I trust, without wavering.
Examine me, O Yahweh, and try me, test Thou my mind and my heart.
For Thy loving-kindness is ever before mine eyes,
And I will walk in Thy truth.

I have not dwelt with men who are false,
Neither will I have fellowship with the deceitful.
I have hated the congregation of evil-doers,
And will not sit with the ungodly.

I will wash my hands in innocency, O Yahweh,
And so will I go to Thine altar;
That I may make heard the voice of thanksgiving,
And tell of all Thy wondrous works.

O Yahweh, I love the habitation of Thy House,
And the place where Thine honor dwelleth.
Class not my soul with those of sinners,
Nor my life with men of blood,
In whose hands is craftiness,
And whose right hand is full of bribes.

As for me, I will walk in mine integrity,
Redeem me, and be gracious unto me.
My foot standeth on even ground;
In the congregation will I bless Yahweh.

Psalm XXVII

For David.

Yahweh is my light and my salvation; whom shall I fear?
Yahweh is the stronghold of my life;
Of whom shall I be afraid?
When evil-doers came upon me to eat up my flesh,
Even mine adversaries and my foes,
They stumbled and fell.
Though a host should encamp against me,
My heart shall not fear;
Though war should rise up against me,
Even then will I trust.

One thing have I asked of Yahweh; that will I seek—
That I may dwell in the House of Yahweh
All the days of my life,
To behold the fair beauty of Yahweh, and early to visit His Temple.
For He concealeth me in His tabernacle in the day of evil;
With the shelter of His tent He screeneth me,
He lifteth me upon a rock.

And now shall my head be lifted up above the foes encircling me,
In His Temple will I offer sacrifices to the sound of the trumpet.
I will sing, yea, I will sing praises to Yahweh.

Hear, O Yahweh, when I call aloud,
Be gracious to me, and answer me!
My heart saith unto me: Seek ye My face!
Thy face, O Yahweh, will I seek.

Hide not Thy face from me,
Put not Thy servant away in anger!
Thou hast been my help.
Cast me not off nor forsake me, Thou God of my salvation!
For, though my father and my mother forsake me,
Yahweh taketh me up.

Teach me Thy way, O Yahweh,
And lead me in an even path, because
Of them that lie in wait for me.
Deliver me not unto the will of mine adversaries,
For false witnesses are risen up against me, such as breathe violence.
I should utterly have fainted,
Did I not trust to see the goodness of Yahweh
In the land of the living.

Wait for Yahweh! Be strong!
Keep thy heart steadfast!
Yea, wait thou for Yahweh!

Psalm XXVIII

For David.

Unto Thee, O Yahweh, do I call;
My Rock, do not Thou be deaf to me!
Lest, if Thou be silent,
I become as they that go down into the pit.
Hear the voice of my prayers when I cry unto Thee for help!
When I lift up my hands to Thy shrine, to the Holy of Holies!

Confound me not with the wicked, with the workers of iniquity,
Who speak peace to their neighbors, with evil in their hearts.
Requite them according to their deeds, their wicked actions.
Pay them after the works of their hands,
According to their deserts;
Because they give no heed to the works of Yahweh,
To the products of His hands,
He shall tear them down, and not rebuild them.

Blessed be Yahweh,
Because He hath heard the voice of my prayers.
Yahweh is my strength and my shield;
In Him hath my heart trusted, and I am helped.
Therefore my heart greatly rejoiceth,
And with my song will I rejoice Him.
Yahweh is the strength of His people,
A fortress for the defense of His anointed is He.
Save Thy people, and bless Thine inheritance!
Feed and sustain them for ever!

Psalm XXIX

A Psalm for David.

Ascribe unto Yahweh, ye Sons of Might,
Ascribe unto Yahweh honor and praise!
Ascribe unto Yahweh the honor due unto His Name!
Worship Yahweh in the beauty of holiness!

The voice of Yahweh is upon the waters;
The God of Majesty thundereth, Yahweh thundereth over
Many waters.

The voice of Yahweh is full of majesty,
The voice of Yahweh is powerful,
The voice of Yahweh breaketh the cedars,
Yea, Yahweh breaketh in pieces the cedars of Lebanon.
Also He maketh them skip like a calf,
Lebanon and Hermon like a young unicorn.

The voice of Yahweh bringeth forth flames of fire,
The voice of Yahweh maketh the wilderness tremble,
Yea, Yahweh shaketh the wilderness of Kadesh.
The voice of Yahweh causeth the hinds to calve,
And strippeth the forests bare;
And in His Palace, all things proclaim: Glory!

Yahweh sat enthroned at the flood,
And as King doth Yahweh sit enthroned for ever.
Yahweh will give strength unto His people,
Yahweh will bless His people with peace.

PSALM XXX

Psalm. At the Dedication of the Temple. For David.

I will extol Thee, O Yahweh, for Thou hast raised me up,
And hast not suffered mine enemies to triumph over me.
O Yahweh, my God,
I cried unto Thee for help, and Thou didst heal me!
Thou, O Yahweh, hast brought my soul out of Sheol;
Thou didst keep me alive that I should not go down to the pit.
Sing praises to Yahweh, O ye His faithful ones!
And give ye thanks to His holy name.
For His anger is but for a moment, His favor is life-long.
Weeping may last for a night, but joy cometh in the morning.

In my prosperity, I said: I shall never be moved;
Thou Yahweh, of Thy goodness, hast made my hill so strong.
Thou didst hide Thy face, and I was affrighted;
Unto Thee, O Yahweh, did I call,
And unto Yahweh did I make my supplication.
What profit is there in my blood, when I go down to the pit?
Can the dust praise Thee, or can it declare Thy truth?
Hear, O Yahweh, be gracious to me! O Yahweh, be Thou my helper!

Then Thou didst turn my mourning into joy,
Thou didst put off my sackcloth,
And gird me with gladness.
That without ceasing I may sing Thy praise.
O Yahweh, my God,
I will give thanks unto Thee for ever.

PSALM XXXI

For the Leader. *A Psalm for David.*

In Thee, O Yahweh, I seek refuge, let me never be shamed!
Deliver me in Thy righteousness;
Incline Thine ear unto me; deliver me speedily!
Be Thou my strong rock, my house of defense,
That Thou mayest save me.
For Thou art my rock and my fortress;

Be Thou also my guide, and lead me for Thy Name's sake.
Draw me out of the snare, that they have hidden for me,
For Thou art my stronghold. Into Thy hands I commit
My spirit;
For Thou hast redeemed me, O Yahweh, Thou faithful God!

I hate those that regard lying vanities; but I trust in Yahweh.
I will be glad and rejoice in Thy mercy,
For Thou hast considered my trouble,
And hast known my soul in adversity.
Thou hast not given me over into the hand of the enemy,
Thou hast set my feet upon broad ground.

Be gracious unto me, O Yahweh, for I am in distress.
Mine eyes, my soul and my body are worn out with grief.
My life is spent with sorrow, and my years with mourning.
My strength faileth me for my iniquity,
And my bones are wasted away;
Because of all mine adversaries, I am become a reproach,
Yea, especially among my neighbors.
I am a dread to all mine acquaintance,
And they that see me without convey themselves from me.
I have passed out of remembrance like one long dead.
I am like a broken vessel.
For I have heard the talk of many; fear is on every side,
While they take counsel together to take away my life.

Yet as for me, I have trusted in Thee, O Yahweh!
I have said: Thou art my God.
My times are in Thy hand.
Free me from the hand of my foes, from my persecutors!
Show Thy servant the light of Thy face,
Save me for Thy mercy's sake!
Let me not be disgraced, O Yahweh, for I have called upon Thee,
Let the wicked be ashamed, and silenced in Sheol.
Be their lying lips dumb, which speak insolence
Against the righteous,
With pride and contempt.

O how abundant is the goodness which Thou storest up
For those who fear Thee;
Which Thou showest to those who take refuge with Thee
Before the sons of men!
In the covert of Thy presence Thou hidest them
From the plottings of men;
Thou concealest them in Thy shelter from the strife of tongues.
Blessed be Yahweh!
For He hath shown me wondrous kindness in time of great distress.
For me, I said in my haste: I am driven out of Thy favor,—
But Thou didst answer the voice of my prayer
When I cried unto Thee.
O love Yahweh, all ye faithful ones!
Yahweh preserveth the faithful,
But plentifully repayeth the proud and arrogant.
Be strong, and let your heart be steadfast,
All ye that wait for Yahweh!

Psalm XXXII

A Psalm of Instruction. *For David.*

Happy is he whose transgression is forgiven,
Whose sin is pardoned!
Happy the man to whom Yahweh imputeth no guilt,
In whose spirit there is no guile!
When I kept silence, my bones wore away
Through my groaning all the day long,
For day and night Thy hand was heavy upon me.
My moisture dried up as in the droughts of summer.
Selah.
My sin I laid bare to Thee, my guilt I did not conceal.
And I said: I will acknowledge my sin unto Yahweh,—
And Thou, Thou forgavest the iniquity of my sin.
Selah.
Therefore let every one who is faithful pray to Thee,
In a time when Thou mayest be found,
That in time of trouble, the great water-floods may not overtake him.
Thou art my hiding-place; Thou wilt preserve me from trouble;
With shouts of deliverance Thou wilt surround me.
Selah.
I will instruct thee, and show thee the way thou shalt go;
I will give thee counsel, Mine eye being upon thee;
Be ye not like unto horse and mule, which have not reason,
Whose mouth must be held in with bit and bridle.

. . . . . .

Many are the sorrows of the wicked; but whoso trusteth in Yahweh,
Mercy encompasseth him on every side.
Be glad in Yahweh! O ye righteous, rejoice!
And shout for joy, all ye upright in heart!

Psalm XXXIII

Rejoice in Yahweh, ye righteous!
It befitteth the upright to be thankful.
Praise Yahweh with the harp, sing praises unto Him;
Sing unto Him a new song, upon a ten-stringed lute!
Praise Him lustily with shouts of joy!
For the word of Yahweh is true, His work is done in faithfulness.
He loveth righteousness and justice.
The earth is full of the loving-kindness of Yahweh.

By the word of Yahweh were the heavens made,
And all the host of them by the breath of His mouth.
He gathereth the waters of the sea together in a heap,
He layeth up the deeps as in a treasure-house.
Let all the earth fear Yahweh! Stand in awe of Him,
All ye that dwell in the world!
For He spake, and it was done;
He commanded, and it stood firm.
Yahweh bringeth the counsel of the nations to naught,
He maketh the devices of peoples to be of no effect.
The counsel of Yahweh standeth forever,
The thoughts of His heart to all generations.
Happy is the nation whose God is Yahweh.
Yea, happy the people whom He hath chosen for His inheritance.

Yahweh looketh down from heaven, and seeth all the sons of men;

From His dwelling-place He beholdeth all the dwellers upon earth.
He fashioneth all their hearth, He considereth all their works.
A king cannot be saved by the multitude of his host,
Neither is any mighty man delivered by great strength;
A horse is a vain thing for safety, neither shall he deliver a man
By his great strength.
Behold, the eye of Yahweh is upon them that fear Him,
And upon them that put their trust in Him;
To deliver their souls from death and save their lives in famine.

Our souls have waited for Yahweh, He is our help and our shield.
For in Him doth our heart rejoice, because we have trusted
In His holy Name.
O Yahweh, let Thy mercy be upon us,
According as we have waited upon Thee.

PSALM XXXIV

For David.

Aleph I will bless Yahweh at all times
His praise shall ever be in my mouth.
Beth My soul shall make her boast in Yahweh;
The humble shall hear thereof and be glad.
Gimel O praise Yahweh with me; let us magnify His name together.

Daleth I sought Yahweh, and He answered me,
Yea, He delivered me out of all my fear.
He Confide in Him and be glad of heart,
And your faces shall never be ashamed.
Zain[1] This poor man cried, and Yahweh heard,
And saved him out of all his troubles.

Cheth Behold, the messenger of Yahweh encampeth
Round about them that fear Him,
And delivereth them.

Teth O taste, and see how gracious is Yahweh!
Happy is the man that taketh refuge in Him.
Yodh O fear Yahweh, ye His faithful ones,
For there is no lack for them that fear Him.
Caph Young lions do lack and suffer hunger.
But they that seek Yahweh shall lack no good thing.

Lamedh Come, ye children, hearken unto me,
I will teach you the fear of Yahweh.
Mem Who is the man that longeth to live,
And would fain see good days?
Nun Keep thy tongue from evil and thy lips from speaking guile.

Samech Refrain from evil and do good;
Seek peace, and pursue it.
Ain The eyes of Yahweh are over the righteous,
His ears are open unto their prayers.

Pe The face of Yahweh is against them that do evil
To cut off the memory of them from the earth.

Tsadhe They cried and Yahweh heard,
And delivered them out of all their trouble.

[1] Vau wanting.

Qoph Yahweh is nigh unto them that are broken-hearted
And helpeth them that are crushed in spirit,
Resh Many are the sorrows of the righteous;
But Yahweh delivereth them out of them all.

Shin He keepeth all his bones.
Not one of them is broken.

Tau Evil shall kill the wicked; and they that hate the righteous
Will be condemned.
Yahweh redeemeth the souls of His servants,
And none of them that take refuge with Him shall be desolate.

PSALM XXXV

For David.

Contend, O Yahweh, with them that contend against me
And make war upon them that war against me.
Lay hold upon shield and buckler, and arise to my help.
Bring forth the spear and battle-axe against my persecutors;
Say unto my soul: Thy deliverer am I.
Ashamed and disgraced be they that seek my life;
May they be repulsed and put to shame that devise my hurt.
Be they like chaff before the wind, pursued by the messenger
Of Yahweh.
Let their way be dark and slippery with the messenger of Yahweh
In pursuit.
For without cause have they digged a pit for me.

A net have they spread for my soul.
Let destruction come upon him unawares,
And let the net that he hath hid catch himself.
In his own pit let him fall.
Then shall my soul rejoice in Yahweh, rejoice in His salvation.
All my bones shall say: Who is like unto Thee, O Yahweh,
That deliverest the poor from him that is too strong for him?
Yea, the poor and the needy from him that ruineth him.

Unrighteous witnesses rise up;
They ask me of things that I know not.
They repay me evil for good and comfortless is my soul.
Yet, when they were sick I put on weeds of mourning.
I afflicted my soul with fasting;
I went about as though it had been my friend or my brother;
Like one who mourneth for his mother,
I bowed my head in sorrow.
But when I stumble, they are glad; they gather together
To mock and jeer at me.
They cease not to abuse me; they gnash their teeth at me.

How long, O Yahweh, wilt Thou look on?
Rescue my soul from these roaring lions!
I will give Thee thanks in the great congregation,
I will praise Thee among the people.
Let not them who are wrongfully my foes rejoice over me;
Neither let them wink the eye that hate me without cause.
For they speak not peace.
They form malignant designs against them who are at ease,
Yea, they open their mouths wide against me,
Saying: Aha, Aha! our eyes have seen it!
Thou hast seen this, O Yahweh; be not Thou silent.

O Yahweh, be not far from me! Rouse Thee and awake
To defend my cause, my God Adonai!
Judge me according to Thy righteousness, O Yahweh, my God!
Let them not rejoice over me; let them not say in their hearts:
Aha! So would we have it!
Let them not say: We have swallowed him up.
Let them be abashed and confounded that rejoice over my trouble;
Let them be clothed with shame and dishonor
That boast themselves against me.

But let them be glad and rejoice that favor my righteous dealing,
Yea, let them say alway: Blessed be Yahweh, who rejoiceth
In the prosperity of His servant!
And as for my tongue, it shall be talking
Of Thy righteousness and Thy glory
All the day long.

Psalm XXXVI

For the Leader. *For David the Servant of Yahweh.*[1]

A spirit of rebellion stirreth in the wicked, deep in his heart;
There is no fear of God before his eyes.
It flattereth him in his own sight,
Until his abominable wickedness be found out.
The words of his mouth are unrighteous, and full of deceit;
He hath ceased to be wise, and to do good;
He deviseth iniquity upon his bed;
He hath set himself in no good way, neither doth he abhor evil.

Thy mercy, O Yahweh, is in the heavens,
Thy faithfulness reacheth to the skies;
Thy righteousness is like unto lofty mountains,
Thy judgments are like the great deep.
Thou dost preserve, O Yahweh, both man and beast;
How precious is Thy loving-kindness!

The children of men shall put their trust
Under the shadow of Thy wings.
In Thy house, they are sated with wealth;
Thou makest them drink of the stream of Thy pleasures.
For with Thee is the well of life; in Thy light shall we see light.

O, continue Thy loving-kindness unto them that know Thee,
And Thy righteousness to them that are true of heart!
Let not the foot of pride overtake me;
Let not the hand of the ungodly cast me down.
There are the workers of iniquity fallen;
They are thrust down, and shall not be able to stand.

Psalm XXXVII

For David.

Aleph Fret not thyself because of evil-doers,
Nor be envious of reprobates;
For they shall soon wither like grass, and fade as green herbs.

Beth Put thou thy trust in Yahweh, and be doing good;
Dwell in the land, and act with fidelity;
Delight thou in Yahweh, and He shall give thee
thy heart's desire.

[1] A unique superscription, and evidently post-exilic.

Gimel Commit thy way to Yahweh; put thy trust in Him,
And He will bring it to pass,
He shall make thy righteousness as clear as the light,
And thy just dealing as noonday.

Daleth Submit thyself unto Yahweh, and wait patiently for Him;
Fret not thyself because of him who prospereth in his way
Because of his bringing wicked devices to pass.

He Cease from anger and forsake wrath; and fret not thyself,
It tendeth only to evil-doing;
For evil-doers shall be cut off,
But they who wait for Yahweh shall inherit the land

Vau Yet a little while, and the wicked shall be no more;
Yea, thou shalt search in his place, but he is gone!
But the godly shall inherit the land, and delight themselves
In the fulness of peace.

Zain The wicked plotteth against the righteous,
And gnasheth at him with his teeth;
Yahweh laugheth at the wicked, for He seeth that his day
is near.

Cheth The wicked have drawn out the sword, and have bent their bow
To cast down the poor and needy; and to slay
Such as are upright in the way;
The sword shall enter their own heart, their bow be broken.

Teth Better is a little that the righteous hath
Than the wealth of many wicked;
For the arms of the wicked shall be broken,
But Yahweh upholdeth the righteous,

Yodh Yahweh knoweth the days of the righteous,
And their inheritance shall endure for ever.
In the day of disaster they shall not be disgraced,
In the days of dearth, they shall have enough.

Caph The wicked shall perish; the enemies of Yahweh
Shall be as the fat of lambs;
Yea, even as smoke shall they pass away.

Lamedh The wicked borroweth, and doth not repay;
But the righteous is liberal and giveth.
Those whom He blesseth shall inherit the land;
They that are cursed of Him shall be rooted out.

Mem Yahweh ordereth the way of the man in whose walk
He delights;
Though he fall, he shall not be utterly cast down,
For Yahweh upholdeth his hand.

Nun I have been young and now am old; yet never have I seen the
righteous forsaken nor his seed begging bread.
. . . . His seed shall be blessed.

Samech Shun evil and do good; so wilt thou ever dwell in the land.
For Yahweh loveth justice; and His faithful ones doth He
not forsake.

Ain The evil-doer shall be utterly destroyed;
And the seed of the wicked shall be rooted out;
But the righteous shall inherit the land, and dwell therein forever.

Pe The mouth of the righteous uttereth wisdom; his tongue speaketh truth. The Law of his God is in his heart;
None of his footsteps slide.

Tsadhe The wicked lieth in wait for the righteous, and seeketh to slay him;
But Yahweh will not forsake him in his need,
Nor suffer him to be condemned when he is judged,

Qoph Wait for Yahweh and keep His way;
Then He will exalt thee to inherit the land;
When the wicked are cut off, thou shalt see it.

Resh I have seen the wicked in great power, and spreading himself like a flourishing tree;
I passed by, and lo, he was gone; I sought him, but he could not be found.

Shin Keep thine integrity, and mark the upright; for the future belongs to the man of peace. As for the transgressors,
They shall perish together; this is the end of the ungodly:
They shall be rooted out at last.

Tau But the salvation of the righteous cometh of Yahweh;
He is their stronghold in the time of trouble;
Yahweh shall stand by them and save them.
He shall deliver them from the wicked and help them
Because they trust in Him.[1]

Psalm XXXVIII

A Psalm for the Memorial. *For David.*

O Yahweh, punish me not in anger, nor chasten me in Thy wrath;
For Thine arrows pierce me deep, Thine hand is heavy upon me.
Nought is sound in my flesh because of Thine anger,
Nor any health in my bones, by reason of my sin.
Mine iniquities are gone over my head
As a heavy burden, too heavy for me to bear.

My wounds are noisome, they fester,
Because of my foolishness;
I am sore oppressed and bowed down, I go mourning all the day.
For my loins are full of decay, there is no soundness in my body.
I am benumbed and sore smitten, I groan for the disquiet of my heart.
Lord, all my desire is known to Thee;
My sighing is not hid from Thee.
My heart fluttereth, my strength faileth,
The light of mine eyes, hath gone from me.
My friends and my companions draw away from my plague,
My kinsmen stand aloof;
They also who seek my life lay snares for me,
And they who seek my hurt speak of my ruin,
And all day long they meditate guile.

[1] Most of the psalms are purely lyrical; but psalm xxxvii is simply a collection of proverbs, as if the early compiler had felt the need of including certain words of the "wise men" in the liturgy.

But I am as a deaf man, I hear not;
And as a dumb man, I open not my mouth;
As one in whose mouth are no reproofs.
For on Thee, O Yahweh, do I wait;
Surely Thou wilt answer for me, O Yahweh, my God!

For I thought: Otherwise, they will exult over me;
If my foot should slip, they will triumph over me.
For I am ready to halt, my pain is ever with me;
Therefore I declare my iniquity, I am troubled because of my sin.
But mine enemies are strong in health,
They are many, they who wrongfully hate me;
They also, who repay evil for good,
Are adverse unto me, because I follow the thing that is good.

O Yahweh, my God, do not forsake me!
Be not far from me, make haste to help me,
To rescue me, O Yahweh!

PSALM XXXIX

For the Leader. *For Jeduthun.* *A Psalm for David.*

I said: I will take heed unto my ways;
I will sin not with my lips, I will put a bridle on my tongue
While the ungodly is in my sight.
I held my tongue, I spake nothing;
I kept silence even from good words, but it was pain and grief to me.
My heart waxed hot within me; while I mused, the fire kindled,
Then at last I spake with my tongue:

O Yahweh, let me know mine end and the number of my days,
That I may be sure, how long I have to live.
Behold, Thou hast made my days as it were a span long,
And mine age is nothing before Thee;
Verily, every man at his best is nothing but a breath!
Selah.
Surely, man walketh as a phantom, he troubleth himself in vain;
He heapeth up riches; he knoweth not who shall gather them.

And now, Lord, what is my hope? My hope, it is in Thee.
Deliver me from all mine offenses, let not the base scorn me;
I am dumb. I open not my mouth; for it is Thy doing.
Remove Thy stroke from me; I perish by the stroke of Thy hand.

When Thou with rebukes dost chasten man for sin,
Thou makest his beauty to consume away,
Like as it were a moth, fretting a garment.
Every man surely is but vanity!
Selah.

Hear my prayer, O Yahweh, give ear unto my cry;
Keep not silence at my tears;
For I am a stranger with Thee, a sojourner, as all my fathers were;

O spare me a little that I may take comfort before I go hence,
And be no more seen.

Psalm XL

For the Leader. *A Psalm for David.*

I waited patiently for Yahweh;
And He inclined unto me, and heard my cry.
He drew me out of the ruinous pit, out of the miry clay,
He set my feet upon a rock. He ordered my goings.
He hath put a new song in my mouth, even praise unto my God.
Many shall see it and fear, and shall put trust in Yahweh.

Happy is the warrior who hath made Yahweh his trust,
Who hath turned not to the arrogant nor to the traitor that faileth him.
Great are Thy doings for us, O Yahweh, our God,
Thy wondrous works, Thy thoughts to-usward;
If I would declare and speak of them, they are more
Than can be told.
There is none to be compared unto Thee!

Sacrifice and meal-offering Thou dost not desire;
Burnt-offering and sin-offering Thou hast not required;
But mine ears hast Thou opened.
Then said I: Lo, I come with the Book of the Law
That Thou hast prescribed for me;
I delight to do Thy will, O my God; I am content to do it;
Yea, Thy Law is within my heart.
I have preached righteousness in the great congregation;
Lo, I did not refrain my lips, O Yahweh, Thou knowest,
I have not hid Thy righteousness within my heart;
I have declared Thy faithfulness and Thy salvation,
I have not concealed Thy mercy and Thy truth
From the great congregation.

Thou, O Yahweh, wilt not withhold Thy mercy,
Thy compassion and Thy truth will guard me continually.
For innumerable evils have compassed me about;
My iniquities have overtaken me, so that I cannot see;
Yea, they are more in number than the hairs of my head,
And my heart hath failed me.
O Yahweh, be it Thy pleasure to deliver me,[1]
O haste Thee, O Yahweh, to help me!
Let them be abashed and disgraced that seek my life;
Let them be turned back in shame that wish me evil;
Let them be appalled that delight in my hurt;
That say unto me: Aha! Aha!
Let those that seek Thee rejoice and be glad in Thee!
Let those who long for Thy help, say:
Yahweh shall be praised!
I am poor and needy, but Yahweh will care for me;
Thou art my helper and redeemer;
Make no long tarrying, O my God!

Psalm XLI

For the Leader. *A Psalm for David.*

Blessed is he that considereth the poor and needy,
Yahweh shall deliver him in the day of evil.
Yahweh will preserve him and give him long life,
He shall be called happy in the land.
Deliver him not, O Yahweh, unto the will of his foes.
May Yahweh sustain him on the bed of illness;
May Thou comfort him in sickness.

[1] The last twelve lines of this psalm are duplicated with slight change and presented as Ps. lxx, Coll. II. The word *Elohim* (God) is there substituted for *Yahweh* (always translated in A. V. "Lord").

As for me, I said: O Yahweh, be gracious unto me;
Heal my soul; for I have sinned against Thee.
Mine enemies speak evil of me;
They say: When will he die? when will his name perish?
If one come to see me, he speaketh falsehood;
His heart storeth up malice;
When he goeth out, he speaketh of it; all that hate me
Whisper together against me.
Thus do they imagine evil against me:
"An evil disease cleaveth fast unto him, and
now that he is laid low, let him arise no more."
Yea, mine own familiar friend,
Him whom I trusted, who did eat of my bread,
He hath lifted up his hand against me.

But Thou, O Yahweh, be gracious unto me and raise me up!
Let me requite them!
By this shall I know that Thou favorest me,
That mine enemy shall not triumph over me.
Because of mine integrity Thou holdest me firm,
And settest me before Thy face for ever.

Blessed be Yahweh, the God of Israel,
From everlasting to everlasting.
Amen! Amen!

THE POEMS OF ISAIAH III

I. A Song of Rejoicing to Celebrate the Power of Yahweh

(Is. xlix, 13-25; l, 1-3; xlix, 26)

Ring with shouts of joy, O heavens, and exult, O earth!
Let the mountains break forth into shouts of joy!
For Yahweh doth comfort His people,
And hath compassion on His afflicted ones.

But Zion said: Yahweh hath forsaken me; my Lord hath forgotten me.

Can a woman forget her suckling, that she should have no pity
On the son of her womb?
Yea, these may forget, yet will not I forget thee.
Behold, I have graven thee upon the palms of My hands;
Thy walls are continually before Me, let thy children make haste;
Those who destroyed thee, those who laid thee waste,
Shall go forth from thee.

Lift up thine eyes and look around. See, all these gather together,
They assemble and come to thee.
As I live, saith Yahweh,
Thou shalt clothe thee with them as with an ornament,
And gird thyself with them, like a bride.
For thy waste and desolate places, the land that hath been destroyed,
Surely, now shall they be too narrow for their inhabitants;
And they that swallowed thee up shall be far away.

The children of thy bereavement shall yet say in thine ears:
This place is too narrow! give me room for me to dwell.
Then shalt thou say in amazement: Who hath begotten me these?
Seeing I have been bereaved of my children and am solitary,
An exile, wandering to and fro.
Now, who hath brought up these?
Behold, I was left alone; these, where were they?

Thus saith the God Yahweh:
Behold, I will lift up My hand to the nations,
And set up Mine ensign unto the peoples,
And they shall bring thy sons in their bosoms;
They shall carry thy daughters upon their shoulders;
And kings shall be thy foster-fathers; their queens thy nursing-mothers.
They shall bow down to thee, their faces to the earth,
And lick the dust from thy feet.
And thou shalt know that I am Yahweh;
For they shall not be ashamed that wait for Me.

Shall the prey be taken from the strong,
Or shall the captives of the victorious escape?
Yea, even the captives of the mighty shall be taken away,
And the prey of the terrible ones shall be delivered;
And I will contend with him that contendeth with thee,
And I will save My children.

Thus saith Yahweh:
Where is your mother's bill of divorce, wherewith I did put her away?
Or which of My creditors is it to whom I have sold you?
Behold, for your iniquities were ye sold,
And for your transgressions was your mother put away.
Wherefore, when I came, was there none to answer when I called?
Is My hand shortened that it cannot deliver?
Or have I no power to redeem?
Lo, by My rebuke I dry up the sea; I make rivers a desert,
So that their fish die for lack of water; they dry up for thirst.
I clothe the heavens in mourning; and I make sackcloth your covering.
But them that oppress thee will I feed with their own flesh;
With their own blood shall they be drunken as with sweet wine;
And all flesh shall know
That I, Yahweh, am thy Deliverer,
Thy Redeemer, and the Mighty One of Jacob.[1]

II. A Song of Comfort for Israel

(Is. li, 1-14)

Hearken to Me,
Ye who pursue righteousness, ye that seek Yahweh!
Look to the rock whence ye were hewn, to the quarry whence ye were digged.
Look to Abraham, your father, unto Sarah, who bare you!
For he was alone when I called him, and I blessed him
And made him many.
So Yahweh comforteth Zion; He comforteth all her wastes;
He hath made her wilderness like Eden,
Her desert like Yahweh's garden.
Joy and gladness shall be therein, thanksgiving and the voice of song.

Attend unto Me, O My people! Give ear unto Me, My nation!
Suddenly shall My redress draw near; My salvation is at hand.
Lift up your eyes to heaven, look upon the earth beneath;
For the heavens shall vanish away like smoke,
The earth shall wax old like a garment;
They that dwell therein shall die in like manner.
But My salvation shall be for ever,
And of My gracious favor shall there be no end.

Hearken unto Me, ye that know righteousness,
The people in whose heart is My Law!
Fear ye not the taunts of men, nor be dismayed at their jeers,
For moths will eat them like a garment,
And worms as if they were wool.
But My favor shall be for ever,
And my salvation to all generations.

Awake, awake, put on strength, O arm of Yahweh!
Awake, as in the days of old, the generations of antiquity.
Was it not Thou that shattered Rahab, that pierced the dragon?
Was it not Thou that dried up the sea, the waters of the great deep,
That made the depths of the sea a way for the redeemed to pass over?
So the ransomed of Yahweh shall return, shall enter Zion with singing,
And everlasting joy shall be upon their heads;
Sorrow and sighing shall have fled away.

[1] This last strophe is removed from Is. xlix, 26 (where it interrupts the sequence of the dialogue between Yahweh and his people) and restored to its proper place. Interpolated lines of comment or explanation are omitted when they are mere paraphrases or repetitions of what has gone before. When of any value, they are given in the Appendix.

I, even I, am He that comforteth thee.
Who art thou, that thou art afraid of man that shall die?
Of the son of man, whose end is like that of grass,
And forgettest Yahweh, thy Maker,
Who hath stretched out the heavens and spread out firmly the earth.
Shouldest thou tremble every day for the fury of the oppressor?

III. A Song of Cheer to Zion

(Is. li, 17-23; lii, 1-2, 7-12)

Awake, awake! Stand up, O Jerusalem,
That hast drunk at the hand of Yahweh the cup of His fury!
Thou hast drained the beaker of woe, the cup of bewilderment.
A double doom hath befallen thee:
Storming and destruction, the famine and the sword!
Who shall bemoan thee? How shall I comfort thee?
Thy sons lie fainting as an antelope in a net,
So full are they of the fury of Yahweh, of the rebuke of thy God.
But hear thou this, thou afflicted one, and drunken but not with wine;
Thus saith the *lord* Yahweh,
Thy God who befriendeth the cause of His people:
Behold, I have taken out of thy hand the cup of bewilderment,
The beaker filled with My fury; thou shalt not drink it again.
I will put it into the hand of them that afflict thee;
That have said to thy soul: Bow down, that we may pass over!
And thou didst lay thy back to the ground, and they did pass over.

Awake! Awake!
Put on thy strength, O Zion!
Put on thy beautiful garments, O Jerusalem, the Holy City!
For no more shall enter thee the uncircumcised and unclean.
Shake thyself from the dust, arise and rest, O Jerusalem,
Loose thyself from the bonds of thy neck,
O captive daughter of Zion!

. . . . . .

How beautiful upon the mountains are the feet of the messenger
That bringeth good tidings, that announceth peace,—
The harbinger of good tidings, who announceth deliverance!
Who saith unto Zion: Thy God reigneth!
Hark, thy watchmen! they cry aloud, together do they shout;
For they shall see, eye to eye, Yahweh returning to Zion.
Break forth into joy, sing together, ye ruins of Jerusalem!
For Yahweh hath comforted His people, He hath redeemed Jerusalem.
Yahweh hath made bare His holy arm in the sight of all nations;
And all the ends of the earth shall see the salvation of our God.

Depart, depart ye, go out thence; touch no unclean thing!
Go out of the midst of her; cleanse yourselves,
Ye who bear the vessels of Yahweh.
Not in haste may ye go out, nor shall ye go in flight,
For Yahweh goeth before you, and your rear-guard is
The God of Israel.

IV. Zion Is Celebrated as the Redeemed Bride of Yahweh

(Is. liv, 1-17)

Triumph, O thou barren that hast not borne!
Break forth into singing, cry aloud, thou who hast not travailed!
For more are the children of the desolate
Than the children of her that is married,
Saith Yahweh.
Enlarge the space for thy tent, stretch forth widely the curtains,
Lengthen thy cords, fasten well the tent-pins;
For thou shalt spread abroad on the right and on the left;
For thy seed shall possess nations, and people desolate cities.
Fear not, for thou wilt not be shamed;
Be not confounded, for thou shalt not be put to the blush;
Thou wilt forget the shame of thy youth; the reproach of thy widowhood
Shalt thou no more remember.
For thy Maker is thy husband, Yahweh Sabaoth is His name;
The Holy One of Israel is thy Redeemer,
The God of the whole earth shall He be called.

For Yahweh hath called thee,
As a wife forsaken and grieved in spirit, but a wife of thy youth;
Can she be rejected? saith Yahweh, thy God.
For a little moment I forsook thee, but with great compassion
Will I gather thee;
In wrath for a moment I hid My face from thee,
But with everlasting kindness will I have compassion on thee;
Saith Yahweh, thy Redeemer.
For this is as the waters of Noah unto Me.
For as I have sworn that the waters of Noah should no more
Go over the earth,
So have I sworn that I would not be wroth with thee
Nor rebuke thee.
For the mountains may vanish and the hills be removed,
But My kindness shall not leave thee, nor shall My covenant of peace
be removed;
Saith Yahweh, who hath compassion on thee.

O thou afflicted one, storm-tossed, and not comforted,
Behold, I will set thy stones in fair colors,
And lay thy foundations with sapphires.
I will make thy pinnacles of rubies and thy gates of carbuncles,
And all thy borders, of jewels.
All thy sons shall be taught of Yahweh
And great shall be the peace of thy children.
In righteousness shalt thou be established.
Thou shalt be far from oppression, for thou shalt have nought to fear,
And from destruction, for it shall not come nigh thee.

. . . . . .

No weapon formed against thee will succeed;
(Truly it was I that created the smith who bloweth up
The fire of coals,
And produceth a weapon according to his need;
It was I also that created the destroyer
To take a pledge for thy debt.)
And against every tongue that contends with thee,
Thou wilt gain thy cause.
This is the inheritance of the servants of Yahweh,
And their due reward from Me, saith Yahweh.

V. A Call to Israel to Seek the Blessings of the New Covenant [1]

(Is. lv, 1-13, A. V.)

Ho! every one that thirsteth, come ye to the waters,
And he that hath no money, come, buy and eat!
Yea, come, buy wine and milk without money and without price!
Wherefore do ye spend money for that which is not bread,
And your gain for that which satisfieth not?
Hearken diligently unto Me and eat that which is good;
Hear, and your soul shall live.
And I will make with you an everlasting covenant,
Even the sure mercies of David.
Truly, as a witness to the peoples I gave him, a ruler and commander
Of the nations.
Behold, thou shalt call nations that thou knowest not;
And a nation that knoweth not thee shall run unto thee.
Because of Yahweh, thy God;
And for the Holy One of Israel,
Because He hath glorified thee.

Seek ye Yahweh, while He may be found, call upon Him while He is near;
Let the ungodly forsake his way, and the wicked man his plans,
And let him return to Yahweh; and He will have pity upon him;
To Yahweh, our God, who will abundantly pardon.
For My thoughts are not your thoughts, nor are your ways My ways,
Saith Yahweh.
For as the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.
For as the rain cometh down and the snow from heaven,
And returneth not thither except it water the earth
And maketh it bring forth and bud, and give seed to the sower
And bread to the eater;
So shall My word be that goeth forth out of My mouth;
It shall not return to Me void, except it accomplish
That which I please,
And make the thing prosper whereunto I did send it.

For ye shall go out with joy, and be led forth in peace;
The mountains and hills before you shall break out in exultation.
And all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress,
And instead of the brier shall come up the myrtle;
And this shall be for a memorial unto Yahweh;
For an everlasting sign which shall not be cut off.

[1] See Jer. xxxi, 31-34, A. V.

THE PROPHECY OF JOEL

PART I

Devastation of the Land by Clouds of Locusts, Followed by Drought and a Ruinous Fire,—the Symbol of a Coming Doom

(Ch. i, 2—ii, 17)[1]

Hear this, ye old men! Give ear, all dwellers in the land!
Hath this been, in your days, or in the days of your fathers?
Tell your children of it; let your children tell theirs,
And their children another generation.
What the palmer-worm hath left hath the locust eaten;
What the locust hath left hath the canker-worm eaten;
What the canker-worm hath left hath the caterpillar eaten.

Awake, all ye drunkards and weep! wail, ye drinkers of wine,
Because of the sweet wine; it is cut off from your mouth.
For a host hath come up on my land, strong and numberless.
His teeth are the teeth of a lion;
He hath the jaw-teeth of a lioness;
He hath laid my vine waste and blasted my fig-tree.
He hath made it clean bare and hath cast it down;
The branches thereof are made white.

Lament like a virgin girded with sackcloth
For the husband of her youth.
The meal-offering and the drink-offering are cut off
From the House of Yahweh.
The priests mourn, the ministers of Yahweh;
The field is wasted, the land mourneth,
For the corn is wasted, the new wine is dried up,
The oil languisheth.
Be ashamed, O ye husbandmen; howl, O ye vine-dressers,
For the wheat and the barley, the harvest of the field, dieth;
The vine is withered, the fig-tree languisheth;
The pomegranate-tree, the palm-tree also and the apple-tree,
Even all the trees of the field are withered,
And joy is withered away from the sons of men.

Gird yourselves and lament, O ye priests;
Wail, ye ministers of the altar!
Come, lie all night in sackcloth, ye ministers of my God!
For the meal-offering and the drink-offering is withheld
From the House of your God.
Sanctify ye a fast, call a solemn assembly;
Gather all the elders, all dwellers in the land,
Unto the House of Yahweh, your God,
And cry unto Yahweh!

[1] V. 1, A. V. is a late addition of the editor. The poem is remarkable for the lack of any positive indication of its date. It presupposes a nation of Yahweh-worshipers, whose interests have so long centred in the Temple that idolatry is forgotten. Neither Assyria nor Babylonia is mentioned among its enemies. Some casual allusions place it in the fifth century B.C. before the time of Ezra. The superscription (v. 1) says: "The word of Yahweh that came to Joel, the son of Pethuel."

Alas for the day! for the Day of Yahweh is at hand.
Like destruction from El Shaddai shall it come.
Is not the food cut off before your eyes?
Yea, joy and gladness from the House of our God?
The grains are rotted under their soil,
The garners are laid desolate, the barns are abandoned,
For the corn is withered.

How the beasts do groan! the herds of cattle are dazed
Because they have no pasture;
Yea, the flocks of sheep are in misery.
O Yahweh, to Thee do I cry,
For fire hath destroyed the herbage of the wilderness,
And the flame hath consumed all the trees of the field;
And these beasts of the field also do cry unto Thee;
The rivers of water are dry; the fire hath burnt up
The pastures of the wilderness.

Blow ye the trumpet in Zion,
And sound an alarm in My holy mountain!
Let all the inhabitants of the land tremble.
For the Day of Yahweh cometh; it is nigh at hand.
A day of darkness and of gloom
A day of clouds and of thick darkness
Spread in a blackness upon the mountains.
A great host and a mighty! never hath been the like,
Neither shall be any more like unto it;
Even to the years of many generations.

A fire burneth before them, behind them a flame doth blaze;
Before them the land is as the garden of Eden—
Behind them is a desolate wilderness, nothing escapeth them.
Their appearance is like the appearance of horses,
And as horsemen so do they run.
Like the rattling of chariots, so do they leap
On the tops of the mountains;
Like the roar of a glaring flame devouring the stubble,
Or as a strong people set in battle-array.

At their presence, even nations are in anguish,
All faces are bleak with fear.
They run like mighty men, they scale walls like warriors,
Every one moves in his line, they break not their files,
Nor doth one thrust aside another;
They break through all defenses and suffer no harm.

They leap upon the city, they run on the wall,
They climb up into the houses, they enter by the windows
like a thief.
The earth quaketh before them, the heavens tremble;
The sun and the moon are become black,
And the stars withdraw their shining,
And Yahweh uttereth His voice before His army,
For His camp is very great;
Great is the Day of Yahweh and very terrible;
And who can abide it?

Yet even now, saith Yahweh:
Turn ye unto Me with all your heart,
With fasting and with weeping and with mourning;
And rend your heart, and not your garments,
And turn unto Yahweh, your God.
For He is gracious and merciful,

Slow to anger and of great kindness,
And repenteth Him of the evil.
Who knoweth if He will not turn and repent,
And leave a blessing behind Him?
Yea, a meal-offering and a drink-offering unto Yahweh, your God.

Blow the trumpet in Zion, sanctify a fast!
Call a solemn assembly, gather the people;
Sanctify the congregation, assemble the elders,
Gather the children and those that suck the breasts.
Let the bridegroom go forth out of his chamber
And the bride out of her pavilion;
Let the priests, the ministers of Yahweh,
Weep between the porch and the altar,
And let them say:

Spare Thy people, O Yahweh, and give not Thy heritage to reproach,
That the nations should make them a byword!
Wherefore should they say among the nations:
Where is now their God?

PART II

Yahweh Gives His People a Definite Promise of Future Well-being, and the Destruction of Their Foes

(Ch. ii, 18, 19, 21—iii, 3)

Then was Yahweh jealous for His land, and had pity on His people; and Yahweh answered and said unto His people:

Behold, I will send you corn and wine and oil,
And ye shall be satisfied therewith.
I will no longer make you a reproach among the nations.
And I will remove far from you the Northern One.

Fear not, O land, be glad and rejoice,[1]
For Yahweh will do great things.
Be not afraid, ye beasts of the field,
For the pastures of the wilderness do spring;
For the tree beareth its fruit,
The fig-tree and the vine do yield their strength.

Be glad then, ye children of Zion, rejoice in Yahweh, your God.
For He giveth you the former rain in just measure;
He causeth the rain to come down for you,
The former rain and the latter rain in their season.
The floors shall be full of corn
And the vats shall overflow with wine and oil.

I will restore to you the years that the locust hath eaten,
The canker-worm, the palmer-worm and the caterpillar,
My great army which I sent among you;
And ye shall eat in plenty and be satisfied, and shall praise
The name of Yahweh, your God,
That hath dealt wondrously with you;
And My people shall never be ashamed.

[1] V. 20, A. V. is held to be an explanatory gloss of an allegory, formerly supposed to underlie these descriptions. It is here omitted.

Afterward it shall come to pass,
That I will pour out My spirit upon all flesh,
Your sons and your daughters shall prophesy,
Your old men shall dream dreams, your youths shall see visions;
Even upon servants and handmaids will I pour out My Spirit.
I will show wonders in the heavens and in the earth.

The sun shall be turned into darkness, the moon into blood
Before the great and terrible Day of Yahweh come.
But whosoever shall call on the name of Yahweh
Shall be delivered.
For in Mount Zion and in Jerusalem shall be those that escape
As Yahweh hath said.
And among the Remnant those whom Yahweh shall call.

Behold, in those days and in that time
When I have brought back the captivity
Of Judah and Jerusalem,
I will gather all nations and bring them down
Into the valley of Jehoshaphat,
And there will I enter into judgment with them
For my people and for My heritage, Israel,
Whom they have scattered among the nations,
And divided My land;—
They who have cast lots for My people,—
Have given a boy for a harlot,—
That they may have to drink!

PART III

The Vision of the Judgment of the Nations and the Final Glory of Zion

(Ch. iii, 4-21)

What are ye unto Me, O Tyre and Zidon and all the regions of Philistia? Will ye make retribution unto Me? But if ye make retribution to Me, swiftly, speedily will I return retribution upon your hands; because ye have taken My silver and My gold, and have carried into your temples My goodly treasures, and have also sold the children of Judah unto the sons of Javan,[1] that ye might remove them far from their land; behold, I will stir them up out of the place whither ye have sold them, and will pay back your retribution upon your own head; and I will sell your sons and your daughters into the hand of the Children of Judah, and they shall sell them to the men of Sheba, to a nation afar off. Thus Yahweh hath spoken:

Proclaim ye this among the nations:
Prepare war! Stir up the mighty men!
Let all the men of war draw near, let them come up.
Beat your ploughshares into swords, your pruning-hooks into spears.
Let the weak say: I am strong.
Haste ye and come, all ye nations round about
And gather yourselves together!

[1] The stealing of children from Judæa to be sold as slaves in the neighboring countries had become a notorious scandal in the Persian period. *Javan* is their name for the Aryan settlement in the "Isles of the Sea" (the Archipelago of the Ægean), and the mainland of Greece.

Thither cause Thy mighty ones to come down, O Yahweh!
Let the nations be stirred up, and come up
To the Valley of Jehoshaphat;
For there will I sit to judge the neighboring nations.
Put ye in the sickle, for the harvest is ripe;
Come, tread ye!
For the wine-press is full, the vats overflow,
For their wickedness is great.

Multitudes, multitudes in the Valley of Decision!
For the day of Yahweh is near in the Valley of Decision.
The sun and the moon are black, the stars withdraw their shining;
Yahweh shall roar from Zion, and utter His voice from Jerusalem;
And the heavens and the earth shall shake.
But Yahweh will be a refuge unto His people.
And a stronghold to the Children of Israel.

So shall ye know that I am Yahweh your God,
Dwelling in Zion, My holy mountain;
Then shall Jerusalem be holy,
And no strangers shall pass through her any more.

It shall come to pass in that day
That the mountains shall drop down sweet wine,
And the hills shall flow with milk.
All the brooks of Judah shall flow with water,
And a fountain shall come forth from the House of Yahweh,
And shall water the valley of Shittim.
Egypt shall be a desolation; and Edom
Shall be a desolate wilderness
For her violence against the Children of Judah;
Because they have shed innocent blood in their land.

But Judah shall be inhabited for ever,
And Jerusalem from generation to generation.
For I will cleanse their blood that I have not cleansed,
And Yahweh shall dwell in Zion.

MISCELLANEOUS POEMS OF THE EARLY PERSIAN PERIOD

I

A Vision of Deliverance

(Is. lix, 15-20)[1]

Yahweh saw, and it displeased Him,
That there was no justice.
He saw that no man was just, and there was no intercessor,
And He was astonished.
Therefore His own arm delivered Him,
His own righteousness upheld Him.
He put on righteousness as a coat of mail,
A helmet of salvation on His head;
He put on garments of vengeance for clothing
And was clad with zeal for a cloak.

According to their deeds, accordingly will He repay
Wrath to His adversaries, disgrace to His enemies.
To the Isles will He repay.
Where the sun sets shall they see the Name of Yahweh,
And His glory where the sun rises.
He will come like the river of Egypt
When the breath of Yahweh bloweth upon it;
He cometh as a Redeemer for Zion,
And for those of Jacob who have turned from rebellion.

(c. 500 B.C.)

II

The Promises of Yahweh to Alien Peoples

(Is. lvi, 1-8)

Thus saith Yahweh: Keep the Law; practise righteousness;
For My salvation is nigh at hand; My favor will be revealed.
Happy is the man that obeyeth it, the man that holdeth it fast,
Keeping the Sabbath from profanation, keeping his hand from evil.

Let not the alien who hath joined himself to Yahweh say: Yahweh will surely separate me from His people; and let not the eunuch say: Lo, I am a dry tree. For thus saith Yahweh: As for the eunuchs that keep My sabbaths and choose that which I delight in, and hold fast My covenant, I will give them, in My house and within My walls, a monument and a memorial better than sons and daughters; I will give them an everlasting memorial which shall not be cut off. And as for the aliens who join themselves to Yahweh to minister unto Him, to love the Name of Yahweh, to be His servants,—everyone that keeps the Sabbath so as not to profane it and who holdeth fast My covenant,—

[1] Found in the book that bears his name, but proved, by linguistic and other evidence, not to be by Isaiah I. Hence the probable date here given.

him will I bring to My holy mountain and gladden him in My House of Prayer. His burnt-offerings and his sacrifices shall be accepted upon My holy altar; for My house shall be called a House of Prayer for all Peoples. Hear the oracle of the God Yahweh, who gathereth together the outcasts of Israel:

I will gather yet others to Israel,
Besides those of Israel whom I have already gathered.

(c. 500 B.C.)

III

The Returned Exiles Still Cling to Old Sins

(Is. lix, 1-4, 9-15a)

Surely the hand of Yahweh is not shortened, that it cannot save;
Neither is His ear heavy that it cannot hear;
But your iniquities have separated between you and your God.
Your sins have hid His face from you, and He will not hear.
For your hands are defiled with blood, your fingers with iniquity;
Your lips have spoken lies, your tongue muttereth evil;
None sue with truthfulness, none pleadeth honestly.
They all trust in pretenses, and speak lies;
They conceive mischief, and bring forth iniquity.

Therefore is justice far from us, nor doth redress await us.
We look for light, but behold, darkness!
For brightness, but we walk in gloom.
We grope by the wall like the blind, yea, eyeless we grope;
We stumble at noon-day as in twilight, as in the depths of Sheol.
All of us groan like bears; we mourn sore like doves.
We look for justice, but there is none;
For deliverance, but it is far from us.

For our transgressions are multiplied before Thee,
Our sins testify against us.
For we are conscious of our transgressions,
We know our iniquities:
Treason and unfaithfulness to Yahweh,
Turning away from following our God;
Perverseness and speaking evil,
Uttering from the heart lying words.
Justice is driven away; righteousness standeth far-off.
For truth hath stumbled in the public place,
Uprightness cannot enter,
For Truth is lacking.
He that departeth from evil yieldeth himself
To become a prey.

(c. 470 B.C.)

IV

The Acceptable Fast

(Is. lviii, 1-14)

Cry aloud! Refrain not!
Lift up thy voice like a trumpet!
Declare unto My people their transgression,
And to the House of Israel their sins!

Yet they seek Me daily, and delight to know My ways,
As a nation that walketh aright and forsaketh not the Law
of its God.
They ask of My righteous statutes and delight to come before God.
Wherefore have we fasted, say they, if Thou seest not?
Wherefore have we afflicted our soul, if Thou takest no notice?

Verily, on your fast-days ye pursue your business,
And exact its returns;
Ye fast for strife and contest, to smite with a wicked fist.
Such fasting as yours of to-day beareth not your voice on high.
Is this the fast I have chosen for a man to search his soul,—
To droop one's head as a reed, and lie on ashes and sackcloth?
Wilt thou call this a fast? an acceptable day to Yahweh?

Is not *this* the fast that I choose?
To loose the chains of evil, to undo the bands of violence,
To let the oppressed go free, and to break every yoke?
Is it not to share thy bread with the hungry,
And bring the homeless into thy house?
When thou seest the naked, to cover him,
And not to hide thyself from thine own flesh?
Then will thy light break forth as the dawn, thy wounds be healed;
Thy righteousness will go before thee,
And the glory of Yahweh shall be thy rear-ward.
Then shalt thou call, and He will answer;
Thou wilt cry, and He will say: Here am I.

If from thy midst thou remove the yoke, the malicious finger,
The mouth speaking evil,—
If thou open thy heart to the hungry and comfort the depressed,
Then shall thy light shine in the dark, thy gloom be as noon-day.
Then will Yahweh guide thee continually; He will satisfy
Thy soul in drought and make strong thy bones.

Then shalt thou be like a watered garden, like an unfailing spring.
Thy sons shall build up the old waste places,
Thou shalt renew the foundations laid generations ago.
Men shall call thee:
Repairer of Ruins; Restorer of Well-known Paths.[1]
(c. 470 B.C.)

Appended in the Legalistic Age (c. 120 B.C.)

If thou turn back thy foot because of the Sabbath, and pursue not
Business on My Holy Day,
If thou call the Sabbath a delight, and honor it, not doing
Thy wonted work;
Not considering thy business, nor talking thereof;
Then shalt thou delight thyself in Yahweh,
And I will cause thee to ride over the heights of the land,
And grant thee to enjoy the inheritance of Jacob,
Thy father;
For the mouth of Yahweh hath spoken it.

[1] Evidently written by a contemporary of Joel.

V

A Protest against the Rigor of the Returned Exiles in Rejecting the Aid of the Samaritans [1]

(Is. lxvi, 1-5; 17-18a)

Thus saith Yahweh:
Heaven is My Throne and Earth My Footstool.
What house would ye build unto Me?
And where is the place of My rest?
All this My hand hath made, and all of them are Mine.
Upon that man will I look who is humble and contrite of heart,
Upon him who tremblingly followeth My word.

But he that slaughtereth an ox, as if it were a man;
Who sacrificeth a lamb as if he strangled a dog;
He that offereth a meal-offering as indifferently as though
It were swine's blood,—
He that offereth incense as if adoring an image—
Since they have chosen their ways,
And their soul delighteth in their abominations,
Even so will I choose for them troubles
And bring their fears upon them;
Because, when I called, none answered; when I spake, they heard not,
But did that which was evil in Mine eyes,
And chose that in which I delighted not.

Hear the word of Yahweh,
Ye that tremblingly follow His word!
Your kinsmen that hate you,—who for *My Name's sake* loathe you,
Who have said: Let Yahweh show *us* His glory that we may know your joy,—
They themselves shall be put to shame.

They who sanctify and purify themselves, one consecrating another to go to the gardens,—they who eat swine's flesh and unclean things and mice,—they shall be consumed together, saith Yahweh. But as for Me, I know their works and their thoughts. There shall be no peace, saith Yahweh, for the wicked.[2]

(c. 450 B.C.)

VI

Condemnation of the Samaritans Expelled by Ezra

(Is. lvi, 9-12; lvii, 1-13a; lxv, 1-16)

O all ye beasts of the field, come and devour!
Yea, all ye wild beasts of the forests.
His watchmen are blind, all without knowledge;
They are all dumb dogs, they cannot bark;
Crouching and lying down, loving to slumber.
Yea, they are all greedy dogs and never satisfied.

And these shepherds of theirs, they cannot understand;
They all follow their own desire, each one for his own gain.
Come, say they, I will fetch wine; let us carouse with mead;
Yea, tomorrow shall be as to-day, only much more joyous.

[1] Cf. Ezra, iv, 2-3.
[2] This sentence (found in Is. xlviii, 22, and also in Is. lvii, 21, and in both places an interpolation) seems to be the missing conclusion to this passage.

The righteous perisheth; no man layeth it to heart;
The merciful are taken away, and no man perceiveth
That the righteous is taken away from the evil to come.
He shall enter into peace; they shall rest in their beds
Who walked in the path of uprightness.

But ye! Approach hither, ye sons of a sorceress!
Brood of the adulterer and a harlot, of whom do ye make sport?
At whom do ye make grimaces and thrust out the tongue?
Are ye not children of apostasy? the seed of falsehood?
Inflaming yourselves among the oaks, under every leafy tree;
That slay children in the vales under the clefts of the rocks?
The smooth stones of the streams,— they are thy portion, thy lot—
Even to them hast thou poured a drink-offering,
Thou hast offered meal-offerings.

Upon a high and fertile mountain didst thou set thy bed; [1]
Thither, too, didst thou go up to offer sacrifice,
And behind the doors and posts hast thou set up thy symbol.
For thou hast uncovered thyself, and art gone up from Me.
Thou hast enlarged thy bed; didst choose for thyself
Whose bed thou wouldst love, whose hand thou didst see.
Thou wentest to Melech with oils, didst increase thy perfumes,
And didst send thy messengers afar, debasing thyself unto Sheol.
Though wearied with long-journeying, thou saidst not:
There is no hope;
Thou didst gain thy livelihood; therefore, wert not grieved.

Of whom, then, hast thou been afraid,
And in fear that thou shouldest fail?
Thou hast not remembered Me, nor kept Me in thine heart.
And verily, I kept silence, and turned away Mine eyes;
Therefore thou hadst no fear.
But now will I expose thy iniquity and thine unprofitable works;
When thou criest for help, these will not save nor help.
They on whom thou hast relied,— a wind shall carry them off,
A breath shall bear them away.[2]

I gave access to them that asked not for Me,
I was at hand for them that sought Me not;
I said: Behold Me! Behold Me!
Unto a nation that was not called by My Name.
I have spread out My hands all the day to a rebellious people
That walk in a way that is not good
After their own devices; [3]
A people that provoke Me to My face continually.

They sacrifice in gardens and burn incense upon bricks;
They sit among graves and lodge in vaults;
They eat swine's flesh and broth of unclean meats.
They say: Stand by thyself, come not near unto me,
For I am holier than thou!
These are a smoke in My nostrils, a fire that burneth all day.

[1] The temple on Mount Gerizim, recently built by the Samaritans in opposition to that in Jerusalem. They took with them, however, a copy of the *Torah* (or "First Canon," compiled by Ezra) which has proved of great value in determining the original text of that compilation. Also, many psalms of the Second Collection are held to come from their hymnody.

[2] The rest of Is. lvii (vv. 13b-21) is out of all accord with the foregoing condemnation of the Samaritans, the cause for which will be found in the "Memoirs" of Ezra and Nehemiah.

[3] The Samaritans accepted only the First Canon (the first five books of the Old Testament and a part of Joshua) as sacred, and interpreted them literally.

Behold, it is written before Me:
I will not keep silence until I have requited
Your own iniquities and the iniquities of your fathers
Together into your bosoms, saith Yahweh.
They burned incense upon the mountains
And blasphemed Me upon the hills;
Therefore will I measure their wage into your bosoms.

Thus saith Yahweh:
As when new wine is found in the cluster, and they say:
Destroy it not, for a blessing is in it,
So will I do for my servants' sakes, that I destroy not all.
And I will bring forth a seed out of Jacob,
And out of Judah an inheritor of My mountains;
My elect shall inherit it, and My servants shall dwell there.
And Sharon shall be a fold for flocks,
And the Valley of Achor a place for herds to rest in;
For My people there have sought Me.

But ye that forsake the God Yahweh,
Behold, My servants shall eat, but ye shall be hungry;
Behold, My servants shall drink, but ye shall be thirsty;
Behold, My servants shall rejoice, but ye shall be ashamed;
Behold, My servants shall sing for joy of heart;
But ye shall weep for sorrow of heart,
And shall wail for vexation of spirit;
And your name shall remain for a curse to Mine elect;
For the God Yahweh shall slay thee.

But His servants shall men call by another name
So that he who blesseth himself in the land
Shall bless himself by the God of Truth;
And he that sweareth in the land shall swear by the God of Truth.
For the former troubles are forgotten,
For they are hid from Mine eyes.

(c. 440 B.C.)

THE SECOND COLLECTION OF PSALMS

PSALMS LI—LXXII; XLII—XLIX; L; LXXIII—LXXXIII; LXXXIV—LXXXIX [1]

A. PSALMS OF THE DAVID-GUILD (*continued*)

PSALM LI

For the Leader. *A Psalm for David.*

Have mercy upon me, O God, after Thy great goodness;
According to Thy great compassion, blot out mine offenses.
Wash me throughly from my guilt and cleanse me from my sin;
For I acknowledge my wickedness, and my sin is ever before me.
(Against Thee only have I sinned and done this evil in Thy sight),
That Thou mayest be held clear in Thy judgment,
And just in Thy verdict.

Lo, I was shapen in wickedness, in sin my mother conceived me.
But Thou requirest truth in the inward parts;
Make me therefore to know Thy innermost wisdom.
Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.
Thou shalt make me hear of joy and gladness,
That the bones that Thou hast broken may rejoice.

Make me a clean heart, O God, and renew a right spirit within me.
Cast me not out from Thy presence, nor take Thy holy spirit from me;
Give me the joy of Thy help again; inspire me with Thy free spirit;
Then will I teach transgressors Thy ways,
And sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God,
Thou that art the God of my strength,
And my tongue shall sing of Thy righteousness.
Lord,[2] my lips shalt Thou open, my mouth shall sing Thy praise.
For Thou desirest no sacrifice, else would I offer it,
But Thou delightest not in burnt-offerings.
The sacrifice of God is a broken spirit,
A broken and contrite heart, O God, Thou wilt not despise.

O be favorable and gracious unto Zion!
Build Thou the walls of Jerusalem!
Then shalt Thou be pleased with the sacrifice of righteousness,
With burnt-offerings and oblations;
Then shall they offer young bullocks upon Thine altar.

[1] The first twenty-two psalms of this collection complete the early hymn-book of the David-Guild of singers; then follow eight belonging to the Korah-Guild or "Sons of Korah"; next, twelve belonging to the Asaph-Guild, and finally six psalms, apparently discovered late, which form an appendix. A noticeable feature of this Second collection is the use of *Elohim* and *Adonai* for the name of Deity; as if the psalms so distinguished had been changed for use in synagogues of the Samaritans, when the stern ruling of Ezra had denied them all share in the Temple-worship at Jerusalem. It points to a date of c. 440 B.C. The word "Jerusalem" in the last strophe raises a question.

[2] *ADONAI* in the Hebrew.

Psalm LII

For the Leader. *A Psalm of Reproach.* *For David.*

Why boastest thou, thou tyrant, that thou canst do mischief?
Whereas the goodness of God endureth yet daily.
Thy tongue is like a sharp razor,
With lies thou cuttest, working deceitfully.
Thou hast loved evil more than good,
Preferring lies to truth.
Selah.
Thou lovest all pernicious words, thou deceitful tongue.
God will destroy thee for ever.
He will seize thee, will pluck thee from thy tent,
And uproot thee from the land of the living.
The righteous will see it, and they will fear God,
And they will laugh at thee, saying:
Lo, this is the man that made not God his stronghold,
But trusted in his great wealth,
And strengthened himself in his wickedness!

But I shall be like a green olive-tree in the House of God,
My trust is in the tender mercy of God for ever and ever.
I will alway give thanks unto Thee for what Thou hast done,
And before the faithful will I praise Thy name,
For it is good.

Psalm LIII [1]

For the Leader. *On "Machlath."* *For David.*

The fool hath said in his heart: There is no God.
Corrupt are they and abominable; no one at all doeth good.
God looked down from heaven upon the children of men,
To see if there were any wise men who sought after God.
They are all corrupt; all have gone astray;
There is none that doeth good, no, not one.

Will not these evil-doers learn,
Who eat up My people, as they would eat bread,—
Who call not upon God?
Then quaked they with fear, such fear as never was;
For God scattered the bones of those impious ones.
Thou hast put them to shame, for Thou hast rejected them!

Would that salvation for Israel were granted from Zion!
Then would Jacob exult, and Israel would rejoice.

Psalm LIV

For the Leader. *With String-music.* *For David.*

Help me, O God, by Thy name; right me by Thy power!
Hear Thou my prayer, O God; hearken unto my words!
For strangers are risen against me, the ungodly are coming fast.
They have not God before their eyes, but seek after my soul.
Selah.

[1] A duplicate of Psalm xiv, Coll. I, but substituting God (*Elohim*) for *Yahweh*.

Behold, God is my helper; *my Lord*[1] upholdeth my soul.
Requite Thou the evil of my foes, destroy them in Thy truth!
The offering of a free heart will I give Thee,
I will praise Thy name, O Yahweh, for it is good;
For He hath delivered me out of all my troubles,
And mine eye looketh down on my foes.

PSALM LV

For the Leader. *With String-music.* *For David.*

Give ear, O God, to my prayer, Hide Thee not from my call!
Give heed unto me, and answer me;
I am distraught in my plaint, and I mourn,
Because of the voice of the foe, of the cry of the wicked;
For they are bent upon mischief, in malice they pursue me.
My heart is disquieted within me,
The fear of death is fallen upon me,
And an horrible dread hath overwhelmed me.
And I said: O that I had the wings of a dove!
For then I would flee away, and be at rest;
Lo, then would I get me afar off, I would lodge in the desert.
Selah.

I would haste me to a shelter from the stormy wind and tempest.
Destroy their tongues, O *Lord*, and divide them;
For I have seen violence and strife in the city.
Day and night they go about within the city walls.
Mischief and sorrow are in its midst, wickedness is therein;
Deceit and guile go not out of her streets.
It was not an enemy that taunted me; then I could have borne it;
Neither was it mine adversary that vaunted himself against me:
For then, peradventure, I could have hid from him;
But it was even thou, my companion, my guide, my familiar friend!
We took sweet counsel together,
We walked in the Temple with friends;
Let death come hastily upon them; let them go alive into Sheol.
For evil is in their dwelling, and in them.

As for me, I will call on God, and Yahweh shall save me.
Evening and morning and at noonday, will I complain and moan,
And He hath heard my voice;
He hath restored my soul to peace, so that none come nigh me.
For there were many that strove against me
God will hear and humble them;
Even He that is enthroned from of old.
Selah.
Such men change not their ways, nor fear God.
Smoother than butter is his mouth, but in his heart is war.
Softer than oil are his words, yet they are keen swords.

Cast thy burden upon Yahweh, and He will sustain thee;
And never will He suffer the righteous to be moved.
But these, O God, Thou wilt bring down into the lowest pit;
Murderers and men of lies shall not live out half their days;
But as for me, I will trust in Thee.

[1] The word *Adonai* (here translated "my Lord") was a title of respect given to a master or superior, as it is used in England to-day. After the Exile, and in the restored Theocracy, the name of the National God, now recognized as the Supreme Ruler of the universe, was held too sacred to be generally used, and the vowels of *Adonai* were given to the *Tetragrammeton* (Y H V H), thus creating the name *Jehovah*, now so printed in the pointed Hebrew texts, and taken over into the Latin, and thence by A. V.

Psalm LVI

For the Leader. *To* "The silent doves afar-off."[1] *For David.*

Be gracious unto me, O God, for man would devour me;
He is daily fighting and troubling me.
My foes are striving to swallow me all the day long;
There are many fighting against me, O Most High!
Although I am sometimes afraid, yet put I my trust in Thee.
In God,—I praise His word,—
In God I trust without fear.
What can flesh do unto me?

All day they trouble my affairs; they plan evil against me.
They hold all together, they keep themselves close,
They watch my goings,— they lie in wait for my life.
Shall these wicked ones escape? Thou, O God, in Thine anger
Shalt cast them out,
In wrath Thou shalt hurl them down.

Thou hast noted my wanderings; put my tears in Thy bottle;
Hast Thou not reckoned my sighs?
In the day that I call upon Thee mine enemies shall retreat,
For God is on my side.
In God,—I praise His word,—
In God I trust without fear!
What can flesh do unto me?

Unto Thee, O God, will I pay my thanks,
To Thee will I render the offerings due;
For Thou hast delivered my soul from death,
And my feet from falling,
That I may walk before God in the light of the living.

Psalm LVII

For the Leader. *To* "Destroy not." *Michtam.*[2] *For David.*

Be gracious unto me, O God, be gracious!
For my soul findeth refuge in Thee. Under the shadow of Thy wings
Will I take shelter till this calamity be past.
I will call unto God Most High, to God, who will end it.
He will send from heaven and save me from the scorn of the greedy.
Selah.
God will send forth His mercy and truth;
My soul is among lions.
I lie among the sons of men who are on fire against me.
Their teeth are spears and arrows, their tongue, a sharp sword.
Set up Thyself, O God, above the heavens;
Be Thy glory above the whole earth!

They have laid a net for my feet, and pressed down my soul;
They have digged a pit before me, and have fallen therein.
Selah.

[1] Probably the name of some song popular in Jerusalem when the Samaritans were driven out by Ezra. The number of these headings suggests that the Samaritan synagogues had no such trained singers as those of the Temple, and were compelled to fit their psalmody to tunes long familiar in the city.

[2] *Michtam* means *well-wrought;* it indicates a poem well-considered and elaborated,—a "Poem of the Schools." Here we have both the Selah obligato and the refrain.

My heart is fixed, O God, my heart is fixed;
I will sing, yea, I will sing praises.
Awake, my glory! Awake, lute and harp!
I myself will awake right early.
I will give thanks unto Thee, O Adonai!
I will celebrate Thee among the nations;
For the greatness of Thy mercy reacheth unto the heavens,
And Thy truth unto the clouds.

Set up Thyself, O God, above the heavens;
Be Thy glory above the whole earth!

PSALM LVIII

For the Leader. To "Destroy not." *For David. Michtam.*

Do ye stand firm in righteousness, ye gods?
Do ye judge with equity the sons of men?
Nay, in heart ye work wickedness,
Ye weigh out in the earth the violence of your hands.
The wicked go astray from the womb;
From their very birth they speak lies;
Full of venom are they as the snake, as a deaf adder
Which refuseth to hear the voice of the charmer,
Charm he never so wisely.

Break their teeth in their mouths, O God!
O Yahweh, tear out the fangs of the young lions!
Let them fall away like water that runnneth apace,
When they shoot their arrows, let them be blunted.
Let them be as a snail which melteth and passeth away;
Or like the untimely fruit of a woman, let them not see the sun.

Ere yet the kettles be hot from the burning thorns,
So let the living, like stubble, be swept away.
The righteous shall rejoice that he seeth the vengeance,
His footsteps shall be in the blood of the ungodly.
So that a man shall say:
Verily there is a reward for the righteous;
Doubtless there is a God that judgeth the earth.

PSALM LIX

For the Leader. To "Destroy not." *Michtam. For David.*

Save me from mine enemies, my God, defend me from my foes!
Deliver me from the evil-doers, keep me from the blood-thirsty!
Lo, they lie in wait for my life; violent men are ranged
Against me.
For no fault or sin of mine, O Yahweh!
With no provocation they haste and make themselves ready.
Arise and come to my aid and see!
Yea, do thou, O God, Yahweh Sabaoth, God of Israel, awake
To punish all the nations;
Show no mercy to malicious traitors!
Selah.
They keep howling, like dogs, every evening,
About the city they prowl.
Their lips utter blasphemies, in their mouths are swords;
For who, say they, doth hearken?
But Thou, O Yahweh, wilt laugh them to scorn;
Thou shalt jeer at all the nations.
My Strength! for Thee will I wait, my gracious God!
For God is my High Tower.

Come Thou to meet me, O God; let me see the end of my foes!
Slay them not, lest my people forget, but scatter them by Thy power
Through all the world.
Put them down, Adonai, our Defense; for the sin of their mouth,
And for the words of their lips,
May they be caught in their pride,
For the curses and lies which they utter.
Consume them in wrath, consume them, that they be no more.
Let it be known to the ends of the earth
That God ruleth in Jacob.

Selah.

They keep howling, like dogs, every evening,
About the city they prowl.
They are ranging about for food, to be sated and quieted;
But I, I will sing of Thy strength, early will I sing of Thy mercy.
For Thou hast been my high tower, my refuge in distress.
My Strength! for Thee will I wait, my gracious God!
For God is my High Tower.

Psalm LX

For the Leader. To "The Lily of the Law." *Michtam. For David.*

O God, Thou hast cast us off, Thou hast dispersed us;
Thou hast been angry, O restore us!
Thou hast made the land quake, Thou hast cleft it;
Heal Thou the breaches thereof, for it tottereth.
Thou hast brought hardships upon Thy people;
Thou hast caused them to drink of a deadly wine.
Yet Thou gavest Thy faithful ones
A standard whereto they may flee
So that Thy friends will be saved;
That Thy beloved may be delivered.
Save with Thy right hand and answer me!

Selah.

God hath said in His sanctuary:
I will triumph, I will divide Shechem,
And measure out the valley of Succoth.
Gilead is Mine; Manasseh is Mine; Ephraim is my Helmet;
Judah is My sceptre;
Moab is My washpot; over Edom I cast My shoe;
Over Philistia I proclaim My victory.

Who will bring me into a fortified city?
Who will lead me into Edom?
Hast Thou not, O God, cast us off?
Wilt Thou no more go forth with our armies?
Give us help against the foe, for vain is the help of man.
Through God shall we do valiantly;
For it is He that will tread down our enemies.

Psalm LXI[1]

Hear my wailing, O God; attend unto my prayer!
From the end of the earth I cry unto Thee; my heart fainteth.
Lead me up on the rock that is too high for me;
For Thou art my refuge,
A tower of strength in the face of the enemy.
For ever will I dwell in Thy tent; I will take refuge
In the covert of Thy wings.

Selah.

[1] A late appendix to ps. lx, possibly in the Maccabæan Age.

Thou, O God, hast heard my vows;
Thou hast granted the heritage to those that fear Thy Name.

Mayst Thou add days to the days of the king,
That his years may be for many generations!
May he be forever enthroned in the presence of God.
Bid goodness and faithfulness guard him;
Then will I sing praise unto Thy name for ever,
And daily perform my vows.

Psalm LXII

For the Leader. *For Jeduthun.*[1] *For David.*

My soul waiteth in silence for God, of Him cometh my hope;
He alone is my Rock and my Help!
My Fortress! I shall not be shaken.

How long will ye set upon a man, and seek to lay him in ruins
Like a tottering wall, or as a falling fence?
Their one desire is to drag him down from his height;
Their delight is in lies;
They bless with their mouths, but curse in their hearts.
Selah.

My soul waiteth in silence for God, of Him cometh my hope;
He alone is my Rock and my Help!
My Fortress! I shall not be shaken.
Upon God resteth my safety and honor,
My tower of strength and my refuge is God.
Trust in Him at all times, ye people!
Pour out your heart before Him,
For our refuge is God.

The children of men are but vanity, all a deceit and illusion;
If put in the scales, they are lighter than vanity itself.
Trust not in extortion, put no vain hope in robbery.
If riches increase, set not your heart thereon.
One thing God hath said, twice have I heard it,
That power belongeth unto God.
Also to Thee, Adonai, belongeth mercy; Thou renderest to every man
According to his works.

Psalm LXIII

A Psalm for David.

O God, Thou art my God, early will I seek Thee.
My soul thirsteth for Thee, my flesh pineth after Thee
In a dry and thirsty land, where no water is.
So I have looked for Thee in Thy sanctuary,
To see Thy power and Thy glory.

For Thy loving-kindness is better than life;
So will I bless Thee as long as I live;
My lips shall praise Thee,
In Thy name will I lift up my hands.

[1] A post-exilic guild of singers, possibly of the Samaritan Temple; the old heading, assigning it to the David-guild, still unaccountably remains.

Therewith is my soul sated as with marrow and fatness;
And my mouth doth praise Thee with joyful lips,
When I remember Thee upon my couch
And meditate upon Thee in the night-watches.
For Thou hast been my help; in the shadow of Thy wings I rejoice.
My soul cleaveth unto Thee; Thy right hand holdeth me fast.
But they who seek to destroy me
Shall go into the inmost parts of the earth;
They shall be given over to the power of the sword;
They shall be a portion for foxes.

But the king shall rejoice in God;
Every one that sweareth by Him shall glory;
For the mouth of them that speak lies shall be stopped.

Psalm LXIV

For the Leader. *A Psalm for David.*

Hear my voice, O God, in my complaint;
Preserve my life from fear of the enemy;
Hide me from the council of evil-doers;
From the tumult of the workers of iniquity,
Who have whet their tongue like a sword;
And have aimed like an arrow a poisoned word,
That they may shoot the innocent from their hiding-places.
Suddenly do they shoot at him, and fear not.
They encourage each other in mischief, together they lay snares;
They say: Who will see it?
They search out iniquities; they make diligent search;
They plot their devices, each in his fathomless thought.

But God doth shoot His arrow suddenly; hence their wounds;
Their own tongue creates their stumbling;
Whoso seeth them shall laugh them to scorn.
And all men shall fear, and say: This hath God done,
They shall declare it His work.
The righteous shall rejoice in Yahweh, and take refuge in Him;
And all the upright in heart shall triumph.

Psalm LXV

For the Leader. *A Song of David.*

Praise waiteth for Thee, O God, in Zion,
And unto Thee shall the vow be performed!
O Thou that hearest prayer, to Thee shall all flesh come!
My burden of sin is heavy upon me; Thou wilt pardon my trespasses,
Happy is the man whom Thou choosest to dwell in Thy courts!
May we be satisfied with the pleasures of Thy House,
With the holiness of Thy Temple!

With wondrous deeds of justice hast thou answered us,
O God of our salvation!
Thou Confidence of the ends of the earth, and of the far-off seas!
Who by Thy strength settest fast the mountains,
Who art girded about with might.
Who stillest the booming of the sea,
The roaring of the waves, and the uproar of the peoples.
They that dwell in distant lands stand in awe at Thy tokens.
Thou makest the out-goings of the morning and the evening
To shout for joy.

Thou hast visited the land, and watered her,
Greatly enriching her.
The river of God is full of water.
Thou preparest the grain, for thus Thou hast prepared her,
Drenching her furrows, leveling her ridges.
With copious rain Thou softenest, Thou blessest her growth.
Thou crownest the year with Thy goodness,
Thy paths drop fatness,
Desolate pastures trickle, and joy engirdleth the hills.
The meadows are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, yea, they sing.

Psalm LXVI

For the Leader. *A Song.*

Shout unto God, all the earth!
Sing praises unto the glory of His Name!
Make His praise glorious!
Say unto God: How tremendous is Thy work! Through Thy power
Shall Thine enemies dwindle before Thee,
All the earth shall worship Thee
And shall sing praises unto Thee.
They shall all sing praises unto Thy Name.
Selah.

Come and see the works of God!
He is terrible in His doings toward the sons of men.
He turned the sea into dry land; they went through the sea on foot.
There we rejoiced in Him,
Who ruleth by His might for ever.
His eyes keep watch upon the nations;
Let not the rebellious exalt themselves.
Selah.

Bless our God, ye peoples!
Make the voice of His praise to be heard,
Who hath caused our souls to revive,
And not suffered our feet to fail.
For Thou, O God, hath tried us;
Thou hast refined us, as silver is refined.
Thou didst put us in prison, Thou didst fetter our loins.
Thou didst cause men to ride over our heads.
We went through fire and through water;
But Thou didst bring us out unto abundance.

I will come into Thy House with burnt-offerings;
I will perform unto Thee the vows my lips have uttered,
Which my mouth spake when I was in distress.
I will offer unto Thee
Burnt-offerings of fatlings, and the sweet smoke of rams.
I will offer bullocks with goats.
Selah.

Come and hearken, all ye that fear God,
And I will declare what He hath done for my soul.
I cried unto Him with my mouth, and my tongue extolled Him.
If I had leaned to iniquity in my heart,
Adonai would not have heard me.
But verily, God hath heard me.
He hath listened to the voice of my prayer.
Blessed be God,
Who hath not turned away my prayer, nor His mercy from me.

Psalm LXVII

For the Leader. With String-music. A Song.

O God, be merciful unto us and bless us!
May He cause His face to shine upon us.
Selah.
That Thy way may be known upon earth,
Thy salvation among all nations.
May the peoples praise Thee, O God,
May all the nations praise Thee;
O may the nations be glad and sing for joy,
For Thou wilt judge the nations with equity,
And lead the nations upon earth.
Selah.
May the peoples praise Thee, O God,
May all the nations praise Thee.
The earth hath yielded her increase;
May God, our own God, bless us;
May God bless us.
And may all the ends of the earth fear Him.

Psalm LXVIII

For the Leader. For David. A Psalm. A Song.

Let God arise, let His enemies be scattered,
And let them that hate Him flee before Him,
As smoke is driven away, so drive Thou them away;
As wax melteth before a fire, so let the wicked perish
At the presence of God.
But let the righteous be glad, let them exult before God;
Yea, let them rejoice with gladness!

O sing unto God! Sing praises to His name!
Extol Him that rideth over deserts,— Yah is His name, —
And exult before Him.
A father of the fatherless, the pleader for the widow
Is God in His holy habitation.
God maketh the solitary to dwell in houses;
He bringeth out prisoners into prosperity,
But letteth the runagates continue in scarceness.

O God, when Thou didst go forth before Thy people,
When Thou didst march through the wilderness,
Selah.
The earth trembled, the heavens dropped
At the presence of God,
Even Sinai trembled at the presence of God,
The God of Israel.
A bounteous rain didst Thou pour down, O God!
When Thine inheritance was weary, Thou didst strengthen it.
Thy flock did settle therein; in Thy goodness, Thou
Didst prepare a place for the humble.
Adonai giveth the word; all mankind speed the tidings.
Kings of armies flee, they flee; they that tarry at home
Divide the spoil.
The wings of the dove were covered with silver,[1]
Her pinions were yellow as gold;
When El Shaddai scattered kings, when they lay in the shadow
Of Death.[2]

[1] The dove is the persecuted nation, now freed.
[2] The text of the passage is very corrupt; this seems the best reading.

A mountain of God is the mountain of Bashan,
A range full of peaks, the range of Bashan.
Why look ye askance, ye mountains of Bashan,
At the mountain which God chooseth for His habitation?
Yea, Yahweh will rest therein for ever.
The chariots of God are myriads, yea, thousands of thousands.
Adonai is among them as in Sinai, His holy mountain.

Thou hast ascended on high, hast led captivity captive,
Thou hast received gifts among men!
Yea, among the rebellious also
That the God Yah might dwell there.
Blessed be Yahweh! day by day He beareth our burdens,
Even the God who is our Salvation.

Selah.

God is unto us a God of deliverance.
Unto Yahweh Adonai belong the issues of death.
Surely God will smite through the head of His enemies,
The hairless scalp of him that continueth in his guilt.
Adonai hath said: I will bring back from Bashan,
I will bring them back from the depths of the sea;
That thy foot may wade through blood; that the tongue of thy dogs
May have its portion from thine enemies.

Behold the procession of God,
The procession of my God, my king, in holiness!
The singers go before; the minstrels follow after;
In the midst are damsels playing on timbrels:
Bless ye God Adonai in full choirs,
Ye of the fountain of Israel.

There is Benjamin, the youngest, ruling them!
The princes of Judah, their council,
The princes of Zebulon, the princes of Naphthali!
Thy God hath commanded thy strength. Be Thou strong, O God,
Thou that hast wrought for us
Out of Thy Temple at Jerusalem, whither
King shall bring Thee presents!

Rebuke the wild beasts of the reeds, the multitude of bulls,
With the calves of the nations,
Every one presenting himself with tributes of silver.
He hath scattered the peoples that delight in war;
Nobles shall come out of Egypt, Ethiopia shall hasten
To stretch out her hands unto God.

Sing unto God, ye kingdoms of the earth!
O sing praises unto Adonai!

Selah.

To Him that rideth upon the Heaven of heavens
Which were ever of old;
Lo, He uttereth His voice, a mighty voice!
Ascribe ye strength unto God, His majesty is over Israel,
And His power is in the skies.
Awful is God in His holy places,
The God of Israel.
He giveth strength and power unto His people;
Blessed be God.[1]

[1] In this psalm are used the five traditional titles of Deity: Yah (*Jah*), used once by Moses; *Yahweh*, the Judaic name; *Elohim* (God), the Ephraimite name; *Shaddai*, the Mighty One; and *El*, the Strong One. Besides, here often used, is *Adonai*, "my lord," a title of respect, but not of divinity.

Psalm LXIX

For the Leader. *To* "The Lilies." *For David.*

Save me, O God,
For the waters are come in even unto my soul.
I am sunk in deep mire, where is no footing;
I am fallen into deep waters, the flood overwhelmeth me!
I am weary with my crying, my throat is parched.
Mine eyes are outworn, looking for my God.
They that hate me without cause outnumber the hairs of my head.
Many are mine enemies who assail me wrongfully.

Can I restore what I have not taken away?
O God, Thou knowest my straying, my trespasses are not hid from Thee.
Let not those that look to Thee be disgraced in me, Adonai!
Let not those who seek Thee be dishonored through me,
O God of Israel!

Because for Thy sake I am scorned, confusion covereth my face.
I am become a stranger to my brethren,
An alien to my mother's children.
Because zeal for Thy House eateth me up,
On me hath fallen the abuse of those that abuse Thee.

I chastened my soul with fasting, and that brought me abuse;
I clothed myself with sackcloth, and by them I was jeered.
I am the talk of the market-place, I am the song of drunkards.
But O, let my prayer reach Thee, in a fitting time, O Yahweh!
O God, in the fulness of Thy mercy,
Answer me with Thy faithful help!

Deliver me out of the mire, let me not sink;
Let me escape from them that hate me, out of the deep waters.
Let not the waterflood overwhelm me, nor the deep swallow me up,
Nor over me the pit close its mouth.
Answer me, Yahweh, in Thy goodness, according to the fulness
Of Thy compassion.
Turn Thou unto me, and hide not Thy face from Thy servant.
For I am in distress; O, answer me speedily!
Draw nigh unto my soul, and redeem it!
Ransom me, because of mine enemies.

Thou knowest my reproach, my shame and my dishonor,
For mine adversaries are ever before Thee;
Their abuse hath broken my heart; I am sore sick.
I look for sympathy, but there is none;
For comforters, but none do I find.
Yea, they put poison into my food, and when I thirsted
They gave me vinegar to drink.

Let their table become a snare;
And when they are in peace, let it become a trap.
May their eyes grow dim, that they cannot see,
May their loins tremble continually.
Pour out Thine indignation upon them, let Thy fierce anger seize them.
Let their dwellings be desolate; let none dwell in their tents.
For they persecute him whom Thou already hast smitten,
And they tell of the pain of them whom Thou hast wounded.
Do Thou punish them for their iniquity, let them not share Thy favor.
May they be blotted out of the book of the living,
May they not be enrolled with the righteous.

But I am afflicted and in pain;
Let Thy salvation, O God, set me up on high!
I will praise the name of God in song, and honor it with thanksgiving.
That will please Yahweh better than bullocks with horns and hoofs.
The humble shall see it and be glad.

Ye that seek after God, let your heart revive!
For Yahweh will hearken to the needy; He despiseth not His prisoners.
Let Heaven and earth praise Him, the seas and all that is therein;
For God will save Zion, and rebuild the cities of Judah.
The seed of His servants shall inherit it;
And they that love His Name shall dwell therein.

Psalm LXX [1]

For the Leader. *For David.* *For a Memorial.*

O God, make haste to deliver me,
Make haste, O Yahweh, to help me!
Let them be abashed and disgraced that seek my life,
Let them be turned back in shame that wish me evil;
Let them be appalled that delight in my hurt;
That say: Aha! Aha!
Let all those that seek Thee rejoice and be glad in Thee,
And let those who long for Thy help, say:
Let God be magnified!
But I am poor and needy; O God make haste to help me;
Thou art my helper and deliverer;
O my God, tarry not!

Psalm LXXI [2]

In Thee, O Yahweh, have I taken refuge,
Let me never be ashamed;
Deliver me, in Thy righteousness, and rescue me,
Incline Thine ear unto me, and save me.
Be to me a sheltering rock alway whereunto I may resort,
Which Thou hast appointed for me, my Rock and my Fortress!

O my God, rescue me out of the grasp of the wicked,
Out of the hand of the unrighteous and cruel man;
For Thou art my hope.
O *my Lord* Yahweh, my trust from youth, to Thee have I clung
From my birth.
Thou art He that took me out of my mother's womb;
My praise is continually of Thee.
I am become a portent to many, but my strong refuge art Thou.
My mouth is full of Thy praise; it praiseth Thee all the day long,
Cast me not off in old age;
When my strength faileth me, forsake me not.

For mine enemies talk against me, they who lurk for my soul
Take counsel together, saying:
God hath forsaken him; pursue and take him,
For there is none to deliver.
O God, be not far from me!
O my God, hasten to help me.
Let them be covered with shame and dishonor, that seek my hurt.

[1] Psalm lxx is the duplicate of Psalm xl, 13-17 in Coll. I, save for the substitution of the Ephraimitic name *Elohim* for *Yahweh* and the omission of a few unimportant words.
[2] Psalm lxxi has no superscription.

As for me, I will hope alway,
And will praise Thee more and more.
My mouth shall tell of Thy justice and of Thy salvation
All the day long.
For I know not the number of Thy mighty acts, *O Lord* Yahweh!
I will tell of Thy righteousness, and of Thine only.

O God, Thou hast taught me from my youth,
And until now do I declare Thy marvelous works.
Even to old age and hoary hair, forsake me not, O God,
Until I have declared Thy strength to the next generation,
Thy might to every one that is yet to come;
Thy righteousness also, O God, that reacheth unto high heaven.
O Thou, who hast done great things,
My God! who is like unto Thee?

Thou who hast made me see many and sore troubles,
Wilt quicken me again and raise me from the depths of earth.
Thou wilt increase my greatness, and turn and comfort me.
I will give thanks unto thee with the psaltery
For Thy faithfulness, O my God;
I will sing praises unto Thee with the harp,
O Thou Holy One of Israel.
My lips shall greatly rejoice when I sing praises unto Thee,
And my soul which Thou hast redeemed.
My tongue shall tell of Thy righteousness all the day long;
For they are ashamed,— for they are abashed,—
All they that have sought my hurt.

Psalm LXXII

Of Solomon.[1]

Give the king Thy wisdom, O God,
And Thy righteousness unto the king's son;
That he may judge Thy people with righteousness
And Thy poor with justice.
Let the mountains bring peace and the little hills equity
To the people;
May he do justice to the poor, save the children of the needy,
And crush the oppressor.
They shall fear Thee as long as the sun endureth,
And as long as the moon, throughout all generations.
Let him descend like rain upon the mown grass,
As showers that water the earth.
In his days may the righteous flourish,
And abundance of peace till the moon be no more.

May he have dominion also from sea to sea
And from the River to the ends of the earth.

[1] All internal evidence precludes the idea that the author of this poem had in mind Solomon the son of David. These people are no longer independent, but tributary to a foreign but kindly ruler and governed by just laws. The only period that satisfies the conditions of the poem is that of the Ptolemies of the third century B.C. They alone ruled Southern Arabia, and Syria to the Euphrates. Inserted late.

[2] Vv. 18-19 are a doxology added by the editor when Collection II was divided at ps. lxxii to form Bks. II and III. They have nothing to do with the prayer for some young king, that he might equal the Solomon idealized by tradition, whose name is superscribed. V. 20 seems to be the subscript of the first collector, before ps. lxxxvi. called "A Prayer of David," had been found. The arrangement here followed was suggested by Ewald, and has since been approved by most critics, even by one so conservative as Dr. Driver.

May the desert-peoples bow before him,
And his enemies lick the dust.
The kings of Tarshish and the Isles shall render tribute;
The kings of Sheba and of Seba shall offer gifts,
Yea, all kings shall prostrate themselves before him,
All nations shall serve him.
For he saveth the poor when he crieth for help,
The pious, and him that hath no helper.
He hath pity on the weak and needy,
He saveth the life of the needy.
He will redeem their souls from oppression and violence,
And precious will be their blood in his sight;
That they may live and that he may give them
Of the gold of Sheba,
And that they may pray for him continually,
Yea, bless him all the day long.

May he be as a rich cornfield in the land on the hilltops;
May his fruit rustle like Libanus:
May his people flourish;
May they blossom like herbs upon the earth.
May his name endure for ever.
May his name be continued as long as the sun.
May men everywhere be blessed in him;
May all nations call him happy.

The Prayers of David, the son of Jesse, are ended.

B. PSALMS OF THE KORAH-GUILD

Psalms XLII-XLIX [1]

Psalm XLII, 1—XLIII, 5

For the Leader. *A Maschil for the Sons of Korah.*

As panteth a hart for water-brooks,
So panteth my soul for Thee, O God!
My soul thirsteth for God, even for the living God.
When shall I come, and appear before God?
My tears have been my food day and night,
While they say unto me all the day long,
Where is now thy God?
These things I remember, (and my soul melteth within me)—
How I passed on with the throng, and led them into the Temple
With the sound of joy and praise, a multitude keeping holiday.

Why art thou cast down, my soul? Why sighest thou within me?
Hope thou in God, for I shall still praise Him
As my Helper and my God.

O God, my soul is troubled; therefore I turn to Thee
Concerning the land of Jordan and the little hill of Hermon.
Flood calleth to flood in the voice of Thy cataracts;
All Thy surges and billows are gone over me.

Yet once Yahweh granted His mercy in my daytime.
And by night I sang His praise to the God of my life.
Now will I say unto God, my Rock: Why hast Thou forgotten me?
Why go I mourning all the day under the oppression of foes?
Like a crushing of my bones are the taunts of my enemies
While they say daily unto me: Where is now thy God?

[1] The refrain and the sequence of thought show that ps. xliii is but the last strophe of ps. xlii, separated by chance.

Why art thou cast down, my soul? Why sighest thou within me?
Hope thou in God, for I shall still praise Him
As my Helper and my God.

Be Thou my judge, O God! Defend my cause against
An ungodly nation;
From crafty and unrighteous men do Thou deliver me.
For Thou, O God, art my strength; why hast Thou cast me off?
Why go I mourning all the day under my oppressive foe?
O send out Thy light and Thy truth; let them lead me!
Let them bring me to Thy Holy Mount, to Thy dwelling-place!
Then will I go to the altar of God, unto God, my exceeding joy,
And praise Thee upon the harp, O God, my God!

Why art thou cast down, my soul? Why sighest thou within me?
Hope thou in God, for I shall still praise Him
As my Helper and my God.

PSALM XLIV

For the Leader. *A Maschil for the Sons of Korah.*

O God, we have heard with our ears, our fathers have told us
Of the work Thou didst in their days, in the days of old;
How Thou didst drive out nations, and didst plant them in.
Thou didst break peoples and didst spread them abroad.
For not by their own sword did they gain the land
Nor did their own arm suffice them;
But Thy right hand and Thine arm and the light of Thy face,
Because Thou didst delight in them.

Thou art my king, O God!
Command the salvation of Jacob!
Through Thee do we thrust down our adversaries;
Through Thy name do we trample upon them that oppress us.
For I trust not in my bow, nor can my sword save me.
But Thou hast saved us from our foes,
And humbled those that hate us.
We boast of our God all the day long,
And we will give thanks unto Thy name forever.
Selah.
But now Thou hast cast us off, and brought us to confusion;
Thou goest not forth with our armies,
Thou makest us retreat from the enemy,
And they that hate us despoil us at their will.
Thou hast given us away like sheep to be eaten,
And hast scattered us among the nations.
Thou sellest Thy people for naught; their price is not set high.
Thou makest us the scorn of our neighbors,
Mocked and reviled by those about us;
Thou makest us a byword among the nations,
The peoples wag their heads at us.
Confusion is daily before me, my face is covered with shame
At the voice of the slanderer and blasphemer,
The enemy and the vengeful.

All this hath come upon us, yet we do not forget Thee;
We have not disobeyed Thy law, our heart is not turned aside.
Our step hath not swerved from Thy path,
Though Thou hast thrust us into the wilds of jackals,
And covered us with the shadow of death.

If we had forgotten the name of our God,
Or spread forth our hands to any strange God,
Would not God search this out?
For He knoweth the secrets of the heart.
Nay, but for Thy sake are we killed all the day long,
We are as sheep appointed for slaughter.

Awake! Why sleepest Thou, Adonai?
Awake! Cast us not off for ever!
Wherefore hidest Thou Thy face,
And forgettest our affliction and oppression?
For our soul is brought low, even to the earth,
Our belly cleaveth to the ground.
Arise to our aid!
And redeem us for Thy mercy's sake.

Psalm XLV [1]

For the Leader. To "The Lilies." *A Maschil for the Sons of Korah.*

My heart overfloweth with a goodly matter,—
What I speak concerneth the king;
My tongue is the pen of a ready writer.

Thou art fairer than other children of men;
Grace hath been poured on thy lips;
Therefore God hath blessed thee for ever.
Gird thy sword upon thy thigh, O mighty one,
Thy glory and thy majesty.
Ride on in behalf of truth, of meekness and of justice,
And thy right hand will teach thee wondrous things.

Thy arrows pierce to the heart of the foes of the king;
Thy throne, given of God, will stand for ever and ever.
A sceptre of equity is the sceptre of thy kingdom.
Thou hast loved righteousness and hated iniquity,
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
All thy garments smell of myrrh, aloes and cassia;
From ivory palaces, stringed instruments delight thee.
Kings' daughters are among thy favorites;
At thy right standeth the queen in gold of Ophir.

Hearken, O Daughter, and consider; incline thine ear;
Forget also thine own people, and thy father's house;
So shall the king desire thy beauty,
For he is thy lord; do homage unto him.
O Daughter of Tyre, the richest of the nations
Shall entreat thy favor with a gift.

All glorious is the king's daughter within the palace;
Her raiment is of jewels inwrought with gold.
She shall be led unto the king over richly woven stuffs;
The virgins in her train shall bear her company.
They shall escort her with gladness and rejoicing;
Thus she entereth the palace of the king.

Thy sons shall be to thee in the stead of thy fathers;
Thou shalt make them princes throughout the land.
I will make thy name remembered through all generations,
Therefore shall the peoples praise thee for ever.

[1] A "Royal Psalm." A song for the wedding of some king unknown.

Psalm XLVI

For the Leader. With Elamite Instruments. For the Sons of Korah.

God is our refuge and strength,
A very present help in time of trouble.
Therefore will we not fear though the earth upheave,
And though mountains shake in the heart of the sea;
Though the waters thereof roar and foam,
Though the mountains shake in the swelling thereof,
Yahweh Sabaoth is with us,
The God of Jacob is our Fortress.[1]

Selah.

There is a river
The streams whereof make glad the City of God,
The holiest dwelling-place of the Most High.
God is in the midst of her; she shall not be moved;
God shall help her when the morning dawns.
Nations were in tumult, kingdoms tottered;
He gave forth His voice, the earth melted.
Yahweh Sabaoth is with us,
The God of Jacob is our Fortress.

Selah.

Come, behold the works of Yahweh,
The desolations He hath made in the earth!
He maketh wars to cease unto the ends of the earth.
He breaketh the bow, He snappeth the spear in sunder,
He burneth the chariots in the fire.

Be still then, and know that I am God.
I will triumph over the nations,
I will triumph over the earth.
Yahweh Sabaoth is with us,
The God of Jacob is our Fortress.

Selah.

Psalm XLVII

For the Leader. *For the Sons of Korah.*

O clap your hands, all ye peoples,
Shout unto God with shouts of triumph!
Yahweh, the Most High, is to be feared,
The great King over all the earth.
He subdueth peoples under us, He putteth nations under our feet.
He hath chosen us our heritage, the pride of Jacob, His beloved.
Selah.

God hath gone up with a war-cry,
Yahweh with the blare of trumpets.
Sing praises to God, sing praises!
Sing praises! yea, sing praises to our King!
For God is the King of all the earth;
Sing ye praises in a skilful song!
God reigneth over nations;
God sitteth upon His holy throne.

The princes of the peoples are gathered together,
The people of the God of Abraham;
For to God, our Shield, belongeth the whole world.
He is exalted on high.

[1] Psalms xlvi-xlviii are National Psalms celebrating the triumph of Israel over its enemies and the glory of Jerusalem. Wellhausen restores the refrain of the first strophe (omitted in A. V.) as essential to the perfection of psalm xlvi.

Psalm XLVIII

A Song. *A Psalm for the Sons of Korah.*

Great is Yahweh, and highly to be praised
In the City of our God, in His holy mountain.
Fair is its seat; the joy of the whole earth
Is Mount Zion, the city of the Great King.
God hath made Himself known for a Tower of Strength.

For lo, the kings assembled, they came onward together;
They saw and they were amazed; they were affrighted,
And they hasted away.
Trembling took hold of them there; pangs as of women in travail.
With the east wind Thou didst break up the ships of Tarshish.
As we have heard, so have we seen
In the city of Yahweh Sabaoth, in the city of our God.
May God establish it for ever!

Selah.

We call to mind Thy kindness, O God, in the midst of Thy Temple.
As is Thy name, O God, so is Thy praise
Unto the ends of the earth.
Thy right hand is full of righteousness.
Let Mount Zion be glad; let the daughters of Judah
Rejoice because of Thy righteous judgments.
Walk about Zion, count the towers thereof;
Mark ye well her ramparts, traverse her palaces,
That ye may tell it to generations to come.
For this is God, our God, for ever and ever.
He shall be our guide.

Psalm XLIX

For the Leader. *For the Sons of Korah.*

Hear this, all ye peoples;
Give ear, all ye inhabitants of the world,
Both high and low, rich and poor together.
My mouth shall speak wisdom, my heart shall consider truth.
I will incline mine ear to a parable,
I will expound my dark saying to the sound of a harp.

Wherefore should I fear in the days of evil
When the malice of mine opposers compasseth me about,
Of them that trust in their wealth
And boast the extent of their riches?
Yet no man can redeem his brother, nor pay God his own ransom;
Too costly is the ransom of a soul; it must be let alone for ever.
For the prudent and the wise die, fool and dolt alike perish,
And leave their riches to others.
Yet they think that their houses shall continue forever,
Their dwelling-places for all generations;
They call their lands after their own names;

But man doth not abide in honor;
He is like the beast that is slaughtered.

Selah.

This is their fate who are sure of themselves,
And of their followers who delight in their sayings.
Like sheep they are thrust into Sheol; Death is their herdsman.
Soon their form shall fall to decay; Sheol is their dwelling.
God alone can redeem my life from the power of Sheol
When it hath seized me.

Selah.

Be not thou fretted if a man become rich,
If the splendor of his house increase,
For, when he dieth, he shall carry naught away,
His riches shall not follow him, though, while he lived,
His soul rejoiced, [saying]:
Men will praise thee if thou doest well to thyself.
He shall follow the generations of his fathers,
Who, to all eternity, shall not see light.

Man doth not abide in honor,
But is like the beast that is slaughtered.

C. PSALMS OF THE ASAPH-GUILD

Psalms L; LXXIII-LXXXIII

Psalm L

A Psalm for Asaph.

Yahweh, the God of gods, hath spoken
And called the earth,
From the rising of the sun to its going down;
God hath shined forth out of Zion,
The perfection of beauty.

Our God cometh, and doth not keep silence.
A fire devoureth before Him,
And round about Him it stirreth mightily.
He calleth to the heavens above and to the earth,
That He may judge His people;
Gather My saints together unto Me
Those that have made a covenant with Me by sacrifice!
Then the Heavens declared His righteousness,
For God was about to judge.

Selah.

Hear, O My people, and I will speak;
I will testify against thee, O Israel.
I am God, thy God.
Not for thy sacrifices do I reproach thee,
For they are ever before Me;
I desire no cattle out of thy house,
Nor he-goat out of thy folds,
For every beast of the forest is Mine,
And the cattle upon a thousand hills.

I know all the birds of the mountains,
The animals roaming in the fields.
If I were hungry, I would not tell thee,
For the world is Mine, and the fulness thereof.
Do I eat the flesh of bulls or drink the blood of goats?

Offer unto God the sacrifices of thanksgiving,
And pay thy vows to the Most High;
Call upon Me in the day of trouble, I will deliver thee,
And thou shalt honor Me.

But unto the wicked saith God:
What right hast thou to declare My statutes,
Or take My covenant into thy mouth?
Whereas thou hatest instruction, casting My words behind thee.
When thou seest a thief, thou delightest in him,
And sharest thy lot with adulterers.
Thou hast let loose thy mouth for evil,
And thy tongue frameth deceit.
Thou hast sat and spoken against thy brother,
Yea, and hast slandered thine own mother's son.
These things thou hast done. And should I keep silence
Then hadst thou thought that I am even such as thyself.
But I will punish thee, and set the cause before thee.

Now consider this, ye that forget God,
Lest I tear you in pieces. and there be none to rescue.
Whoso offereth Me thanks and praise, he honoreth Me,
And to him that ordereth his way aright
I will show the salvation of God.

Psalm LXXIII

A Psalm for Asaph.

Surely God is good to Israel, to such as are pure in heart.
But alas, my feet were almost gone, my steps had well-nigh slipped.
For I was envious of the proud when I saw the ungodly prosper;
For they are in no peril of death, but are lusty and strong.
They have no trouble like others nor are plagued like the rest;
Pride is as a necklace about their neck;
They are clothed with violence.
Their eyes protrude from fat; they do whatever their hearts devise.
They corrupt other men; they utter vile blasphemies;
Their talk is against the Most High.
They direct their speech against heaven,
Their tongue roves over the earth.
Yet they are sated with bread, of water they have abundance!
And they say: How should God know?
How could knowledge of it reach the Most High?
Behold, such are the wicked.
They prosper in the world; they increase their wealth with ease.

Have I in vain kept my heart pure,
And washed my hands in innocency?
For all day long I have suffered
And chastisement came every morning!
If I had said: Thus will I also speak,—
Then had I proved a traitor to the company of Thy people.
Yet when I meditated, that I might understand it,
It was too hard for me— until I entered Thy sanctuary;

Then I understood the end of these men.
Surely Thou settest them in slippery places;
Thou dost hurl them down to utter destruction.
How suddenly are they consumed! wholly overcome by terrors!
Yea, like as a dream when one hath awakened.
O Adonai, when roused to wrath, despise Thou their semblance!
When my heart was embittered, my mind was benumbed;
I was dull-witted and ignorant, and as a brute before Thee;
Nevertheless, I am always with Thee, Thou holdest my right hand.
Thou wilt guide me with Thy counsel,
And afterward wilt receive me with glory.

Whom have I in heaven but Thee? and on earth I desire only Thee
My flesh and my heart faileth,
But God is the Rock of my heart, and my portion for ever.
For lo, they shall perish that go far from Thee
For Thou dost destroy all that go astray from Thee.
But my happiness is to hold me fast by God.
O *my lord* [Adonai], Yahweh, I have put my trust in Thee
And I will tell of all thy works.

PSALM LXXIV

A Maschil. For Asaph.

Why, O God, dost thou always reject us?
Why doth Thine anger smoke against the sheep of Thy pasture?
Remember Thy congregation which Thou didst gather of old;
Which Thou didst redeem to be the Tribe of Thine inheritance.

And Mount Zion, in which Thou hast dwelt!
Stride forth, and contend against her repeated destruction!
Even all the evil that the enemy hath done in Thy sanctuary.
Thy foes have raged in the midst of Thy tabernacle,
And have set up their symbols for tokens.
He that hewed timber aforetime out of the thick trees[1]
Was seen to bring it to an excellent beauty.
But now they break down all its carved work with axes and hammers.
They have set Thy sanctuary on fire,
They have profaned the dwelling-place of Thy Name
Even to the ground.
They have said in their heart:
Let us make havoc of them altogether!
They have burned up all the tabernacles of God in the land.
We see not our symbols; there is no longer a prophet!
There is no longer among us an interpreter!

How long, O God, how long
Shall the enemy blaspheme Thy name?
For ever?
Why withdrawest Thou Thy hand, even Thy right hand?
Draw it out of Thy bosom, and consume them.

Yet God is my king of old,
Working salvation in the midst of the earth.
Thou didst divide the sea in Thy strength,
Thou didst shatter the heads of sea-monsters in the waters.
Thou didst crush the head of Leviathan.
Thou gavest food to the wanderers in the deserts,
Thou didst bring forth fountain and brook;
Thou didst dry up overflowing rivers.
Thine is the day: thine also is the night;
Thou hast created the light and the sun.
Thou hast fixed the borders of the earth;
Thou hast made summer and winter.

Remember this, O Yahweh,
How Thine enemy hath scoffed at Thee,
And how a base people have blasphemed Thy name.
O deliver not the soul of Thy turtle-dove unto wild beasts,
Forget not for ever the life of Thy faithful ones,
Have regard to the Covenant!

[1] This and the next line are not intelligible from the Hebrew text; but Jerome's Bible supplies a reading which makes sense, and which translators have accepted for lack of a better.

For the dark places of the land are full of the violent.
O let not the oppressed be put to shame;
But let the poor and needy bless Thy name.

Arise, O God, plead Thine own cause!
Remember the blasphemies of the reprobates;
Forget not the clamor of Thy foes,
Nor the uproar they raise.

PSALM LXXV

For the Leader. To "Destroy not." *A Song. For Asaph.*

We give thanks unto Thee, O God,
We give thanks;
Thy name also is so nigh; and that Thy wondrous works declare!

I will come at the appointed time, and I will judge with equity.
Earth with its inhabitants may dissolve,
I bear up the pillars of it.
Selah.

I say to the arrogant: Deal not so arrogantly;
And to the wicked; Lift not up thy horn.
Lift not up your horn on high, utter not insolence proudly;
For promotion cometh not from the east, nor from the west,
Nor yet from the wilderness of the south;
For God is the Judge;
He putteth down one, and setteth up another.
For in the hand of Yahweh is a foaming cup,
And He poureth out of the same.
Verily, all the wicked on earth shall drink the dregs thereof,
Yea, they shall drain them.

But as for me, I will glorify for ever the God of Jacob,
And will sing His praise.
I will lop off the horns of the wicked,
But the horns of the righteous shall be exalted.

PSALM LXXVI

For the Leader. With String-music. A Song. For Asaph.

In Judah is God known, His name is great in Israel;
In Salem is His Temple and His dwelling-place is Zion.
There hath He broken the fiery shafts of the bow;
He hath destroyed shield and sword in battle.
Selah.

Glorious art Thou and excellent,
Coming from the mountains of the robbers;
The robbers are robbed, they sleep their sleep;
All the men of powerful hands have gained nothing.
Even at Thy threat, O God of Jacob, riders and horses sleep.
Greatly art Thou to be feared!
Before Thee, who can stand when Thou art angry?
Thou didst cause Thy sentence to be heard from heaven—
The earth feared and was still
When God arose to judge, to help all the meek upon earth.
Selah.

Even the wrath of man shall confess Thee,
The remnant of their wrath shalt Thou gird upon Thee!
Pay your vows to Yahweh, your God;
Let all that are round about offer gifts
To Him that is to be feared.
He cutteth short the breath of princes;
He is wonderful among the kings of the earth!

PSALM LXXVII, 1-10

For the Leader. *For Jeduthun.* *A Psalm for Asaph.*

I will lift up my voice unto God, and cry aloud;
Yea, unto God will I cry for help; O may He hearken!
In the day of my distress I turned unto Adonai;
All night my hand was uplifted, ceaselessly my eyes streamed;
My soul refused to be comforted.
When I recall these things, O God, I groan;
When I muse upon them, my spirit fainteth.
Selah.

Thou didst hold mine eyelids fast closed,
I was stricken, I could not speak;
I pondered the days of old, the years long past.
I remembered my harp in the night, I prayed from my heart;
I examined my spirit;
Hath Adonai cast me off for ever?
And will He no longer be gracious?
Hath His goodness come to an end,—His mercy,
The promise He spake from generation to generation?
Hath God (*El*) forgotten compassion—in wrath withdrawing His pity?
Selah.
Then I said: It is mine own infirmity
That turneth away the right hand of the Most High.

PSALM LXXVII, 11-20 [1]

(*Added later to the above*)

I will declare the works of Yahweh,
I will call to mind Thy wonders of old times.
I will meditate on all Thy doings,
And consider what Thou hast performed.

O God, Thy way is that of holiness!
Who is a god as great as our God?
Thou art the God that workest wonders,
Making known Thy strength among the nations.
With Thine arm hast Thou redeemed Thy people,
The sons of Jacob and Joseph.
Selah.

The waters saw Thee, O God,
The waters saw Thee and whirled in tumult; the abyss trembled;
The clouds poured out water; the skies sent forth a voice;
Yea, Thine arrows went abroad.
The voice of Thy thunder was in the whirlwind,
Thy lightnings lighted up the world,
The earth trembled and quaked.

[1] Neither in meaning nor in treatment does the latter part resemble the first. Evidently by another hand.

Thy way is in the sea, Thy path in the great waters,
And Thy footsteps are not known.
Thou didst lead Thy people like a flock
By the hand of Moses and Aaron.

PSALM LXXVIII

A Maschil. For Asaph.

Give ear, O my people, to my teaching;
Incline your ears to the words of my mouth.
I will open my mouth in a parable;
I will impart weighty lessons from the days of old,
Which we have heard and known, as our fathers have told us.
And we will not hide them from their children,
But tell the generation to come the wondrous works of Yahweh,
That declare His strength and His honor,
And the praises due to His name.

He hath established decrees in Jacob and given a law to Israel,
Which He commanded our fathers to teach to their children,
So that future generations might know them;
Even the children yet to be born,
That they should arise and tell them again to their children,
That they might put their reliance on God;
That they should not forget the deeds of God, but obey His words.
That they should not be like their fathers, stubborn and obstinate,
Whose heart was not set aright, their spirit not loyal to God.

The children of Ephraim were as archers
Skilled in handling the bow,
Who turn back in the day of battle;
They kept not the covenant of God, and would not obey His law.
They remembered not His deeds and all the marvelous things
Which He had caused them to see.
Wondrous works did He in the sight of their fathers
In the land of Egypt, and in the fields of Zoan.
He clave the sea, and caused them to pass through.
He made the water stand like a wall.
With a cloud He led them by day,
And all the night with the glow of fire.
He clave rocks in the desert, He gave them drink abundantly,
As if from out the great deep.
He brought streams also out of the rock,
And caused waters to run down like rivers.

But they continued still to sin against Him,
To rebel in the desert against the Most High.
They tempted God in their heart, demanding food for their hunger.
They talked against God; they said:
Can God prepare a table in the wilderness?
He did indeed strike the rock, so that the water flowed,
And forth gushed streams;
But can He give bread also, and furnish flesh for our need?

When Yahweh heard this, He was wroth,
And fire was kindled in Jacob, wrath arose against Israel,
Because they believed not in God nor trusted in His help.
So He commanded the skies above and opened the doors of heaven.
He rained upon them manna to eat and gave them food from heaven.
So man did eat the bread of gods; He gave them food to the full.
He caused the east-wind to blow; He brought in the southwest wind
Through His power.

He rained flesh upon them thick as dust,
And feathered fowl as the sand of the sea;
He let it fall among their tents, round about their dwellings.
So they ate, and were all filled;
For He gave them their desire; their longing was satisfied.

Their food was yet in their mouths when the wrath of God came;
It slew the lustiest of them, and smote their strong men.
Yet for all this they sinned again and distrusted His wonders;
Therefore He ended their days in a breath,
And their years in terrors.

When He slew them, they sought Him.
And turned them early, and inquired after God.
They remembered that God was their strength,
And the Most High God, their Redeemer.

But they flattered Him with their mouth,
And lied with their tongues;
Their hearts were not honest with Him,
Nor were they faithful to His covenant.
But He, being full of compassion,
Forgiveth iniquity, and destroyeth not.
Yea, many a time turned He His anger away,
And suffered not His whole displeasure to arise;
For He remembered that they were but flesh,
A breath that passed away, and that cometh not again.

How oft did they rebel against Him in the desert,
And grieve Him in the wilderness!
And still they tempted God, and angered the Holy One
Of Israel.
They gave no thought to His hand, nor how He had freed them
From their adversary;
How He had set His signs in Egypt
And His wonders on the fields of Zoan,
And turned rivers into blood, so that they could not drink.
He sent among them swarms of flies,
And frogs which devoured them;
He gave their harvest to the caterpillar,
Their labor to the locust.
He destroyed their vines with hail, their sycamores with frost.
He gave over their cattle to the hail, their flocks to fiery bolts.
He visited upon them the fierceness of His anger,—
Wrath, indignation, and trouble, all messengers of woe.
He leveled a path for His anger,
He spared not their soul from death,
But gave over their life to the pestilence,
And smote all the first-born of Egypt,
The first-fruits of their strength in the land of Ham.

But He made His own people to go forth like sheep,
And guided them in the wilderness like a flock;
He led them safely, and they feared not,
But their enemies He overwhelmed in the sea.
He brought them to the borders of His holy sanctuary,
To the mountain which His right hand had gained.
Also He drove out nations before them;
Whose land He divided for the heritage of His people,
And made the Tribes of Israel dwell in their place.

Still they tempted and displeased the Most High God.
They kept not His testimonies.
They turned aside and were disloyal like their fathers;
They slipped like a broken bow.
For they provoked Him with their high places;
They moved Him to jealousy with their graven images.

God heard and was wroth,
And He greatly abhorred Israel.
He forsook the Tabernacle of Shiloh which He had made,
A tent in which to dwell among men,
And delivered His power into captivity,
And His pride into the hand of their foe.
He abandoned His people unto the sword,
And was wroth with His inheritance.
Fire devoured their young men, their virgins sang
No marriage-songs;
Their priests fell by the sword,
And there were no widows left to make lamentation.

Then Adonai awaked as if from sleep,
Like a warrior recovering from wine.
He drave His adversaries back;
He put them to a perpetual shame.
But He rejected the tabernacle of Joseph,
He chose not the tribe of Ephraim,
But He chose the tribe of Judah, Mount Zion which He loves.
And there He hath built His Temple
Founded like the earth, which endureth for ever.

Also He chose David, His servant,
And took him from the sheepfolds,
From following the ewes that give suck;
He made him Shepherd over Jacob, His people,
And Israel, His inheritance;
Whom he shepherded with an upright heart,
And led them with a prudent hand.

Psalm LXXIX

A Psalm of Asaph.

O God, the peoples are come into Thine inheritance,
Thy holy Temple they have defiled, and laid Jerusalem in ruins.
They have given
The dead bodies of Thy servants as food to birds of the air,
The flesh of Thy saints unto the beasts of the earth.
They have shed their blood like water
Round about Jerusalem, with none to bury them.
We are become a taunt to our neighbors,
A scorn and a derision to them that are round about us.

How long, O Yahweh, will Thou be angry?
For ever?
How long will Thy jealousy burn like fire?
Pour out Thy wrath upon the nations that know Thee not,
And upon the kingdoms that call not upon Thy name.
For they have devoured Jacob, and laid waste His dwelling.
Remember not against us the sins of our forefathers,
Let Thy compassions soon come to meet us,
For we are brought very low.

Help us, O God of our salvation,
For the sake of the glory of Thy name!
Deliver us, and forgive our sins
For Thy name's sake!
Wherefore should the nations say: Where is now their God?
Let vengeance be wreaked in our sight on the nations
For the blood of Thy servants, which they have shed;
Let the groaning of the prisoner come before Thee;
According to the greatness of Thy power
Set free those that are condemned to death.
Render unto our neighbors sevenfold into their bosoms
The blasphemy wherewith they have blasphemed Thee.
So we that are Thy people, and the flock of Thy pasture,
Will give Thee thanks forever;
We will sing Thy praise to all generations.

Psalm LXXX

For the Leader. To "The Lilies of the Law." *A Psalm for Asaph.*

Give ear, O Thou Shepherd of Israel!
Thou that leadest Joseph like a flock,
Thou that are enthroned upon the Cherubim, stand forth!
For Ephraim, Benjamin, and Manasseh,
Stir up Thy might, and come to save us.
O God, restore us!
Cause Thy face to shine upon us, and we shall be saved.

O Yahweh, God of Hosts!
How long wilt Thou be angry in spite of the prayers
Of Thy people?
Thou feedest them with the bread of tears,
And givest them tears to drink in large measure;
Thou makest us the scorn of our neighbors,
Our enemies have us in derision.
O God of Hosts, restore us!
Cause Thy face to shine upon us, and we shall be saved.

Thou didst pluck up a vine out of Egypt;
Thou didst root out the nations and didst plant it;
Thou didst clear a place for it; it took deep root,
And filled the land.
The hills were covered with the shadow of it;
The mighty cedars with the branches thereof.
She sent out her branches to the sea, her shoots unto the river.
Why hast Thou broken down her hedge, so that the passers-by
Pluck off her grapes?
The boar out of the wood doth ravage it;
The beasts of the wilds devour it.
O God of Hosts, return, we beseech Thee!
Look from heaven and behold; be mindful of this vine,
Of the stock that Thy right hand hath planted,
And the branch that Thou madest strong for Thyself!
It is burned with fire; it is cut down.
Before the menace of Thy face, may they perish!
But let Thy hand be over the man of Thy right hand,
Upon the son of man whom Thou hast made strong for Thyself!
So shall we not turn back from Thee.
Quicken Thou us,
And we will call upon Thy name!
O Yahweh, God of Hosts, restore us!
Cause Thy face to shine upon us, and we shall be saved.

PSALM LXXXI

For the Leader. *On Gittith.* *For Asaph.*

Sing aloud unto God our strength
Shout unto the God of Jacob.
Take up the melody and sound the timbrel,
The sweet harp with the psaltery.
Blow the horn at the new moon, at the full moon for our festival!
For this is a duty for Israel, a law of the God of Jacob.
He appointed it in Joseph for a testimony,
When He went forth against the land of Egypt, (?)
. . . . . speech of one I knew not.

I removed
From his shoulder the burden, from his hands the basket;
Thou didst call when in trouble and I rescued thee;
I did answer thee from the place of thunder.
I proved thee at the waters of Meribah.
Selah.

Hear, O My people! and I will admonish thee,
O Israel, if thou wilt hearken unto Me.
No strange God must be in thee, nor shalt thou worship
Any foreign God.
I, Yahweh, am thy God, who brought thee up from Egypt;
Open thy mouth wide, and I will fill it.

But My people hearkened not to My voice,
And Israel would have none of Me;
So I left them to the obduracy of their own hearts,
To follow their own devices.
Oh, that My people would hear Me, that Israel would walk in My ways!
I would soon subdue their foes, and turn My hand against them.
The haters of Yahweh should dwindle away before Him;
And their punishment should endure for ever.
But ye should be fed with the fat of wheat,
And with honey out of the rock
Would I satisfy thee.

PSALM LXXXII

A Psalm for Asaph.

God standeth forth in the great assembly
And He arraigneth the gods in their council.
How long will ye judge unjustly, and uphold the plea
Of the wicked? *Selah.*

Judge aright the cause of the weak, do justice to the orphan;
Deliver the wretched and needy from the hand of the wicked.
Nor knowledge nor sense have they; they wander in darkness,
While all the foundations of the earth are tottering.
I have said: Ye are Gods; sons of the Most High,
All of you!
Nevertheless, like men shall ye die, like any prince will ye fall.

Arise, O God! Judge Thou the earth!
For all nations shall become Thine Inheritance.[1]

[1] The Israelites still recognized the gods of other nations as responsible rulers, though less powerful than Yahweh. Here for the first time His supremacy is based upon His immortality. (*Cf.* Ps. lviii.)

Psalm LXXXIII

A Song. *A Psalm for Asaph.*

O God, no longer keep silence;
Hold not Thy peace, be not at rest, O God!
For lo, Thine enemies are raging; Thy foes lift their head high.
They hold crafty converse against Thy people,
They are taking counsel against Thy treasured ones.
They say: Come, let us prevent them from being a nation,
That the name of Israel may be no more remembered.

For with one consent they conspire together
To make a league against Thee;
The tents of Edom and Ishmael, of the Hagrites, Ammon and Amalek,
Philistia and the men of Tyre; Assyria is joined with them;
She hath come to the aid of the children of Lot.
Selah.

Deal with them as with the Midianites,
With Sisera and with Jabin at the Brook of Kishon;
Make their nobles as Oreb and Zeeb with Zeba and Zalmunna
(Who were destroyed at Endor; they became as dung for the land),
Who said: Let us take to ourselves the habitations of God.

O my God,
Make them as whirling dust, as chaff before the wind!
As fire that burneth the forest, as flame setting hills ablaze.
So pursue them with Thy storm, fill their faces with shame,
That they may seek Thy name, O Yahweh;
Let them be ashamed and affrighted forever,
Yea, let them be pallid with fear.
Till they know that it is Thou alone whose name is Yahweh,
The Most High over all the earth.

D. A LATE APPENDIX

(Containing Psalms Belonging to the Three Time-honored Guilds, and One from the Time of Ezra.)

Psalm LXXXIV

For the Leader. *On Gittith.* *Psalm.* *For the Sons of Korah.*

How lovely are thy dwelling-places! O Yahweh Sabaoth!
My soul yearneth, yea, even pines for the courts of Yahweh,
My heart and my flesh sing for joy unto the Living God.
Yea, the sparrow hath found her a house
And the swallow a nest for herself
Where she may lay her young,
Even Thy altars, Yahweh Sabaoth, my King and my God!
Happy they who dwell in Thy house, who are ever praising Thee!
Selah.

Happy is the man whose strength is in Thee!
Who setteth his heart on Thy highways.
Who, going through the Vale of Tears, maketh it a place of springs.
Yea, the early rain clotheth it with blessings.
They go from strength to strength, who appear before God in Zion.
O Yahweh! God of Hosts!
Hear my prayer! Give it heed, O God of Jacob!
Selah.

Behold, O God, our shield! Look upon the face of Thine Anointed.
For a day in Thy courts is better than a thousand!
I had rather be a door-keeper in the House of my God,
Than dwell in the tents of wickedness.
For the God Yahweh is a sun and a shield,
Yahweh giveth grace and glory;
No good thing will He withhold from them that walk uprightly.
O Yahweh Sabaoth!
Happy is the man that trusteth in Thee!

PSALM LXXXV

For the Leader. A Psalm. For the Sons of Korah.

Thou hast been favorable, O Yahweh, to Thy land;
Thou hast turned the captivity of Jacob.
Thou hast wiped out the transgressions of Thy people;
Thou hast forgiven all their sins.
Selah.
Thou hast withdrawn all Thy wrath and turned from the heat
Of Thine anger.

[We said aforetime:] Restore us, O God of our salvation;
Cause Thine indignation toward us to cease.
Wilt Thou be angry with us for ever? prolong Thy wrath yet more?
Wilt Thou not quicken us again, and let us rejoice in Thee?
Show us Thy mercy, O Yahweh, and grant us Thy help!

But now I shall hear what God Yahweh will speak;
For He will speak peace to His people, and to His saints,
But let them not turn back to folly.
Surely His salvation is nigh them that fear Him,
So that His glory dwelleth in our land;
Mercy and truth are met together; righteousness and peace
Have kissed each other.
Truth springeth out of the earth,
And righteousness hath looked down from heaven.
Yea, Yahweh will do us good, our land yieldeth her fruits.
Righteousness shall go before Him,
And shall make a path for His feet.

PSALM LXXXVI

A Prayer for David.

Bow down Thine ear, O Yahweh,
And answer me, for I am poor and needy.
Preserve my life, for I am godly; aid Thy servant, O my God,
Who putteth his trust in Thee!
Be gracious to me, Adonai, for to Thee do I call all day long.
Rejoice the soul of Thy servant, for to Thee I lift my soul.
For Thou, Adonai, art forgiving, plenteous in mercy to all
That call on Thee.

Lend Thine ear, O Yahweh, to my prayer;
Heed the voice of my supplications!
In the day of my trouble, I call upon Thee,
For Thou wilt answer me.
There is none like unto Thee among the gods, O Adonai,[1]

[1] The frequent use in this psalm of "Adonai" instead of "Yahweh," which is also used interchangeably, is a sure sign of its late date.

And there are no works like Thine.
All the nations whom Thou hast made will come and fall down
Before Thee, Adonai,
And shall glorify Thy Name;
For Thou art great and doest wondrous things;
Thou art God alone.

Show me Thy way, O Yahweh, that I may walk in Thy truth;
Make my heart to reverence Thy name alone.
I will thank Thee, Adonai my God, with my whole heart,
And I will glorify Thy name, for ever and ever.
For great is Thy mercy toward me, and Thou hast saved my life
From the depths of Sheol.

O God, the proud are risen against me,
And the company of violent men have sought after my soul,
And have not set Thee before them.
But Thou, Adonai, art gracious, a God full of compassion,
And slow to anger, plenteous in mercy and truth.
O turn unto me, and be gracious unto me!
Give strength unto Thy servant, help the son of Thy handmaid;
Work in my behalf some token for good,
Which they who hate me may see, and be put to shame,
Because Thou, Yahweh, hast aided me
And comforted me.

Psalm LXXXVII [1]

For the Sons of Korah. *A Psalm. A Song.*

His foundation is in the Holy Mountain.
Yahweh loveth the gates of Zion more than all the dwellings of Jacob.
Glorious things are spoken of thee, O City of God!
Selah.
I will number Rahab and Babylon among them that know Me;
Philistia and Tyre with Cush, lo, this one was born there.
But of Zion it shall be said: This man and that was born in her,
And the Most High Himself hath established her.
Yahweh writeth in the Book of Nations:
This one is native here, and that one there;
Selah.
Singers like dancers, all My springs are in thee.

Psalm LXXXVIII

A Song. A Psalm for the Sons of Korah. For the Leader. To be sung to "Sickness." *A Maschil of Heman, the Ezrahite.*

O Yahweh, my God, my Deliverance,
Daily do I cry, in the night-time, before Thee!
Let my prayer come before Thee, incline Thine ear to my wailing!

For my soul is sated with evils, my life draweth nigh unto Sheol.
I am counted with them who have gone down to the pit;
I am as a helpless man set apart among the dead,
Like the slain that lie in the grave,
Whom Thou rememberest no more,
And they are cut off from Thy hand.

[1] The text is so defective that the sense can only be conjectured. The last lines are unintelligible in whatever reading.

Thou hast laid me in the deepest pit,
In dark places, in the deeps.
Thy wrath lieth heavy upon me, and all Thy billows oppress me.
Selah.

Thou hast put mine acquaintance far from me,
Thou hast made me an abomination to them;
I am shut up, and I cannot come forth.

Mine eyes are wasted with sorrow, I call on Thee daily, O Yahweh;
I have stretched forth my hands unto Thee.
Wilt Thou work wonders for the dead?
Will the shades arise to render Thee thanks?
Selah.

Will Thy mercy be declared in the grave?
Or Thy faithfulness in the nether-world?
Shall Thy wonders be known in the darkness,
And Thy righteousness in the land of oblivion?

As for me, unto Thee, Yahweh, I cry, my prayer goeth to meet Thee
Early in the morning.
Why, O Yahweh, dost Thou cast off my soul,
And veilest from me Thy face?
Wretched am I, and trembling since my youth; Thy terrors
Have I borne; I writhe;
Thine outbursts of wrath have gone over me;
Thy terrors utterly destroy me;
Like water they whelm me all the day long, together
they encompass me!
Friend and acquaintance hast Thou put far from me;
My companion is darkness!

Psalm LXXXIX

A Maschil of Ethan, the Ezrahite.

The gracious acts of Yahweh will I sing for ever;
To all generations will I make known Thy faithfulness
With my mouth.
For I have said: Forever is mercy renewed. In the very heavens
Thou dost establish Thy faithfulness.

I have made a covenant with My chosen one,
I have sworn unto David My servant:
Forever will I establish thy descendants,
And build up thy throne to all generations.
Selah.
So shall the heavens praise Thy wonderful acts, O Yahweh,
And Thy faithfulness in the assembly of Thy Holy Ones.

For who in the skies can be put beside Yahweh?
Who among the sons of might can be likened to Yahweh?
A God to be feared in the council of the holy ones,
And exalted above all them that are round about Him!

O Yahweh, God of Hosts!
Who is mighty, like unto Thee, O Yah? Thy faithfulness
Surrounds Thee!
Thou rulest the proud swelling of the sea;
When the waves thereof arise, Thou quellest them.
Thou didst crush Rahab [1] like one that is slain;

[1] A synonymous term for the Dragon (*Tiamat of Babylon*), but sometimes applied to Egypt; used thus only in very late post-exilic writings.

Thou didst scatter Thine enemies with Thy strong arm.
Thine are the heavens, Thine also is the earth;
The world and its fulness hast Thou founded;
The North and the South— Thou hast created them;
Tabor and Hermon rejoice in Thy name.

Thine is an arm of might;
Strong is Thy hand, exalted is Thy right hand.
Righteousness and justice are the foundation of Thy throne;
Mercy and truth go before Thee.
Happy is the people that know the joyful shout;
Who walk, O Yahweh, in the light of Thy countenance!
In Thy name do they daily rejoice, and through Thy righteousness
They are exalted.
For Thou art the glory of their might, and through Thy favor
Our strength is exalted.
For Yahweh is our Shield,
The Holy One of Israel, our King.

Aforetime Thou didst speak in visions to Thy godly ones,
And saidst: I have given help to one that is mighty,
I have raised up one chosen from the people,
I have found David My servant
With My holy oil have I anointed him
By whom my hand shall be established;
Mine arm shall strengthen him.
The foe shall not overreach him, nor the evil-doer afflict him.
I will shatter his foes before him, and smite them that hate him.
My faithfulness and My mercy shall be with him,
And through My name shall his horn be exalted.

I will set his hand upon the sea, his right hand on the rivers;
He shall say: My father art Thou, my God, the Rock of my help!
Yea, I will make him first-born, highest of the kings of earth.
Forever will I keep mercy for him, and My covenant with him
Shall be lasting.
I will establish his seed for ever, his throne as the days of heaven.

If his sons forsake My Law and walk not in My ordinances,
If they profane My statutes, and keep not My commandments,
I will visit their sin with a rod, and their iniquity with strokes;
But My mercy I will not turn from him, nor be false to My fidelity.
My covenant will I not profane, nor alter the vow of My lips.
Once have I sworn by My holiness: I will not break faith with David.

His posterity shall endure forever,
And his throne be as the sun before Me.
Like the moon it shall stand forever, while she standeth firm
In the vault of heaven.
Selah.

Yet Thou hast rejected and scorned us,[1]
Thou hast been wroth with Thine anointed.
Thou hast despised the covenant of Thy servant,
Thou hast defiled his crown in the dust.
Thou hast broken through his walls, hast ruined his fortresses.
All who pass that way despoil him, he is a mock to his neighbors.
Thou hast lifted high the right hand of his enemies,
Thou hast caused all his foes to rejoice.
Yea, Thou hast turned the edge of his sword, and hast not
Supported him in the battle.

[1] These last strophes form a strange ending for this psalm of exultation, and of trust in the perpetual favor of Yahweh. They are probably a fragment from a very different author and period, hastily added to fill out the scroll, about 350 B.C.

Thou hast put an end to his splendor,
And his throne hast Thou hurled to the ground.
Thou hast shortened the days of his youth,
Thou hast covered him with disgrace.
Selah.

How long, O Yahweh, wilt Thou hide Thyself?
For ever?
How long will Thy wrath burn like fire?
Remember my lifetime,—
To what vanity Thou hast created all the sons of men!
What man liveth, that shall not see death,—
That shall save his life from the depths of Sheol?
Selah.

Where are Thy former mercies, Adonai,
Which Thou didst swear unto David, in Thy faithfulness?
Remember, Adonai, the insults to Thy servants,
How I bear in my bosom the scorn of many peoples,
Wherewith Thine enemies have taunted, O Yahweh,—wherewith
They have taunted the footsteps of Thine Anointed!

Blessed be Yahweh for evermore,
Amen, and Amen.[1]

[1] This doxology was probably removed to this place to make room for the last two strophes. It is a most fitting ending to *the earlier part* of the psalm.

THE THIRD COLLECTION OF PROVERBS

(Proverbs, ch. xxv, 2 - xxix, 27)[1]

i

It is the glory of Yahweh to conceal a thing; but the glory of kings
is to search out a matter.

ii

The heaven for height and the earth for depth;
And the heart of kings is unsearchable.

iii

Take away the dross from the silver, and there cometh forth a vessel
for the refiner;
Take away the wicked from the presence of the king, and his throne
shall be established in righteousness.

iv

Glorify not thyself before the king, and stand not in the place of
great men;
Better is it that it be said unto thee: Come up higher! than that
thou shouldst be put lower in the presence of the king, whom thine eyes
have seen.

v

Go not forth hastily to strive; lest thou know not what to do at the
end thereof, when thy neighbor hath put thee to shame.
Debate thy cause with thy neighbor, but reveal not another's secret,
lest he that heareth it revile thee, to thy lasting infamy.

vi

A word fitly spoken is like apples of gold in a setting of silver.

vii

As an ear-ring of gold, and an ornament of fine gold,
So is a wise reprover to the listening ear.

viii

As the cold of snow in the time of harvest, so is a faithful messenger
to him that sendeth him;
For he refresheth the soul of his master.

ix

As vapors and wind without rain, so is he that boasteth falsely of
a gift.

x

By restraining one's anger is a ruler persuaded; and a soft tongue
breaketh down opposition.

xi

Hast thou found honey? Eat only for thy need,
lest thou be surfeited and vomit it.

[1] Ch. xxv, 1 is the late superscription by P. "These also are proverbs of Solomon, which the men of Hezekiah copied out." As before, the proverbs in each collection are numbered separately; but the chapters in A. V. from which they are taken are given under the caption in each case.

xii

Let thy foot be seldom in thy neighbor's house, lest he be sated with thee, and hate thee.

xiii

As a maul and a sword and a sharp arrow, so is a man that beareth false witness against his neighbor.

xiv

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

xv

As one that taketh off a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart.

xvi

If thine enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink; for thou wilt heap coals of fire on his head, and Yahweh will reward thee.

xvii

The north wind bringeth forth rain, and a backbiting tongue an angry countenance.

xviii

It is better to dwell in a corner of the housetop
Than in a house in common with a contentious woman.

xix

As cold waters to a faint soul, so is good news from a far country.

xx

As a troubled fountain and a corrupted spring,
So is a righteous man that giveth way before the wicked.

xxi

It is not good to eat much honey;
So for men to seek their own glory is not glory.

xxii

Like a city broken down and without a wall,
So is he whose spirit is without restraint.

xxiii

As snow in summer and as rain in harvest, so is not honor seemly for a fool.

xxiv

As the wandering sparrow, as the flying swallow,
So the curse that is causeless shall come home.

xxv

A whip for the horse, a bridle for the mule, and a rod for the backs of fools.

xxvi

Answer not a fool according to his folly, lest thou be like him.

xxvii

Answer a fool according to his folly, lest he be wise in his own eyes.

xxviii

He that sendeth a message by the hand of a fool,
Cutteth off his own feet, and drinketh damage.

xxix

The legs hang limp from the lame;
So is a parable in the mouth of a fool.

xxx

As a small stone in a heap of stones, so is he that giveth honor to a fool.

xxxi

As a thorn that pierceth the hand of a drunkard,
So is a parable in the mouth of a fool.

xxxii

A master can do all things;
But he that stoppeth a fool is as one that would stop a flood.

xxxiii

As a dog that returneth to his vomit, so doth a fool repeat his folly.

xxxiv

Seest thou a man wise in his own eyes?
There is more hope of a fool than of him.

xxxv

The sluggard saith: There is a lion in the way; yea, a lion in the streets.

xxxvi

The door is turning upon its hinges, the sluggard is still on his bed.

xxxvii

The sluggard plungeth his hand in the dish;
It wearieth him to bring it back to his mouth.

xxxviii

The sluggard is wiser in his own eyes than seven men that answer wisely.

xxxix

He that passeth by and meddleth with strife not his own,
Is like one that taketh a dog by the ears.

xl

As a madman that casteth firebrands, arrows and death,
So is the man that deceiveth his neighbor, and saith: Am I not in sport?

xli

Where no wood is, the fire goeth out;
And where there is no whisperer, contention ceaseth.

xlii

As coals are to burning coals, and wood to fire,
So is a contentious man to the kindling of strife.

xliii

The words of a whisperer are as dainty morsels,
And they go down to the innermost parts of the body.

xliv

Burning lips and a wicked heart are like an earthen vessel overlaid with silver dross.

xlv

He that hateth dissembleth with his lips, but layeth up deceit within him;
When he speaketh fair, believe him not; for there are seven abominations in his heart.
Though his hatred be concealed by deceit, his wickedness shall be revealed before the congregation.

xlvi

Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it shall fall back upon him.

xlvii

A lying tongue hateth those that are crushed by it;
And a flattering mouth worketh ruin.

xlviii

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

xlix

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

l

A stone is heavy, and sand weighty; but a fool's vexation is heavier than both.

li

Wrath is cruel, and anger is overwhelming; but who can stand before jealousy?

lii

Better is open rebuke than love that is hidden.

liii

Faithful are the wounds of a friend; but the kisses of an enemy are dangerous.

liv

The full soul loatheth a honeycomb; but to the hungry, even a bitter thing is sweet.

lv

As a bird that wandereth from her nest, so is a man that wandereth from his place.

lvi

Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.

lvii

Thine own friend and thy father's friend forsake not;
Neither go into thy brother's house in the day of thy calamity.
Better is a neighbor that is near than a brother far off.

lviii

My son, be wise and make thy heart glad,
That I may answer him that taunteth me.

lix

A prudent man seeth the evil, and hideth himself;
But the thoughtless pass on, and are punished.

lx

Take his garment that is surety for a stranger,
And hold him in pledge that is surety for an alien woman.

lxi

He that blesseth his friend in a loud voice, rising early in the morning,
It shall be counted a curse to him.

lxii

A continual dropping in a very rainy day is like a contentious woman;
He that would hide her would hide the wind, and the ointment of his right hand betrayeth itself.

lxiii

Iron sharpeneth iron;
So doth a man sharpen the wits of his friend.

lxiv

Whoso tendeth the fig-tree shall eat the fruit thereof;
And he that serveth his master faithfully shall be honored.

lxv

As in water, face answereth to face, so the heart of man to man.

lxvi

Sheol and Destruction are never satiated;
So the eyes of man are never satiated.

lxvii

The refining-pot is for silver, and the furnace for gold;
But a man is tried by his praise.

lxviii

Though thou shouldst bray a fool in a mortar with a pestle among seeds,
Yet will not his foolishness depart from him.

lxix

Be thou diligent to know the state of thy flocks, and look well to thy herds,
For riches are not for ever;
And doth the crown endure unto all generations?

lxx

When the hay is mown, and the tender grass showeth itself,
And the herbs of the mountains are gathered in;
The lambs will be for thy clothing, and the goats the price of a field;
And there will be goats' milk enough for thy food, for the food of the household, and maintenance for thy maidens.

lxxi

The wicked flee when no man pursueth, but the righteous are secure as a young lion.

lxxii

For transgressions in a land, many are the princes thereof;
But by one man of understanding and knowledge order shall long continue.

lxxiii

A poor man that oppresseth the weak is as a sweeping rain which leaveth no food.

lxxiv

They that forsake the law praise the wicked; but such as keep the law contend with them.

lxxv

Evil men understand not justice; but they that seek Yahweh understand all things.

lxxvi

Better is the poor man that walketh in his integrity, than he that is perverse in his ways, though he be rich.

lxxvii

A wise man observeth the teaching; but he that is the companion of gluttons shameth his father.

lxxviii

He that augmenteth his substance by usury and increase,
Gathereth it for him that is merciful to the poor.

lxxix

He that turneth away his ear from hearing the law, even his prayer is an abomination.

lxxx

Whoso causeth the upright to go astray in an evil way,
He himself shall fall in his own pit, but the whole of heart shall inherit good.

lxxxi

The rich man is wise in his own eyes, but the poor that hath insight searcheth him through.

lxxxii

When the righteous exult, there is great glory,
But when the wicked rise, men must be sought for.

lxxxiii

He that covereth his transgressions shall not prosper;
But whoso confesseth and forsaketh them shall obtain mercy.

lxxxiv

Happy is the man that feareth alway;
But he that hardeneth his heart shall fall into evil.

lxxxv

As a roaring lion and a ravenous beast is a wicked ruler over a poor people.

lxxxvi

The prince that lacketh understanding is also a great oppressor;
But he that hateth covetousness shall prolong his days.

lxxxvii

A man that is laden with the blood of any person shall hasten his steps into the pit; none will support him.

lxxxviii

Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once.

lxxxix

He that tilleth his ground shall have plenty of bread;
But he that pursueth vain things shall have poverty enough.

xc

A faithful man shall abound with blessings;
But he that maketh haste to be rich shall not go unpunished.

xci

It is not good to have respect of persons,
For a man will transgress for a piece of bread.

xcii

He that hath an evil eye hasteneth after riches,
And knoweth not that want shall come upon him.

xciii

He that rebuketh a man shall in the end find more favor
Than he that flattereth with his tongue.

xciv

Whoso robbeth his father or his mother, and saith: It is no transgression,
The same is the companion of a destroyer.

xcv

He that is of a greedy spirit stirreth up strife;
But he that putteth his trust in Yahweh shall be abundantly gratified.

xcvi

He that trusteth in his own heart is a fool,
But whoso walketh wisely, he shall escape.

xcvii

He that giveth unto the poor shall not lack;
But he that hideth his eyes from them shall have many a curse.

xcviii

When the wicked rise, men hide themselves;
But when they perish, the righteous increase.

xcix

He that being often reproved hardeneth his neck
Shall suddenly be broken, and that without remedy.

c

When the righteous increase, the people rejoice;
But when the wicked beareth rule, the people sigh.

ci

Whoso loveth wisdom rejoiceth his father;
But he that keepeth company with harlots wasteth his substance.

cii

The king by justice establisheth the land;
But he that exacteth gifts overthroweth it.

ciii

A man that flattereth his neighbor spreadeth a net for his steps.

civ

In the transgression of an evil man there is a snare;
But the righteous doth sing and rejoice.

cv

The righteous taketh knowledge of the cause of the poor;
The wicked understandeth not knowledge.

cvi

Scornful men set a city in a blaze, but wise men turn away wrath.

cvii

If a wise man contend with a foolish man,
Whether he be angry or laugh there will be no rest.

cviii

The men of blood hate him that is sincere,
And as for the upright, they seek his life.

cix

A fool spendeth all his spirit; but a wise man stilleth it within him.

cx

If a ruler hearkeneth to falsehood, all his servants are wicked.

cxi

The poor man and the oppressor meet together;
Yahweh giveth light to the eyes of them both.

cxii

The king that faithfully judgeth the cause of the poor,
His throne shall be established for ever.

cxiii

The rod and reproof give wisdom;
But a child left to himself causeth shame to his mother.

cxiv

When the wicked are increased, transgression increaseth;
But the righteous shall gaze upon their fall.

cxv

Correct thy son and he will give thee rest; yea, he will give delight unto thy soul.

cxvi

Where there is no vision, the people cast off restraint;
But he that keepeth the law, happy is he.

cxvii

A servant will not be corrected by words; for though he understand, there will be no response.

cxviii

Seest thou a man that is hasty in his words?
There is more hope for a fool than for him.

cxix

He that bringeth up his servant delicately from a child,
Shall have him become a master at the last.

cxx

An angry man stirreth up strife, and a wrathful man aboundeth in transgression.

cxxi

A man's pride shall bring him low,
But he that is lowly of spirit shall attain to honor.

cxxii

Whoso is partner with a thief hateth his own soul;
He heareth the warning, but uttereth nothing.

cxxiii

The fear of man bringeth a snare; but whoso putteth his trust in Yahweh shall be set up on high.

cxxiv

Many seek a ruler's favor; but a man's judgment is of Yahweh.

cxxv

An unjust man is an abomination to the righteous, and he that is upright in his way is an abomination to the wicked.

A Very Late Appendix [1]

The word of Agur the son of Jakeh, the words that he spake unto Ithiel and Ucal:

Surely I am brutish and unlike a man!
I have not the understanding of a man;
And I have not learned wisdom,
That I should have knowledge of the Holy One.
Who hath ascended up into heaven and descended?
Who hath gathered the wind in his fists?
Who hath bound the waters in his garment?
Who hath established all the ends of the earth?
What is his name, and what is his son's name,
If thou knowest?

(Ch. xxx, 1-4.)

Every word of Yahweh is tried:
He is a shield unto them that take refuge in Him,
Add thou not unto His words
Lest He reprove thee, and thou be found a liar.

Slander not a servant to his master, lest he curse thee,
And thou be found guilty.

The eye that mocketh at his father, and despiseth to obey his mother,
The ravens of the valley shall pick it out
And the young vultures shall eat it.

(Ch. xxx, 5-6; 10; 17.)

[1] Reflections, apothegms, parental instructions and three or four proverbs, thrown together without method, and closed with the portrait of a noble woman, written in the style of the acrostic or alphabetical psalms. There are many indications of their late origin. Probably added at the final revision of the Canon.

Two things have I asked of Thee;
Deny me them not before I die!
Remove far from me falsehood and lies;
Give me neither poverty nor riches.
Feed me with my portion of bread,
Lest I be full, and deny, and say:
Who is Yahweh!
Or lest I be poor and steal, and profane
The name of my God.
(Ch. xxx, 7-9.)

There is a generation that curseth its father
And doth not bless its mother;
There is a generation that is pure in its own eyes,
And yet is not washed from its filthiness;
There is a generation—O, how lofty are their eyes!
And their eyelids are lifted up.
There is a generation whose teeth are as swords,
And their great teeth as knives,
To devour the poor from off the earth,
And the needy from among men.
(Ch. xxx, 11-14.)

The horseleech hath two daughters, who ever cry:
Give! Give!
Three things there are that are never satisfied;
Yea, four that say not: Enough!
The grave, and the barren womb;
The earth that is not satisfied with water,
And the fire that saith not: Enough!
(Ch. xxx, 15-16.)

Three things there are too wonderful for me,
Yes, four which I know not:
The way of an eagle in the air;
The way of a serpent upon a rock;
The way of a ship in the midst of the sea,
And the way of a man with a maid.
Also, the way of an adulterous woman;
She eateth, and wipeth her mouth,
And saith: I have done no wickedness.
(Ch. xxx, 18-20.)

For three things the earth doth quake,
And for four it cannot rejoice,
For a servant when he ruleth, and a churl when filled with food;
For an odious woman when married, and a handmaid who is heir
To her mistress.

There are four little things upon the earth
That are exceeding wise.
The ants are a people not strong,
Yet they provide their food in the summer;
The rock-badgers are but a feeble folk,
Yet make they their houses in the crags;
The locusts have no king, yet they go forth
All of them in bands;
The spider thou canst seize in thy hands,
Yet she dwelleth in king's palaces.
(Ch. xxx, 21-25.)

There are three things stately in their march,
Yea, four stately in going:
The lion, which is mightiest among all beasts,
And turneth not away for any;
The grey-hound; the he-goat also,
And the king against whom there is no revolt.

(Ch. xxx, 29-31.)

If thou hast done foolishly in lifting up thyself, or if thou hast planned devices, lay thy hand upon thy mouth; for the churning of milk bringeth forth curd, and the wringing of the nose bringeth forth blood. So the forcing of wrath bringeth forth strife.

(Ch. xxx, 32-33.)

The Words of King Lemuel Wherewith His Mother Instructed Him

(Ch. xxxi, 2-9)

What, my son! And what, O son of my womb!
And what, O son of my vows!
Give not thy strength unto women,
Nor thy ways to that which ruineth kings.
It is not for kings, O Lemuel, it is not for kings
To drink wine;
Nor for princes to say: Where is strong drink?
Lest they drink, and forget that which is decreed,
And pervert the justice due to any that is afflicted.
Give strong drink unto him who is ready to perish,
And wine unto the bitter in soul;
Let him drink, and forget his poverty,
And remember his misery no more.
Open the mouth for the dumb,
In the cause of all such as are appointed for destruction.
Open thy mouth, judge righteously,
And plead the cause of the poor and needy.

The Portrait of a Noble Woman

(Ch. xxxi, 10-31)

Aleph A woman of great virtue who shall discover?
for above pearls is her price.

Beth In her the heart of her husband doth trust,
through her he suffereth no loss.

Gimel She doeth him good and not evil
all the days of her life.

Daleth She seeketh wool and flax, and worketh willingly
with her hands.

He She is like the merchant-ships, she bringeth
her food from far.

Vau Also she riseth ere dawn of day to give her household food,
and portions to her maids.

Zain She considereth a field and buyeth it,
with the fruit of her hands she planteth a vineyard.

Cheth She girdeth her loins with strength
and maketh strong her arms.

Teth She perceiveth that her merchandise is good,
her lamp goeth not out by night.

Yodh She layeth her hands to the distaff,
and her hands hold the spindle.

Kaph She stretcheth out her hands to the poor, yea,
she reacheth out her hands to the needy.

Lamedh She is not afraid of the snow for her household,
for all are clothed with scarlet.

Mem She maketh coverlets for herself; her clothing
is fine linen and purple.

Nun Her husband is known in the gates when he sitteth
among the elders of the land.

Samech She maketh linen garments and selleth them,
and delivereth girdles to the merchant.

Ayin Strength and dignity are her clothing,
and she laugheth at the future.

Pe She openeth her mouth with wisdom,
the law of kindness is on her tongue.

Tsadhe She looketh well to the ways of her household,
and eateth not the bread of idleness.

Qoph Her children rise up and call her blessed,
her husband also praiseth her.

Resh Many daughters have done valiantly,
but thou excellest them all.

Sin Grace is deceitful, and beauty is vain,
but a woman that feareth Yahweh, she shall be praised.

Tau Give her of the fruit of her hands, and let her works
praise her in the gates.

THE BOOK OF MALACHI

THE EXORDIUM

The burden of the word of Yahweh to Israel by Malachi: [1]
I have loved you, saith Yahweh. Yet ye say: Wherein hast Thou loved us? Saith Yahweh: Was not Esau Jacob's brother? but Esau I hated and made his mountains a desolation, and gave his heritage to the jackals of the wilderness. Whereas Edom [2] saith: We are beaten down, but we will return and build the waste places,—thus saith Yahweh Sabaoth:

They shall build, but I will throw down;
They shall be called, the border of wickedness.
The people whom Yahweh execrateth for ever.
And your eyes shall see, and ye shall say:
Yahweh is great beyond the border of Israel.

THE FIRST ARGUMENT

A son honoreth his father, and a servant his master.
If then I be a father, where is Mine honor?
And if I be a master, where is the fear of Me?
Saith Yahweh Sabaoth unto you,
O priests, that despise My name.

And ye say: Wherein have we despised Thy name?
Ye offer polluted bread upon Mine altar; and ye say: Wherein have we polluted Thee? In that ye say: The table of Yahweh is contemptible; and when ye offer the blind for sacrifice, is it no evil? And when ye offer the lame and the sick, is it no evil? Present it now to thy governor, will he be pleased with thee or accept thy person? saith Yahweh Sabaoth.
And now, I pray you, entreat the favor of God, that He may be gracious unto us! This hath been of your doing; will He accept any of your persons?

Saith Yahweh Sabaoth: O that there were even one among you
That would shut the doors,
That ye might not kindle the fire on Mine altars in vain!
I have no pleasure in you, saith Yahweh Sabaoth,
Neither will I accept an offering at your hand.
For, from the rising of the sun unto the going down of the same,
My name shall be great among the nations,
And, in every place, incense shall be offered unto My name,
And a pure offering;
For My name shall be great among the nations, saith Yahweh Sabaoth.

[1] The word *Malachi* means "my messenger," and it is so used here. The name of this impressive writer, the last of the so-called Minor Prophets, is not known. Some have attributed the work to Ezra the Scribe; but there is no evidence to sustain that opinion in the style of Ezra's Memoirs; but there is much in Nehemiah's to support the date held by the latest critics, viz. 432 B.C., between his two administrations.
[2] It will be remembered that *Edom* was the territory belonging to the sons of Esau.

But ye profane it, in that ye say: The table of Yahweh is polluted,
And the fruit thereof, even the food thereof,
Is contemptible.
Ye say also: Behold, what a weariness it is! and ye sniff at it,
Saith Yahweh Sabaoth;
And ye have brought that which was taken by violence, and the lame,
And the sick. Thus ye bring your offering.
Should I accept this at your hand? saith Yahweh.

But cursed be he the deceiver, that hath in his flock a male,
Yet voweth and sacrificeth unto Yahweh a blemished thing.
For I am a great king, saith Yahweh Sabaoth,
And My name is feared among the nations.

And now this commandment is for you, O ye priests. If ye will not hearken, and if ye will not lay it to heart to give glory unto My name, saith Yahweh Sabaoth, then will I send a curse upon you, and I will curse your blessings; yea, I curse them because ye will not lay it to heart. Behold I will corrupt your seed and spread dung upon your faces, even the dung of your sacrifices, and ye shall be taken away with it. Know that I have sent this commandment unto you, that My covenant might be with Levi, saith Yahweh Sabaoth.

My covenant was with him for life and peace,
And I gave them to him,
And of fear, and he feared Me, and revered My name.
The law of truth was in his mouth; unrighteousness was not found
On his lips.
He walked with Me in peace and uprightness,
And did turn away from iniquity.
For the priest's lips should hold knowledge, and men should seek
The law at his mouth;
For he is the messenger of Yahweh Sabaoth.
But ye are turned aside out of the way, ye have caused many to stumble
In the law;
Ye have corrupted the covenant of Levi,
Saith Yahweh Sabaoth.

Therefore have I also made you contemptible and base before the people, according as ye have not kept My ways, but have had respect of persons in the law.

THE SECOND ARGUMENT

Have we not all one father? Hath not one God created us? Why do we deal every man treacherously against his brother, profaning the covenant of our fathers? Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of Yahweh, which He loveth, and hath married the daughter of a strange god.

Yahweh will cut off the man that doeth this, the master and the scholar, out of the tents of Jacob, when he offereth an offering unto Yahweh Sabaoth. And this have ye done again; ye cover the altar of Yahweh with tears, with weeping and with sighing, insomuch that he no longer regardeth the offering nor receiveth it with good will at your hand.

Yet ye say: Wherefore?

Because Yahweh hath been witness between thee and the wife of thy

youth against whom thou hast dealt treacherously, though she is thy companion and the wife of thy covenant. And did not He make you *one*? And wherefore one? That he might seek a goodly seed. Therefore take heed to your spirit, and let none deal treacherously with the wife of his youth. For Yahweh, the God of Israel saith:

I hate putting away, and him that covereth violence with a garment; therefore take heed to your spirit, that ye deal not treacherously.

THE THIRD ARGUMENT

Ye have wearied Yahweh with your words. Yet ye say: Wherein have we wearied Him? In that ye say: Every one that doeth evil is good in the sight of Yahweh, and He delighteth in them; or where is the God of Justice?

Behold I send My messenger [1] and he shall clear the way before Me; and Yahweh, whom ye seek, will suddenly come to His Temple, and the messenger of the covenant whom ye delight in, behold, he cometh, saith Yahweh Sabaoth.

But who may abide the day of his coming?
Who shall stand when he appeareth?
For he is like a refiner's fire, and like fuller's soap;
And he shall sit as a refiner and a purifier of silver.
And he shall purify the sons of Levi and purge them as gold and silver.
That they may offer unto Yahweh offerings in righteousness.
Then shall the offering of Judah and Jerusalem be pleasing to Yahweh.
As in the days of old, and as in former years.

And I will come near to you in judgment; and I will be a swift witness
Against the sorcerers and adulterers and against false swearers;
And against those that oppress the hireling in his wages,
The widow and the fatherless, and that turn aside
The stranger from his right, and fear not Me,
Saith Yahweh Sabaoth.
For I, Yahweh, change not. Therefore, ye sons of Jacob,
Ye are not consumed.

THE FOURTH ARGUMENT

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith Yahweh Sabaoth. But ye say: Wherein shall we return?

Will a man rob God? Yet ye rob Me. Yet ye say: Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye, even this whole nation, have robbed Me.

Bring ye the whole tithe into the storehouse
That there may be food in My House, and try Me now therewith,
If I will not open the windows of heaven and pour out a blessing
Upon you, saith Yahweh Sabaoth,
That there shall be more than enough.
I will rebuke the devourer for your sake, and he shall not destroy
The fruits of your land.

[1] There is no mention in the Hebrew Scriptures of a man of that name. It is conjectured that the Compiler, finding this unique anonymous work among the religious writings, had the happy thought of assigning it to this *Messenger of Yahweh*, who speaks through him in the first person.

Neither shall your vine cast its fruit before the time in the field.
Saith Yahweh Sabaoth.
And all nations shall call you happy,
For ye shall be a delightsome land,
Saith Yahweh Sabaoth.

THE FIFTH ARGUMENT

Your words have been all too strong against Me, saith Yahweh. Yet ye say: Wherein have we spoken against Thee?

Ye have said: It is vain to serve God; and what profit is it that we have kept His commandments, and that we have walked mournfully because of Yahweh Sabaoth? And now we call the proud happy; yea, they that work wickedness are set up; yea, they tempt God, yet are delivered.

Then they that revered Yahweh spake often one to another; and Yahweh hearkened and heard; and a book of remembrance was written before Him for them that revered Yahweh and thought upon His name.

They shall be Mine, saith Yahweh Sabaoth,
In the day that I make up My jewels; and I will spare them
As a man spareth his own son, that serveth him.
Then shall ye again discern between the righteous
and the wicked—
Between him that serveth God and him that serveth Him not.

THE PERORATION

For behold, the day cometh that shall burn as a furnace; and all the proud, yea, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Yahweh Sabaoth, so that it shall leave them neither root nor branch.

But unto you that fear My name shall the Sun of Righteousness
Arise with healing in his wings;
And ye shall tread down the wicked, for they shall be ashes
Under the soles of your feet
In the day that I shall do this, saith Yahweh Sabaoth.

Remember ye the law of Moses My Servant, which I commanded him in Horeb for all Israel, even statutes and ordinances.

Behold, I will send you Elijah the prophet before the coming of the great and terrible Day of Yahweh. And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with utter destruction.

THE
FRAMING AND COMPLETION
OF THE
FIRST CANON OF HOLY SCRIPTURE

THE GREAT ODE ON THE CREATION

P'S ADDITIONS TO JE'S VERSION OF GENESIS

P'S VERSION OF THE EXODUS

THE BLESSING OF MOSES

THE SONG OF MOSES

TRADITIONS OF THE LAST DAYS OF MOSES

THE GREAT ODE ON THE CREATION

(Genesis i, 1—ii, 4a)

PREFIXED TO THE FIRST CANON BY P [1]

IN THE BEGINNING ELOHIM CREATED the heavens and the earth;
And the earth was formless and void, darkness covering the deep,
And the Spirit of Elohim brooding over the waters.
And Elohim said: Let there be light! and there was light.
And Elohim saw the light that it was good;
And Elohim divided the light from the darkness;
And He called the light DAY; and the darkness called He NIGHT.
And there was evening and there was morning,—
The First Day.

Then said Elohim: Let there be a vault between the waters;
Let it be a division between waters and waters.
And Elohim made the vault.
And he divided the waters under the vault
From the waters which were above it;
And it was so.
And Elohim called the vault HEAVEN.
And there was evening, and there was morning,—
A Second Day.

And Elohim said: Let the waters under the heaven
Be gathered unto one place, and let dry [*land*] appear!
And it was so.
And Elohim called the dry land EARTH;
And the gathering of the waters called He SEAS.
And Elohim saw that it was good.
And He said: Let the earth put forth grass, herb yielding seed,
And fruit-trees bearing fruit after its kind,
Wherein is the seed thereof, upon the earth.
And it was so.
And the earth brought forth grass, and herb yielding seed
After its kind;
And the fruit-trees bare fruit wherein is its seed
After its kind.
And Elohim saw that it was good.
And there was evening, and there was morning,—
A Third Day.

And Elohim said: Let there be lights in the vault of heaven
To divide the day from the night;
And let them be for signs and for seasons, for days and years;
And let them be for lights in the vault of the heaven
To give light upon the earth;
And it was so.

[1] In that Committee of Priests, statistical, genealogical and generally dry-as-dust as they seem to have been, there must have been one or more of keen sensibility to the charm of poetry, and its worth in fixing facts in the memory. To most of the great events in their history they affixed a poem of their own day upon the subject; and to the First Canon they prefixed this one, evidently neither by J (850 B.C.) nor E (750), but a product of a more scholarly age. The succession of created things is in the order now known: transfused light before there was sun or moon; then the dividing and collecting of the waters; then dry land and its products; then fish; then birds; then quadrupeds, then Man. The author was as observing as Herodotus, his contemporary, or as the author of the speeches of Yahweh in "Job."

And Elohim made the two great lights, the greater light
To rule the day,
The lesser light to rule the night;
Also the stars.
And Elohim set them in the vault of the heavens
To give light upon the earth;
To rule over the day and over the night,
And to divide the light from the darkness.
And Elohim saw that it was good.
And there was evening, and there was morning,—
A Fourth Day.

And Elohim said: Let the waters swarm with living beings,
And let birds fly above the earth under heaven's vault.
And Elohim created sea-monsters, and every living thing,
And every winged creature, after its kind;
And Elohim saw that it was good.
And Elohim blessed them, saying: Be fruitful and multiply,
And fill the waters in the seas;
And let fowl multiply in the earth.
And there was evening, and there was morning,—
A Fifth Day.

And Elohim said: Let the earth bring forth living creatures
After their kind;
Cattle and creeping thing, and beast of the earth after its kind;
And it was so.
And Elohim made the beast of the earth, after its kind,
And the cattle after their kinds,
And every thing that creepeth upon the ground after its kind;
And Elohim saw that it was good.

And Elohim said: Let us make man in our image,
After our likeness;
And let them have dominion over the fish of the sea,
And over the fowl of the air, and over the cattle,
And over all the earth,
And over every creeping thing that creepeth on the earth.
And Elohim created Man in His own image;
In the image of Elohim created He him;
Male and female created He them.
And Elohim blessed them; and Elohim said unto them:
Be fruitful and multiply, and replenish the earth,
And subdue it;
And have dominion over the fish of the sea,
And over the fowl of the air,
And over every living thing that creepeth on the earth.

And Elohim said:
Behold, I have given you every herb yielding seed
Which is upon the face of all the earth,
And every tree wherein is the fruit of a tree yielding seed,
To you it shall be for food;
And to every beast of the earth, to every fowl of heaven,
And to every creeping thing on the earth, having life,
Every green herb is for food.
And it was so.
And Elohim inspected every thing that He had made,
And lo, it was very good.
And there was evening, and there was morning,—
A Sixth Day.

Thus the heaven and the earth were finished,
And all their hosts;
And on the seventh day, Elohim ceased His work that He had done,
And on the seventh day He rested from all His works.
And Elohim blessed the Seventh Day, and hallowed it;
For in it He rested from all His work
Which He had done in creating.

This is the origin of the heavens and the earth
When they were created.

P'S ADDITIONS TO JE'S VERSION OF GENESIS

A. The Generations of Mankind from the Creation to the Flood [1]

(Ch. v, 1-28, 30-31)

This is the Book of the Generations of Adam. In the day that ELOHIM created man, in the likeness of Elohim made He him; male and female created He them and blessed them; and He called their name Adam in the day they were created. And Adam lived a hundred and thirty years and begat a son in his own likeness after his image, and called his name Seth.[2] And the days of Adam after he begat Seth were eight hundred years; and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years; and he died.

And Seth lived a hundred and five years and begat Enosh. And Seth lived after he begat Enosh eight hundred and seven years, and begat sons and daughters. And all the days of Seth were nine hundred and twelve years; and he died.

And Enosh lived ninety years and begat Kenan. And Enosh lived after he begat Kenan eight hundred and fifteen years, and begat sons and daughters. And all the days of Enosh were nine hundred and five years; and he died.

And Kenan lived seventy years and begat Mahalalel. And Kenan lived after he begat Mahalalel eight hundred and forty years, and begat sons and daughters. And all the days of Kenan were nine hundred and ten years; and he died.

And Mahalalel lived sixty and five years and begat Jared. And Mahalalel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalalel were eight hundred and thirty years; and he died.

And Jared lived a hundred sixty and two years and begat Enoch. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred sixty and two years; and he died.

And Enoch lived sixty and five years and begat Methuselah. And Enoch walked with Elohim after he begat Methuselah three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years. And Enoch walked with Elohim; and *he was not, for Elohim took him.*

And Methuselah lived a hundred eighty and seven years and begat Lamech. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred sixty and nine years; and he died.

[1] The First Canon (the *Torah* or Law) was compiled in Babylon and authorized for use in the Temple and for the guidance of the moral and civic life of the Jews by the oath of the "Great Assembly" called by Ezra and Nehemiah (v. Neh. ix-x), which became later the governing body of the Jewish Church. It embraced the first five books of the Old Testament, and was promulgated by Ezra the Scribe in Jerusalem in 444 B.C. when Nehemiah, the Tirshatha or commissioner extraordinary of Artaxerxes I, had rebuilt the walls of the city and was determining its polity.

[2] It is noticeable that this genealogy makes no mention of Cain or Abel given in the legends used by J (Gen. iv).

And Lamech lived a hundred eighty and two years and begat Noah. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven years; and he died.

And Noah was five hundred years old; and Noah begat Shem, Ham and Japheth.

B. P's Version of the Story of the Flood

(Ch. vi, 9-22; vii, 6, 11, 13-22, 24; viii, 1-5, 13a, 14-18; ix, 1-7)

These are the generations of Noah. Noah was in his generation a righteous man and whole-hearted; and Noah walked with Elohim.

Now the earth was corrupt before Elohim, and the earth was filled with violence. And Elohim saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

And Elohim said unto Noah: The end of all flesh is come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. Make thee an ark of gopher wood; with rooms shalt thou make it, and shalt pitch it within and without with pitch. And this is how thou shalt make it; the length of the ark, three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A light shalt thou make in the ark, and shalt finish it to a cubit upward; and the door of the ark shalt thou set in the side thereof; with lower, second and third stories shalt thou make it. And I, behold, I bring the flood upon the earth to destroy all flesh, wherein is the breath of life, from under heaven; for every thing that is in the earth shall perish. But I will establish My covenant with thee; and thou shalt come into the ark, thou and thy sons, thy wife and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee to keep them alive.

Thus did Noah; according to all that Elohim commanded him, so did he. And Noah was six hundred years old when the flood of waters was upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up and the windows of heaven were opened. In the selfsame day entered Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, into the ark; they, and every beast after its kind and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind,—every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went in, went in male and female of all flesh, as Elohim commanded him. And the flood was upon the earth forty days; and the waters prevailed and increased greatly upon the earth; and the ark went upon the face of the waters; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered. And all flesh that moved upon the earth perished, both fowl and cattle and beast, and every creeping thing that creepeth upon the earth, and every man. And the waters prevailed upon the earth a hundred and fifty days.

And Elohim remembered Noah and all the living things and all the cattle that were with him in the ark; and after the end of a hundred and fifty days the waters began to decrease. And in the seventh month the ark rested, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass in the six hundred and first year, the first day of the first month, the waters were dried up from off the earth. And in the second month, on the seven and twentieth day of the month, was the earth dry.

And Elohim spake unto Noah, saying: Go forth from the ark, thou and thy wife and thy sons and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both fowl and cattle and every creeping thing that creepeth upon the earth; that they may swarm in the earth, and be fruitful and multiply upon the earth. And Noah went forth, and his sons and his wife and his sons' wives with him; every beast, every creeping thing and every fowl,—whatsoever moveth upon the earth—after their families, went forth out of the ark.

And Elohim blessed Noah and his sons, and said unto them: Be fruitful and multiply, and replenish the earth. And the fear of you, and the dread of you shall be upon every beast of the earth and upon every fowl of the air, and upon all wherewith the ground teemeth, and all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be food for you; as the green herb have I given you all. Only flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood, the blood of your lives will I require. At the hand of every beast will I require it, and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of Elohim did He make you. And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein.

C. The Covenant with All Living Creatures There Shall Be No More Flood

(Ch. ix, 8-17)

And Elohim spake unto Noah and to his sons with him, saying: I, behold I establish My covenant with you and with your seed after you, and with every living creature that is with you, the fowl, the cattle and every beast of the earth with you, even all that go forth out of the ark, even every wild beast of the earth. And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there again be a flood to destroy the earth.

And Elohim said: This is the token of the covenant which I make between Me and you and every living thing that is with you, for perpetual generations. I do set My bow in the cloud; and it shall be for a token of the covenant between Me and the earth. And it shall come to pass when I bring clouds over the earth, and the bow is seen in the cloud, that I will remember My covenant which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant

between Elohim and every living creature of all flesh that is upon the earth. And Elohim said unto Noah: This is the token of the covenant which I have established between Me and all flesh that is upon the earth.

And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years; and he died.

D. How All Mankind Is Descended from Noah

(Ch. x, 1-5, 6-20, 21-32)

These are the generations of the sons of Noah: Shem, Ham, and Japheth.

The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras. And the sons of Gomer: Ashkenaz and Riphath and Togarmah. And the sons of Javan: Elishah and Tarshish, Kittim and Dodanim. Of these were the isles of the nations divided in their lands; every one after his tongue, after their families, in their nations.

And the sons of Ham: Cush and Mizraim and Put and Canaan. And the sons of Cush: Seba and Havilah and Sabtah and Raamah and Sabteca. And the sons of Raamah: Sheba and Dedan. These are the sons of Ham, after their families, after their tongues, in their lands, in their nations. (And Cush begat Nimrod; he began to be a mighty hunter before Yahweh; wherefore it is said: Like Nimrod, a mighty hunter before Yahweh. *And the beginning of his kingdom was Babel and Erech and Accad, and Calneh in the land of Shinar. Out of that land went forth Asshur and founded Nineveh, and Rehoboth-Ir, and Calah;* and Resen between Nineveh and Calah (the same is the great city).[1] And Mizraim begat Ludim and Anamim and Lehabim and Naphtuhim and Pathrusim and Casluhim (whence went forth the Philistines), and Caphtorim.[2]

And Canaan begat Zidon, his first-born, and Heth; and the Jebusite and the Amorite and the Girgashite and the Hivite and the Arkite and the Sinite and the Arvadite and the Zemarite and the Hamathite; afterward were the families of the Canaanite spread abroad. And the border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom and Gomorrah and Admah and Zeboiim, unto Lasha.

And unto Shem, the father of all the children of Eber, the elder brother of Japheth, to him also were children born: Elam and Asshur and Arpachshad and Lud and Aram. And the sons of Aram: Uz and Hul and Gether and Mash. And Arpachshad begat Shelah, and Shelah begat Eber. And unto Eber were born two sons; the name of the one was Peleg (for in his days was the earth divided); and his brother's name was Joktan. And Joktan begat Almodad and Sheleph and Hazarmaveth and Jerah; and Hadoram and Uzal and Diklah; and Obal and Abimael and Sheba; and Ophir and Havilah and Jobab; all these were the sons of Joktan. And their dwelling was from Mesha, as thou goest toward Sephar, unto the mountain of the east.

These are the families of the sons of Noah, after their generations, in their nations; and of them were the nations divided in the earth after the flood.

[1] Into this remarkable infant attempt at ethnography, P has introduced a passage (derived from J) which gives very accurately a list of the early cities in Babylonia, and the origin of Assyria, corroborated by modern discoveries.

[2] Another statement which may possibly give accurately the settlements of the immigrants from Arabia, before the arrival of the Philistines.

E. These Are the Generations of Shem

(Ch. xi, 10-26, 27)

Shem was a hundred years old, and begat Arpachshad two years after the flood; and Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters.

And Arpachshad lived five and thirty years, and begat Shelah; and Arpachshad lived after he begat Shelah four hundred years, and begat sons and daughters.

And Shelah lived thirty years and begat Eber; and Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters.

And Eber lived four and thirty years, and begat Peleg; and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

And Peleg lived thirty years, and begat Reu; and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

And Reu lived two and thirty years and begat Serug; and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

And Serug lived thirty years and begat Nahor; and Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

And Nahor lived nine and twenty years, and begat Terah; and Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

And Terah lived seventy years, and begat Abram, Nahor, and Haran. Now these are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot. . . .

And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife, and brought them forth from Ur of the Chaldees to go into the land of Canaan; and they came unto Haran and dwelt there. And the days of Terah were two hundred and five years; and Terah died in Haran. . . .

And Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife and Lot his brother's son, and all their substance that they had gathered, and the souls that they had got in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came. . . . And the land was not able to bear them that they might live together, for their substance was great. And they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain.

F. The War between the Kings of the East and the Kings of the Valley of the Salt Sea

(Ch. xiv, 1-24)

And it came to pass in the days of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinar king of Adnah and Shemeber king of Bela (the same is Zoar). All these joined together in the vale of Siddim (the same is the Salt Sea). Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in

the fourteenth year came Chedorlaomer and the kings who were with him, and smote the Rephaim in Ashteroth-karnaim and the Zuzim in Ham, and the Enim in Shaveh-kiriathaim and the Horites in their Mount Seir unto El-Paran, which is by the wilderness. And they returned and came to En-mishpat (the same is Kadesh), and smote all the country of the Amalekites and also the Amorites that dwelt in Hazazontamar.

And there went out the king of Sodom and the king of Gomorrah, the king of Admah and the king of Zeboiim and the king of Bela (the same is Zoar); and they set the battle in array against them in the vale of Siddim,—against Chedorlaomer king of Elam and Tidal king of Goiim and Amraphal king of Shinar and Arioch king of Ellasar; four kings against the five. Now the vale of Siddim is full of slime-pits; and the kings of Sodom and Gomorrah fled, and they fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah and all their victuals and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods and departed.

And there came one who had escaped and told Abram the Hebrew. Now he dwelt by the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner; and they were confederate with Abram. And when Abram heard that his brother was taken captive, he led forth his trained men born in his house,—three hundred and eighteen,—and pursued as far as Dan. And he divided himself against them by night, he and his servants, and smote them and pursued them unto Hobah which is on the left hand of Damascus. And he brought back all the goods, and also brought back his brother Lot and his goods and the women also and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer and the kings who were with him in the vale of Ahaver (the same is the King's Vale).

And Melchizedek king of Salem brought forth bread and wine; and he was priest of God (*El*) Most High. And he blessed him, and said: Blessed be Abram of El Most High, Maker of heaven and earth; and blessed be El Most High, who hath delivered thine enemies into thy hand.

And the king of Sodom said unto Abram: Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom: I have lifted up my hand to El Most High, Maker of heaven and earth, that I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldst say: I have made Abram rich; save only that which the young men have eaten, and the portion of the men which went with me, Aner and Eshcol and Mamre; let them take their portion.

G. P's Version of the Birth of Isaac

(Ch. xvii, 1-14; xvi, 15, 16; xvii, 15-27; xxi, 1b-6)

Now when Abram was ninety years old and nine, Yahweh said unto him: I am El Shaddai; walk before Me and be faithful, and I will make My covenant between Me and thee, and will multiply thee exceedingly. And Abram fell on his face, and Elohim talked with him, saying: As for Me, My covenant is with thee, and thou shalt be the father of a multitude of nations. Neither shall thy name any more be Abram, but thy name shall be *Ab-raham* (father of many), for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful;

and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and thy seed after thee the land of thy sojournings,—all the land of Canaan,—for an everlasting possession; and I will be their God.

And Elohim said unto Abraham: As for thee, thou shalt keep My covenant, thou and thy seed after thee, throughout their generations. This is My covenant which ye shall keep between Me and you, and thy seed after thee: Every male among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt Me and you. And he that is eight days old shall be circumcised among you, every male throughout your generations; he that is born in the house or bought with money of any foreigner, that is not of thy seed. He that is born in thy house and he that is bought with thy money must needs be circumcised. And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken My covenant.

(Now Hagar, Sarai's handmaid, had borne Abram a son, and Abram called the name of his son, whom Hagar bare, Ishmael. And Abram was fourscore and six years old when Hagar bare Ishmael to Abram.)

And Elohim said unto Abraham: As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and moreover I will give thee a son of her and she shall be a mother of nations; kings of peoples shall be of her. Then Abraham fell upon his face and laughed, and said in his heart: Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto Elohim: Oh, that Ishmael might live before Thee! And Elohim said: Nay, but Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him. And as for Ishmael, I have heard thee; behold, I have blessed him and will make him fruitful, and I will multiply him exceedingly. Twelve princes shall he beget, and I will make him a great nation. But My covenant will I establish with Isaac whom Sarah shall bear unto thee at this set time in the next year. And He left off talking with him; and Elohim went up from Abraham.

Then Abraham took Ishmael his son, and all that were born in his house and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the selfsame day, as Elohim had said unto him. And Abraham was ninety and nine years old when he was circumcised in the flesh of his foreskin; and Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised and Ishmael his son. And all the men of his house, those born in the house and those bought with money of a foreigner, were circumcised with him.

And Yahweh did unto Sarah as He had spoken, at the set time of which Elohim had spoken. And Abraham called the name of his son that was born unto him, which Sarah bare to him, Isaac. And Abraham circumcised his son Isaac when he was eight days old, as Elohim had commanded him. And Abraham was a hundred years old when Isaac was born unto him.

H. The Death and Burial of Sarah and of Abraham, and a List of the Sons of Ishmael

(Ch. xxiii; xxv, 7-8)

Now the life of Sarah was a hundred and seven and twenty years; and Sarah died in Kiriath-arba (the same is Hebron) in the land of Canaan; and Abraham came to mourn for Sarah and to weep for her. And Abraham rose up from before his dead, and spake unto the Children of Heth, saying: I am a stranger and a sojourner with you; give me a possession for a burying-place with you, that I may bury my dead out of sight. And the Children of Heth answered Abraham, saying unto him: Hear us, my lord; thou art a mighty prince among us; in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

And Abraham rose up and bowed down to the people of the land, even to the Children of Heth. And he spake with them, saying: If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah which he hath, which is in the end of his field; for the full price let him give it me in the midst of you, for a possession for a burying-place. Now Ephron was sitting in the midst of the Children of Heth; and Ephron the Hittite answered Abraham in the hearing of the Children of Heth, even of all that went in at the gate of the city, saying: Nay, my lord, hear me; the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people I give it thee. Bury thy dead. And Abraham bowed down before the people of the land. And he spake unto Ephron in the hearing of the people of the land, saying: But, if thou wilt, I pray thee hear me; I will give the price of the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him: My lord, hearken unto me; a piece of land worth four hundred shekels of silver, what is that betwixt me and thee? Bury thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver which he had named in the hearing of the Children of Heth,—four hundred shekels of silver, current money with the merchant. So the field of Ephron which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure unto Abraham for a possession in the presence of the Children of Heth, before all that went in at the gate of the city.

And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (the same is Hebron) in the land of Canaan; and the field, and the cave that is therein were made sure unto Abraham for a possession of a burying-place by the Children of Heth.[1]

Now these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. And Abraham died in a good old age, an old man and full of years; and he was gathered to his people. And Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron the Hittite, which is before Mamre; the field which Abraham purchased of the Children of Heth. There was Abraham

[1] "And it came to pass after these things that it was told Abraham: Behold, Milcah, she also hath borne children unto thy brother Nahor; Uz, his first-born and Buz, his brother and Kemuel the father of Aram; and Chesed, and Hazo and Pildash and Jidlaph and Bethuel. And Bethuel begat Rebekah. These eight did Milcah bear to Nahor, Abraham's brother. And his concubine, whose name was Reumah, she also bore Tebah, and Gaham, and Nahash, and Maacah (ch. xxii, 20-24)." A very late addition; possibly from the time of closing Canon III, when the genealogy in Ruth, iv, 18-22, giving the descent of David from the Moabites, was added.

buried, and Sarah his wife. And it came to pass after the death of Abraham, that Elohim blessed his son Isaac.

Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. These are the names of the sons of Ishmael by their names according to their generations: The first-born of Ishmael, Nebaioth; and Kedar and Adbeel and Milsam and Mishna and Dumah and Massa, Hadad and Tema, Jetur, Naphtah and Kedem; these are the sons of Ishmael; these are their names by their villages and by their encampments; twelve princes according to their nations. And these are the years of the life of Ishmael,—a hundred and thirty and seven years; and he gave up the ghost and died, and was gathered to his people. And they dwelt from Havilah unto Shur that is before Egypt as thou goest toward Asshur; over against all his people did he settle.

I. (Ch. xxv, 19-20, 26c; xxvi, 15, 18, 34-35)

These are the generations of Isaac, Abraham's son. Abraham begat Isaac. And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramæan of Padan-Aram, the sister of Laban the Aramæan, to be his wife. . . . And Isaac was threescore years old when she bare them [her twin sons Esau and Jacob]. . . . Now all the wells which his father's servants had digged in the days of Abraham, his father, the Philistines had stopped up and filled with earth. And Isaac digged again the wells of water which they had digged in the days of Abraham his father (for the Philistines had stopped them after the death of Abraham); and he called their names after the names by which his father had called them. . . .

Now when Esau was forty years old he took to wife Judith, the daughter of Beeri the Hittite, and Basenath, the daughter of Elon the Hittite; and they were a grief of mind to Isaac and Rebekah.

J. Additions to the Story of Jacob

(Gen. xxvii, 46; xxviii, 1-9; xxxv, 9-13, 15)

And Rebekah said to Isaac: I am weary of my life because of these daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these of the daughters of the land, what good shall my life do me?

And Isaac called Jacob and blessed him, and charged him and said unto him: Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-Aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother. And may El Shaddai bless thee and make thee fruitful, and multiply thee that thou mayest be a congregation of peoples; and give thee the blessing of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land of thy sojournings which Elohim gave to Abraham. And Isaac sent away Jacob; and he went to Padan-Aram unto Laban, son of Bethuel the Aramæan, the brother of Rebekah, the mother of Jacob and Esau.

Now Esau saw that Isaac had blessed Jacob and sent him away to Padan-Aram to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying: Thou shalt not take a wife of the daughters of Canaan; and that Jacob obeyed his father and his mother, and was gone to Padan-Aram; and Esau saw that the daughters of Canaan pleased not Isaac his father. So Esau went unto Ishmael, and

took unto the wives that he had Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife.[1]. . .

And Elohim appeared unto Jacob again [2] when he came from Padan-Aram, and blessed him. . . . And Elohim said unto him: Thy name is Jacob; thy name shall no more be called Jacob, but *Israel* shall be thy name; and He called his name *Israel.* And Elohim said unto him: I am El Shaddai. Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave unto Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land. And Elohim went up from him in the place where He spake with him. . . . And Jacob called the name of the place where Elohim spake with him, Beth-El [House of God].

K. The Sons of Jacob and of Esau (*Edom*)

(Gen. xxxv, 23—xxxvi, 43)

Now the sons of Jacob were twelve: the sons of Leah; Reuben, Jacob's first-born, and Simeon and Levi and Judah, and Issachar and Zebulon; the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Rachel's handmaid; Dan and Naphthali; and the sons of Zilpah, Leah's handmaid, Gad and Asher. These are the sons of Jacob which were born to him in Padan-Aram. And Jacob came unto Isaac his father to Mamre, to Kiriath-Arba (the same is Hebron), where Abraham and Isaac had sojourned. And the days of Isaac were a hundred and four-score years; and Isaac gave up the ghost and died, and was gathered to his people, old and full of days. And Esau and Jacob his sons buried him. (And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.)

Now these are the generations of Esau (the same is Edom). Esau took his wives of the daughters of Canaan; Adah, the daughter of Elon the Hittite; and Oholibamah, the daughter of Anah, the daughter of Zibeon the Horite and Basemath, Ishmael's daughter, sister of Nebaioth. And Adah bare to Esau Eliphaz; and Basemath bare Reuel; and Oholibamah bare Jeush and Jalam and Korah; these are the sons of Esau, which were born unto him in the land of Canaan. And Esau took his wives and his sons and his daughters, and all the souls of his house, and his cattle and his beasts, and all his possessions which he had gathered in the land of Canaan, and went into a land away from his brother Jacob. For their substance was too great for them to live together; and the land of their sojournings could not support them because of their cattle. So Esau dwelt in mount Seir; (Esau is Edom).

And these are the generations of Esau, the father of the Edomites, in mount Seir; these are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau; Reuel the son of Basemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam and Kenaz. And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz, Amalek. These are the sons of Adah, Esau's wife.

And these are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah; these were the sons of Basemath, Esau's wife. And these were the sons of Anah, the daughter of Zibeon, Esau's wife; she bare to Esau

[1] Certain slight additions of a few words only are here omitted. The chief ones may be found in ch. xxix, 23, 29; xxxi, 18; xxxiv, 5a, 22b-23a.

[2] Refers to Jacob's dream, when going *to* Padan-Aram, of the ladder from heaven to earth on which angels ascended and descended (told by E).

Jeush and Jatam and Korah. These are the dukes of the sons of Esau: the sons of Eliphaz the first-born of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, duke Amalek; these are the dukes that came of Eliphaz in the land of Edom; these are the sons of Anah. And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah; these are the dukes that came of Reuel in the land of Edom; these are the sons of Basemath, Esau's wife. And these are the sons of Oholibamah Esau's wife; duke Jeush, duke Jatam, duke Korah; these are the dukes that came of Oholibamah the daughter of Anah, Esau's wife. These are the sons of Esau, and these are their dukes; the same is Edom.

These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and Dishan; these are the dukes that came of the Horites, the Children of Seir in the land of Edom. And the Children of Lotan were Hori and Hemam; and Lotan's sister was Timna. And these are the Children of Shobal: Alvan and Manahath and Ebal, Shepho and Onam. And these are the Children of Zibeon; Aiah and Anah; this is Anah who found the hot springs in the wilderness as he fed the asses of Zibeon his father. And these are the Children of Anah: Dishon and Oholibamah the daughter of Anah. And these are the Children of Dishon: Hemdan and Eshban and Ithran and Cheran. These are the Children of Ezer: Bilhan and Zaavan and Akan. These are the Children of Dishan: Uz and Aran. These are the dukes that came of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah, duke Dishon, duke Ezer, duke Dishan; these are the dukes that came of the Horites, according to their dukes in the land of Seir. . . .

And these are the names of the dukes that came of Esau, according to their families, after their places, by their names: duke Timnah, duke Alvah, duke Jetheth; duke Oholibamah, duke Elah, duke Pinon; duke Kenaz, duke Teman, duke Mizbar; duke Magdiel, duke Iram; these are the dukes of Edom, according to their habitations in the land of their possession. This Esau is the father of the Edomites.[1]

And Joseph went out over the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. (Ch. xli, 46.)

* * * * * * *

And they took their cattle and their goods which they had got in the land of Canaan, and came into Egypt, Jacob, and all his seed with him; his sons and his sons' sons with him, his daughters and his sons' daughters; all his seed brought he with him into Egypt. (Ch. xlvi, 6-7.)

L. And these are the names of the Children of Israel which came into Egypt, Jacob's sons: Reuben, Jacob's first-born. And the sons of Reuben: Hanoch and Pallu and Hezron and Carmi. And the sons of Simeon: Jemuel and Jamin and Jachin and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi: Gershon, Kohath and Merari. And the sons of Judah: Er and Onan and Shelah and Perez and Zerah (but Er and Onan died in the land of Canaan); and the sons of Perez were Hezron and Hamul. And the sons of Issachar: Tolah and Puvah and Iob and Shimron. And the sons of Zebulon: Sered and Elon and Jahleel. These are the sons of Leah which she bare unto Jacob in

[1] The above lists differ in several particulars; that in the last paragraph is considered the most authoritative.

Padan-Aram, with his daughter Dinah; all the souls of his sons and his daughters were thirty and three.

And the sons of Gad: Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli. And the sons of Asher: Imnah and Ishvah and Ishvi and Beriah and Serah their sister; and the sons of Beriah: Heber and Malchiel. These are the sons of Zilpah, which Laban gave to Leah his daughter; and these she bare unto Jacob, even sixteen souls. The sons of Rachel, Jacob's wife: Joseph and Benjamin. And unto Joseph were born in the land of Egypt Manasseh and Ephraim, which Asenath the daughter of Potiphera, priest of On, bare unto him. And the sons of Benjamin: Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard. These are the sons of Rachel which were born to Jacob; all the sons were fourteen. And the son of Dan; Hushim. And the sons of Naphthali: Jahzeel and Guni, and Jezer and Shillem. These are the sons of Bilhah which Laban gave unto Rachel his daughter; and these she bare unto Jacob; all the souls were seven. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives,—all the souls were threescore and six; and the sons of Joseph which were born to him in Egypt were two souls. All the souls of the house of Jacob which came into Egypt were threescore and ten. (Ch. xlvi, 8-27. A later addition.)

M. ISRAEL'S ENTRANCE INTO EGYPT[1]

And Jacob and his sons came into Egypt to Joseph; and Pharaoh the king of Egypt heard of it. . . . And Joseph brought in Jacob his father and set him before Pharaoh; and Jacob blessed Pharaoh. And Pharaoh said unto Jacob: How many are the days of the years of thy life? And Jacob said unto Pharaoh: The days of the years of my pilgrimage are a hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained unto the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. (Ch. xlvii, 6a, 7-11.) And they gat them possessions therein, and were fruitful, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were a hundred forty and seven years. (Ch. xlvii, 27b-28.)

And Jacob said unto Joseph: El Shaddai appeared unto me at Luz in the land of Canaan and blessed me, and said unto me: Behold, I will make thee fruitful and multiply thee; and I will make of thee a company of peoples, and will give this land to thy seed after thee for an everlasting possession. Now thy two sons which were born unto thee in the land of Egypt, before I came into Egypt unto thee, are mine; Ephraim and Manasseh shall be mine, even as are Reuben and Simeon. And thy issue, which thou shalt beget after them, shall be thine; they shall be called after the name of their brethren in their inheritance.[2] (Ch. xlviii, 3-6.)

[1] The additions of P are so scattered through these chapters that it has seemed best to put the references to A. V. in the text, instead of as a heading.

[2] Here a verse is introduced by another hand: "As for me, when I came from Padan, Rachel died by me in the land of Canaan on the way, when there was still some way to come unto Ephrath (the same is Bethlehem); and I buried her there in the way to Ephrath."

N. And Jacob called unto his sons and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them: I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave which is in the field of Machpelah which is before Mamre in the land of Canaan, which Abraham bought with the field from Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife, and there I buried Leah; the field and the cave therein was purchased from the Children of Heth.

And when Jacob had made an end of charging his sons, he yielded up the ghost. (Ch. xlix, 1a, 28b-32a, 33.)

And his sons did unto him according as he commanded them; for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre. (Ch. l, 12-13.)

And Joseph lived a hundred and ten years. (Ch. l, 22b.)

P'S VERSION OF THE EXODUS

A. Its Occasion

(Exodus i, 1-5, 7, 13-14; ii, 23b-25)

Now these are the names of the children of Israel which came into Egypt; every man and his household came with Jacob:

Reuben, Simeon, Levi, and Judah, Issachar, Zebulon;
Benjamin, Dan and Naphthali, Gad and Asher.

And all the souls that came out of the loins of Jacob were seventy souls; for Joseph was in Egypt. And the children of Israel were fruitful and increased abundantly, and multiplied and waxed exceeding mighty; and the land was filled with them. . . .

And the Egyptians made the Children of Israel to serve with rigor, and they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field. All the service wherein they made them serve was with rigor; and the Children of Israel sighed by reason of the bondage; and they cried out, and their cry came up unto Elohim by reason of the bondage. And Elohim heard their groaning; and Elohim remembered His covenant with Abraham, with Isaac, and with Jacob. And Elohim looked upon the Children of Israel and had pity upon them.

B. The Revelation of the God YAHWEH as Israel's National God

And Elohim spake unto Moses, and said: I am YAHWEH. And I appeared unto Abraham, unto Isaac and unto Jacob as EL SHADDAI, but by My name YAHWEH was I not known unto them. And I also established My Covenant with them to give them the land of Canaan, the land of their pilgrimage wherein they were strangers. And I have also heard the groaning of the Children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant.

Wherefore say unto the Children of Israel: I am Yahweh; and I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you with a stretched-out arm, and with great judgments; and I will take you to me for a nation, and I will be to you a God; and ye shall know that I am Yahweh your God which bringeth you out from under the burdens of the Egyptians. And I will bring you unto the land concerning which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give it you for a heritage. I am Yahweh. (Ch. vi, 2-8.)

And Moses spake thus to the Children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

And Yahweh spake unto Moses saying: Go in, speak unto Pharaoh king of Egypt, that he let the Children of Israel go out of his land. And Moses spake unto Yahweh, saying: Behold, the Children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of

uncircumcised lips? And Yahweh spake unto Moses and unto Aaron, and gave them a charge unto the Children of Israel and unto Pharaoh king of Egypt, to bring the Children of Israel out of the land of Egypt.

(Ch. vi, 9-13.)

C. The Leading Families of Israel and the Genealogy of Moses and of Aaron

(Ch. vi, 14-30)

These are the heads of their fathers' houses. The sons of Reuben, the first-born of Israel: Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben. And the sons of Simeon: Jemuel and Jamin and Chad and Jachin and Zohar; and Shaul, the son of a Canaanitish woman; these are the families of Simeon. And these are the names of the sons of Levi, according to their generations: Gershom and Kohath and Merari; and the years of the life of Levi were a hundred thirty and seven years. And the sons of Gershom: Libni and Shimei, according to their families. And the sons of Kohath: Amram and Izhar and Hebron and Uzziel; and the years of the life of Kohath were a hundred thirty and three years. And the sons of Merari: Mahali and Mushi; these are the families of Levi according to their generations. And AMRAM took him Jochebed his father's sister to wife; and she bare him AARON and MOSES; and the years of the life of Amram were a hundred and thirty and seven years. And the sons of Izhar: Korah and Nepheg and Zichri. And the sons of Uzziel: Michael and Elzaphan and Sithri. And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar. And the sons of Korah: Assir and Elkanah and Abiasaph; these are the families of the Korahites. And Eleazar, Aaron's son, took him one of the daughters of Putiel to wife; and she bare him Phinehas. These are the heads of the fathers of the Levites according to their families. These are that *Aaron* and *Moses* to whom Yahweh said: Bring out the Children of Israel from the land of Egypt according to their armies. These are they which spake to Pharaoh king of Egypt, to bring out the Children of Israel from Egypt; these are that Moses and Aaron. And it came to pass on the day that Yahweh spake unto Moses in the land of Egypt, that Yahweh spake unto Moses, saying: I am Yahweh. Speak thou unto Pharaoh, king of Egypt, all that I say unto thee. And Moses said before Yahweh: Behold, I am of uncircumcised lips; and how shall Pharaoh hearken unto me? [1]

[1] Note the prominence given to Aaron by the Priestly Writers; also, that P twice specifies that Moses was still uncircumcised, and that Aaron only could perform the miracles.

D. Aaron Is Commissioned to Perform Miracles

(Ch. vii, 1-13, 19-22; ix, 8-12)

Then said Yahweh unto Moses: See, I have set thee in God's stead to Pharaoh, and Aaron thy brother shall be thy spokesman. Thou shalt speak all that I command thee, and Aaron thy brother shall speak unto

Pharaoh, that he send the Children of Israel out of his land. But I will harden Pharaoh's heart, and multiply My signs and wonders in the land of Egypt; but Pharaoh will not hearken unto you, that I may lay My hand upon Egypt, and bring forth My hosts, My people the Children of Israel, out of Egypt by great judgments. And the Egyptians shall know that I am YAHWEH when I stretch forth My hand upon Egypt, and bring out the Children of Israel from among them.

And Moses and Aaron did as Yahweh commanded them; thus did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And Yahweh spake unto Moses and unto Aaron, saying: When Pharaoh shall speak unto you, saying: Show a miracle for you; then *thou shalt say unto Aaron:* Take thy rod and cast it before Pharaoh; it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did as Yahweh had commanded; and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh called the wise men and the sorcerers also; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. And He hardened Pharaoh's heart, that he hearkened not unto them; as Yahweh had said.

And Yahweh said unto Moses: Say unto Aaron, Take thy rod and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in earthen vessels and in stone. And Moses and Aaron did as Yahweh commanded; and Aaron lifted up the rod and smote the waters that were in the river, in the sight of Pharaoh and in the sight of his servants; and there was blood throughout all the land of Egypt. And the magicians did so with their enchantments; and Pharaoh's heart was hardened, neither did he hearken unto them; as Yahweh had said.

And Yahweh said unto Moses: Say unto Aaron, Stretch out thy rod and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod and smote the dust of the earth, and it became lice on man and on beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man and upon beast. Then the magicians said unto Pharaoh: This is the finger of Elohim; but Pharaoh's heart was hardened, and he hearkened not unto them; as Yahweh had said. . . .

And Yahweh said unto Moses and unto Aaron: Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward heaven in the sight of Pharaoh; and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast throughout all the land of Egypt. And they took of the ashes of the furnace and stood before Pharaoh; and Moses sprinkled it up toward heaven, and it became a boil breaking forth with blains upon man and upon beast; and the magicians could not stand before Moses because of the boils; for the boil was upon the magicians and upon all the Egyptians. And Yahweh hardened the heart of Pharaoh, and he hearkened not unto them; as Yahweh had said unto Moses.[1]. . .

[1] P gives but four plagues; in them all, Aaron carries out the commands of Yahweh transmitted through Moses, but says not a word.

P's Summary Conclusion to the List of Plagues

(Ch. xi, 9-10)

And Yahweh said unto Moses: Pharaoh shall not hearken unto you, that My wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh; and Yahweh hardened Pharaoh's heart, so that he would not let the Children of Israel go out of the land.

E. The Ordaining of the Yearly Feast of the Passover as A Perpetual Memorial of the Exodus

(Ch. xii, 1-20, 28, 37, 40-51)

And Yahweh spake unto Moses and Aaron in the land of Egypt, saying: This month shall be unto you the beginning of months; the first month of the year shall it be unto you. Speak ye unto all the congregation of Israel, saying: In the tenth day of this month, they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household; and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it from the sheep or from the goats; and ye shall keep it until the *fourteenth* day of the same month; and the whole assembly of the congregation of Israel shall kill it at dusk. And they shall take of the blood and put it on the two side-posts, and on the lintel of the houses wherein they shall eat it. And they shall eat the flesh in that night roast with fire, and with unleavened bread; with bitter herbs they shall eat it. Eat not of it raw nor sodden at all with water, but roast with fire, its head and the appurtenances thereof. And ye shall let nothing remain thereof until the morning; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet and your staff in your hand; and ye shall eat it in haste,—it is Yahweh's Passover.

For in that night I will go through the land of Egypt and will smite all the firstborn in the land of Egypt, both of man and beast; and against all the gods of Egypt I will execute judgments; I am Yahweh. And the blood shall be to you for a token upon the houses wherein ye are; and when I see the blood, I will *pass over* you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you a memorial, and ye shall keep it a feast unto Yahweh throughout your generations; ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation; no manner of work shall be done in them save that by which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day in your generations for ever. In the first month, on the four-

teenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. . . .

And the Children of Israel went and did as Yahweh had commanded Moses and Aaron. . . .

And the Children of Israel journeyed from Rameses to Succoth, about six hundred *families* on foot, besides children. . . .

Now the sojourning of the Children of Israel who dwelt in Egypt was four hundred and thirty years.[1] And it came to pass, at the end of the four hundred and thirty years, even that self-same day, that all the hosts of Yahweh went out from the land of Egypt. It is a night to be much observed unto Yahweh for bringing them out of the land of Egypt; this is that night to be observed of all the Children of Israel in their generations.

And Yahweh said unto Moses and Aaron: This is the ordinance of the Passover; there shall no stranger eat thereof; but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof; a foreigner and a hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry aught of the flesh abroad out of the house, neither shall ye break a bone thereof. All the congregation of Israel shall keep it.

And when a stranger shall sojourn with thee and will keep the passover to Yahweh, let all his males be circumcised, and then let him come near and keep it; and he shall be as one born in the land; for no uncircumcised person shall eat thereof. One law shall be for him that is homeborn and unto the stranger that sojourneth among you.

Thus did all the Children of Israel; as Yahweh commanded Moses, so did they. And it came to pass the self-same day, that Yahweh did bring the Children of Israel out of Egypt by their tribes. And Yahweh spake unto Moses, saying: Sanctify unto me all the first-born, whatsoever openeth the womb among the Children of Israel of man and of beast. It is Mine.

F. The Advance towards Sinai and the Pursuit of the Egyptians

(Ch. xiv, 2-4, 23; xv, 2-19)

(And Yahweh said:) Speak unto the Children of Israel that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-Zephon; before it shall ye encamp by the sea; for Pharaoh will say of the Children of Israel: They are entangled in the land; the wilderness hath shut them in. And I will harden Pharaoh's heart that he shall follow after them; and I will be honored upon Pharaoh and upon all his host; that the Egyptians shall know that I am Yahweh. And they did so.

And the Egyptians pursued, and went into the midst of the sea after them, even all Pharaoh's horses, his chariots and his horsemen. . . .

[1] This number is now known to be exaggerated as conclusively shown by Egyptian records.

G. Addition to Moses' Shout of Triumph over the Destruction of His Pursuers [1]

(Ch. xv, 2-18)

Yahweh is my strength and my song; He is become my salvation.
This is my God, and I will glorify Him;
My father's God, and I will exalt Him.

Yahweh is a man of war, Yahweh is His name.
Pharaoh's chariots and his host hath He cast into the sea;
And his chosen captains are drowned in the Red Sea.
The deeps covered them; they sank into the depths
Like a stone.

Thy right hand, O Yahweh is glorious in power!
Thy right hand, O Yahweh dasheth in pieces the enemy,
And in the greatness of Thy majesty Thou hast destroyed them
That have risen against Thee.
Thou didst send forth Thy wrath, it consumed them like stubble.
The waters were piled up at the breath of Thy nostrils.
The floods stood upright as a heap;
The deeps were congealed in the heart of the sea.

The enemy said: I will pursue, I will overtake;
I will divide the spoil;
My lust shall be satisfied upon them;
I will draw my sword; my hand shall destroy them.
Thou didst blow with Thy wind; the sea covered them.
They sank like lead in the mighty waters.

Who is like unto Thee, O Yahweh, among the mighty?
Who is like unto Thee,
Glorious in holiness, to be praised with reverence, doing wonders?
Thou didst but stretch out Thy hand,—the earth swallowed them.

Thou in Thy love hast led the people whom Thou hast redeemed;
By Thy strength Thou hast guided them to Thy holy habitation.
The nations have heard; they tremble;
Pangs have seized upon the inhabitants of Philistia.

Then were the chiefs of Edom affrighted;
The mighty men of Moab,— trembling taketh hold of them.
All the inhabitants of Canaan are melted away;
Terror and dread are falling upon them.
Through the greatness of Thine arm they are as still as a stone
Till Thy people pass over, Yahweh—till the people pass over
That Thou hast chosen.

Thou bringest them in, and plantest them
In the mountain of Thine inheritance,—
Thy place, O Yahweh, which Thou hast made
For Thee to dwell in,
Thy sanctuary, O Yahweh, which Thy hands
Have established.
Yahweh shall reign for ever and ever!

[1] Compiled from many late psalms. (See marginal references in A. V.)

H. The Journey along the Red Sea Coast [1] P's Version of the Gift of Manna

(Ch. xvi, 1-3, 6-24, 31-36; xvii, 1a)

And they took their journey from Elim; and all the congregation of the Children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the Children of Israel murmured against Moses and against Aaron in the wilderness; and the Children of Israel said unto them: Would that we had died by the hand of Yahweh in the land of Egypt, when we sat by the fleshpots, when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger.

And Moses and Aaron said unto the Children of Israel: At even ye shall know that Yahweh hath brought you out from the land of Egypt; and in the morning, then shall ye see the glory of Yahweh; for that He heareth your murmurings against Yahweh. And what are we, that ye murmur against us? And Moses said: Yahweh shall give you in the evening flesh to eat, and in the morning bread to the full; because Yahweh heareth your murmurings against Him; and what are we? Your murmurings are not against us, but against Yahweh.

And Moses said unto Aaron: Say unto all the congregation of the Children of Israel, Come near before Yahweh; for He hath heard your murmurings. And it came to pass, as Aaron spake unto the congregation of the Children of Israel, that they looked toward the wilderness, and behold! the glory of Yahweh appeared in the cloud. And Yahweh spake unto Moses, saying: I have heard the murmurings of the Children of Israel; speak unto them, saying: At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Yahweh, your God.

And it came to pass at even, that quails came up and covered the camp; and in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness, a small round thing, small as the hoarfrost on the ground. And when the Children of Israel saw it, they said one to another: What is it? for they knew not what it was. And Moses said unto them: It is the bread which Yahweh hath given you to eat. This is the thing which Yahweh hath commanded: Gather ye of it every man according to his eating; an omer a head, according to the number of your persons shall ye take it,—every man for them that are in his tent. And the Children of Israel did so, and gathered some more, some less. And when they measured it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said unto them: Let no man leave of it until the morning. Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and became foul; and Moses was wroth with them.

And they gathered it morning by morning, every man according to his eating; and when the sun waxed hot, it melted. And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses. And he said: This is that which Yahweh hath spoken. To-mor-

[1] The journey from the wilderness of Shur to Marah and thence to Elim is given by J.

row is a solemn rest, a holy sabbath unto Yahweh. Bake that which ye will bake, and boil that which ye will boil; and all that remaineth over, lay up for you to be kept till the morning. And they laid it up until the morning, as Moses bade; and it did not become foul, neither was there any worm therein. . . .

And the House of Israel called the name thereof, Manna; and it was like coriander-seed, white; and the taste thereof was like wafers made with honey. And Moses said: This is the thing which Yahweh hath commanded. Let an omerful of it be kept throughout your generations, that they may see the bread wherewith I fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron: Take a pot, and put an omerful of manna therein, and lay it up before Yahweh to be kept throughout your generations. As Yahweh commanded, so Aaron laid it up before the testimony. And the Children of Israel did eat the manna forty years until they came to a land inhabited; they did eat the manna until they came to the borders of the land of Canaan.

Now an omer is the tenth part of an ephah.

And all the congregation of the Children of Israel journeyed from the wilderness of Sin, by their journeys according to the commandment of Yahweh, and encamped in Rephidim. . . .

In the third month after the Children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And when they were departed from Rephidim and were come to the wilderness of Sinai, they encamped in the wilderness. . . .

I. Laws Suited to a Simple Agricultural People [1] and Appended to the Decalogue

(Ch. xxi, 1 - xxiii, 19)

[And Yahweh said unto Moses:] These are the ordinances which thou shalt set before them:

If thou buy a Hebrew servant, six years shall he serve, and in the seventh he shall go free for nothing. If he came in by himself, he shall go out by himself; if he be married, then his wife shall go out with him. If his master give him a wife and she bear him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. But if the servant shall plainly say: I love my master, my wife and my children; I will not go out free; then his master shall bring him unto the judges, and shall bring him unto the door or unto the doorpost; and his master shall bore his ear through with an awl, and he shall serve him for ever. And if a man sell his daughter to be a bondwoman, she shall not go out as do the men-servants. If she please not her master who hath espoused her unto himself, then shall he let her be redeemed; he shall have no power to sell her to a foreign people, seeing he hath dealt deceitfully with her. And if he espouse her unto his son, he shall deal with her after the manner of daughters. If he take him another wife, her food, her raiment and her duty of marriage shall he not diminish; and if he do not these three things unto her, then shall she go out free, without money.

He that smiteth a man so that he dieth shall surely be put to death. But if a man lie not in wait and God deliver him into his hands, then I will show thee a place whither he shall flee. But if a man come

[1] Now known as the "Book of the Covenant."

presumptuously upon his neighbor to slay him with guile, thou shalt take him even from Mine altar, that he may die. And he that smiteth his father or his mother shall surely be put to death. And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death. And he that curseth his father or his mother shall surely be put to death.

If men contend and one smite the other with a stone or with his fist, and he die not but keep his bed; if he rise again and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for his loss of time, and shall cause him to be thoroughly healed. And if a man smite his servant or his maid with a rod, and he die under his hand, he shall surely be punished. Notwithstanding, if he continue a day or two, he shall not be punished; for he is his money.

If men strive together and hurt a woman with child so that her fruit depart, and yet no harm follow, he shall surely be fined, according as the woman's husband shall lay upon him; and he shall pay as the judges determine. But if any harm follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. And if a man smite the eye of his servant or the eye of his maid, and destroy it, he shall let him go free for his eye's sake. And if he smite out his man-servant's tooth or his maid-servant's tooth, he shall let him go free for his tooth's sake.

If an ox gore a man or a woman to death, the ox shall be surely stoned, and the flesh shall not be eaten; but the owner of the ox shall be quit; but if the ox was wont to gore in time past, and its owner hath been warned of it, but he hath not kept it in and it hath killed a man or a woman, the ox shall be stoned, and the owner also shall be put to death. If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. Whether it have gored a son or gored a daughter, according to this judgment shall it be done unto him. If the ox gore a man-servant or a maid-servant, there shall be given unto their master thirty shekels of silver, and the ox shall be stoned.

If a man shall open a pit, or if a man shall dig a pit and not cover it, and an ox or an ass fall into it, the owner of the pit shall make it good; he shall give money unto the owner thereof, and the dead beast shall be his. And if one man's ox hurt another's so that it dieth, then they shall sell the live ox and divide the price of it; the dead beast also they shall divide. Or if it be known that the ox was wont to gore in time past, and its owner hath not kept it in, he shall surely pay ox for ox, and the dead beast shall be his own.

If a man shall steal an ox or a sheep and kill it or sell it, he shall pay five oxen for an ox, and four sheep for a sheep. If the thief be found breaking in, and be smitten so that he dieth, there shall be no blood-guiltiness laid upon him. If the sun be risen upon him, there shall be blood-guiltiness upon him; he shall make restitution; if he have nothing, then he shall be sold for his theft. If the theft be found in his hand alive, whether it be ox or ass or sheep, he shall pay double.

If a man shall cause a field or vineyard to be eaten and shall let his beast loose and it feed in another man's field, of the best of his own field and of the best of his own vineyard shall he make restitution.

If fire break out and catch in thorns, so that the shocks of grain or the standing grain or the field be consumed; he that kindled the fire shall surely make restitution.

If a man shall deliver unto his neighbor money or stuff to keep and it is stolen out of the man's house, if the thief be found he shall pay double. If the thief be not found, then the master of the house shall come near unto God to see whether he have not put his hand unto his neighbor's goods. For every matter of trespass, whether it be for ox, for sheep, for ass, for raiment, or for any manner of lost thing, whereof one saith: This is it,—the cause of both parties shall come before God; he whom God shall condemn shall pay double unto his neighbor.

If a man deliver unto his neighbor an ass or an ox or a sheep or any beast to keep, and it die or be hurt or driven away,—no man seeing it, the oath of Yahweh shall be between them both, whether he hath not put his hand unto his neighbor's goods; and the owner thereof shall accept it, and he shall not make restitution. But if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, let him bring it for witness; he shall not make good that which was torn. And if a man borrow aught from his neighbor, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution. If the owner thereof be with it, he shall not make it good; if it be a hired thing, it came for its hire. And if a man entice a virgin that is betrothed and lie with her, he shall surely pay a dowry for her to be his wife. If her father utterly refuse to give her to him, he shall pay money according to the dowry of virgins.

Thou shalt not suffer a sorceress to live. Whoso lieth with a beast shall surely be put to death.

He that sacrificeth unto any god save Yahweh only, shall be utterly destroyed. And a sojourner shalt thou not wrong, neither shalt thou oppress him; for ye were sojourners in the land of Egypt. Ye shall not afflict any widow or fatherless child; if thou afflict them at all, and they cry unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with My sword; and your wives shall be widows, and your children fatherless.

If thou lend money to any of My people with thee that is poor, thou shalt not be to him as a creditor, neither shall ye lay upon him interest. If thou at all take thy neighbor's garment to pledge, thou shalt restore it to him before the sun goeth down; for that is his only covering; it is his covering for his skin; wherein shall he sleep? It shall come to pass when he crieth unto Me that I shall hear; for I am gracious.

Thou shalt not revile God nor curse a ruler of thy people; thou shalt not delay to offer of thy harvest and of the outflow of thy presses. The first-born of thy sons shalt thou give unto Me. Likewise shalt thou do with thine oxen and thy sheep; seven days shall it be with its dam; on the eighth day thou shalt give it to Me. And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

Thou shalt not take up a false report; put not thy hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest justice; neither shalt thou favor a poor man in his cause. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, thou shalt forbear to leave him, thou shalt surely release it with him. Thou shalt not wrest the justice due to the poor in his cause. Keep thee far from a false matter, and the innocent and the righteous slay thou not; for I will not justify the wicked. And thou shalt take no bribe, for a bribe blindeth them that

have sight, and perverteth the words of the righteous. And a sojourner shalt thou not oppress; for ye know the heart of a sojourner, seeing ye were sojourners in the land of Egypt.

And six years shall ye sow the land, and gather in the increase thereof; but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat; and what they leave, the beast of the field shall eat. In like manner shalt thou deal with thy vineyard, and with thy olive-yard.

Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thine handmaid and the sojourner may be refreshed. And in all things that I have said unto you take ye heed; and make no mention of other gods, neither let it be heard out of thy mouth.

Three times in the year thou shalt keep a feast unto Me. The FEAST OF UNLEAVENED BREAD shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib, for in it thou camest out from Egypt. And none shall appear before Me empty. And THE FEAST OF THE HARVEST, the first-fruits of thy labors, which thou sowest in the field; also THE FEAST OF INGATHERING at the end of the year, when thou gatherest in thy labors out of the field. Three times in the year shall all thy males appear before the God Yahweh. Thou shalt not offer the blood of My sacrifice with leavened bread; neither shall the fat of My feast remain all night until the morning. The first of the first-fruits of thy ground thou shalt bring into the House of Yahweh, thy God. Thou shalt not seethe a kid in his mother's milk.

J. SUPPLEMENT TO THE EVENTS AT MOUNT SINAI

RECORDED BY J AND E

(Ch. xxiv, 15-18a; xxiv, 27-35)

And Moses went up into the mount, and the cloud covered the mount. And the glory of Yahweh abode upon Mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud. And the appearance of the glory of Yahweh was like devouring fire on the top of the mount in the eyes of the Children of Israel. And Moses entered into the midst of the cloud. . . .

And Yahweh said unto Moses: WRITE THOU THESE WORDS; for after the tenor of these words have I made a covenant with thee and with Israel. And he was there with Yahweh forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from Mount Sinai with the two tables of the Testimony in his hand,—when he came down from the mount,—that Moses knew not that the skin of his face shone by reason of His speaking with him. And when Aaron and all the Children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses spake unto them. And afterward all the Children of Israel came nigh; and he gave them in commandment all that Yahweh had spoken to him on Mount Sinai. And when Moses had done speaking with them, he put a veil on his face. But when Moses went in before Yahweh to speak with Him, he took

the veil off until he came out; and he came out and spake unto the Children of Israel that which he was commanded. And the Children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with Him.

K. The Specifications for the Ark of the Covenant, the Furnishings of Its Shrine and Its Ritual

(Ch. xxv-xxxi, 18)

And Yahweh spake unto Moses, saying: Speak unto the Children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering. And this is the offering which ye shall take of them: gold and silver and brass, and blue and purple and scarlet, and fine linen, and goat's hair, and rams' skins dyed red and porpoise-skins, and acacia-wood; oil for the light, spices for the anointing-oil and the sweet incense; onyx-stones and stones to be set, for the ephod and for the breastplate. And let them make Me a sanctuary that I may dwell among them. According to all that I show thee, the pattern of the tabernacle and the pattern of all the furniture thereof, even so shall ye make it.

They shall make an ark of acacia-wood; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four feet thereof; and two rings shall be on the one side of it and two rings on the other side of it. And thou shalt make staves of acacia-wood, and overlay them with gold. And thou shalt put the staves into the rings on the sides of the ark, wherewith to bear the ark; the staves shall be in the rings of the ark; they shall not be taken from it. And thou shalt put into the ark the Testimony which I shall give thee.

And thou shalt make a mercy-seat of pure gold; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim of gold; of beaten work shalt thou make them, at the two ends of the mercy-seat; and make one cherub at the one end, and one cherub at the other end; of one piece with the mercy-seat shall ye make the cherubim on the two ends thereof. And the cherubim shall spread out their wings on high, covering the mercy-seat with their wings with their faces one toward the other; toward the mercy-seat shall the faces of the cherubim be. And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the Testimony that I shall give thee; and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the Testimony, of all things which I will give thee in commandment unto the Children of Israel.

And thou shalt make a table of acacia-wood; two cubits the length thereof and a cubit the breadth thereof and a cubit and a half the height thereof; and thou shalt overlay it with pure gold, and make thereto a crown (rim?) of gold round about, and thou shalt make unto it a border of a handbreadth round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Close by the border shall the rings be, for places for the

staves to bear the table; and thou shalt make the staves of acacia-wood and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof and the spoons thereof and the flagons thereof, wherewith to pour out, of pure gold shalt thou make them. And thou shalt set upon the table shewbread before Me alway.

And thou shalt make a candlestick of pure gold; of beaten gold shall the candlestick be made, even its base and its shaft; its knops and its flowers shall be of one piece with it; and there shall be six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof; three cups made like almond-blossoms in one branch, a knop and a flower, and three cups made like almond-blossoms in the other branch, a knop and a flower; thus for the six branches going out of the candlestick; and in the candlestick, four cups made like almond-blossoms, the knops thereof and the flowers thereof; and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the candlestick. Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold. And thou shalt make the lamps thereof seven; and they shall light the lamps thereof to give light over against it. And the snuffers thereof, and the snuff-dishes thereof shall be of pure gold. Of a talent of pure gold shall it be made with all these vessels. And see that thou make them after their pattern which hath been shown thee in the mount.

Moreover thou shalt make the tabernacle with ten curtains; of fine twined linen, blue and purple and scarlet, with cherubim; the work of the skilful workman shalt thou make them. The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits; all the curtains shall have one measure. Five curtains shall be coupled one to another and the other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the edge of the curtain that is outmost in the second coupling. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the second coupling; the loops shall be opposite one another; and thou shalt make fifty clasps of gold, and couple the curtains one to another with the clasps; and the tabernacle shall be one.

And thou shalt make curtains of goat's hair for a tent over the tabernacle; eleven curtains shalt thou make; the length of each curtain shall be thirty cubits, and the breadth of each curtain, four cubits; the eleven curtains shall have one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain in the forefront of the tent. And thou shalt make fifty loops on the edge of the curtain that is outmost in the [first] coupling and fifty loops upon the edge of the curtain which is [outmost] on the second coupling. And thou shalt make fifty clasps of brass and put the clasps into the loops, and couple the tent together, that it may be one. And the overhanging part that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the back of the tabernacle. And the cubit on the one side, and the cubit on the other side of that which remaineth in the length of the curtains of the tent shall hang over the sides of the tabernacle on this side and on that side to cover it. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of porpoise-skins above.

Thou shalt make the boards for the tabernacle of acacia-wood, standing up. Ten cubits shall be the length of a board, and a cubit and a half the breadth of each board. Two tenons shall there be in each board, joined one to another; thus shalt thou make for all the boards of the tabernacle. And thou shalt make for the tabernacle twenty boards for the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. And for the second side of the tabernacle, on the north side, twenty boards and their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the hinder part of the tabernacle westward, thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the hinder part. And they shall be double beneath, and in like manner they shall be entire unto the top thereof unto ring one; thus shall it be for them both; they shall be so for the two corners. And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.

And thou shalt make bars of acacia-wood, five for the boards of one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the hinder part westward. And the middle bar in the midst of the boards shall pass through from end to end. And thou shalt overlay the boards with gold. And thou shalt rear up the tabernacle according to the fashion thereof that hath been shown thee in the mount.

And thou shalt make a veil of blue and purple and scarlet and fine twined linen with cherubim; the work of the skilful workman shall it be made; and thou shalt hang it upon four pillars of acacia overlaid with gold; their hooks shall be of gold upon four silver sockets. And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the Testimony; and the veil shall separate you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the Testimony in the most holy place. And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south; and thou shalt put the table on the north side.

And thou shalt make a screen for the door of the tent of blue and of purple and scarlet and fine twined linen, the work of the embroiderer. And thou shalt make for the screen five pillars of acacia-wood, and overlay them with gold; their hooks shall be of gold; and thou shalt cast five sockets of brass for them.

And thou shalt make the altar of acacia-wood five cubits long and five cubits broad; the altar shall be four-square; and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof; the horns thereof shall be of one piece with it; and thou shalt overlay it with brass. And thou shalt make its pots for taking away its ashes, and its shovels and its basins and its flesh-hooks and its firepans,—all the vessels thereof shalt thou make of brass. And thou shalt make for it a grating of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up the altar. And thou shalt make staves for the altar, staves of acacia-wood, and overlay them with brass. And the staves thereof shall be put in the rings, and the staves shall be upon the two sides of the altar in bearing it. Hollow with planks shalt

thou make it; as it hath been shown thee in the mount, so shalt thou make it.

And thou shalt make the court of the Tabernacle; for the south side southward there shall be hangings for the court of fine twined linen, a hundred cubits long for one side; and the pillars thereof shall be twenty and their sockets twenty, of brass; the hooks of the pillars and their fillets, of silver. And likewise for the north side, in length there shall be hangings a hundred cubits long and the pillars thereof, twenty; and their sockets twenty, of brass; the hooks of the pillars and their fillets, of silver. And for the breadth of the court on the west side, shall be hangings of fifty cubits, their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward shall be fifty cubits. The hangings for the one side shall be fifteen cubits, their pillars three and their sockets three. And for the other side shall be hangings of fifteen cubits, their pillars three and their sockets three. And for the gate of the court shall be a screen of twenty cubits of blue and purple and scarlet and fine twined linen, the work of the embroiderer; their pillars four, and their sockets four. And the pillars of the court round about shall be filleted with silver; their hooks of silver, and their sockets, of brass. The length of the court shall be a hundred cubits, and the breadth fifty, everywhere; and the height five cubits of fine twined linen and their sockets of brass. All the instruments of the Tabernacle in the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

And thou shalt command the Children of Israel that they bring unto thee pure olive-oil beaten for the light, to cause a lamp to burn continually. In the Tent of Meeting, without the veil which is before the Testimony, Aaron and his sons shall keep it in order from evening to morning before Yahweh; it shall be a statute forever throughout their generations on the behalf of the Children of Israel. And bring thou near unto thee Aaron thy brother and his sons with him from among the Children of Israel that he may minister unto Me in the priest's office; even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to sanctify him, that he may minister unto Me in the priest's office. And these are the garments which they shall make: a breastplate and an ephod, and a robe, and a coat of checker-work, a mitre and a girdle; and they shall make holy garments for Aaron thy brother and his sons, that he may minister unto Me in the priest's office.

And they shall take the gold and the blue and the purple and the scarlet and the fine linen; and they shall make the ephod of gold and blue and purple and fine twined linen-work of the skilful workman. It shall have two shoulder-pieces joined to the two ends thereof, that it may be joined together. And the skilfully woven band which is upon it, wherewith to gird it on, shall be like the work thereof, of the same piece: of gold and blue and purple and scarlet and fine twined linen. And thou shalt take two onyx stones, and grave on them the names of the Children of Israel, six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet shalt thou engrave the two stones according to the names of the Children of Israel; thou shalt cause them to be enclosed in settings of gold. And thou shalt put the two stones upon the shoulder-pieces of the ephod, to be stones of memorial for the Children of Israel; and Aaron shall bear

their names upon his shoulders before Yahweh for a memorial. And thou shalt make settings of gold and two chains of pure gold; like cords shalt thou make them of wreathen work; and thou shalt put the wreathen cords upon the settings.

And thou shalt make a breastplate of judgment, the work of skilful workmen; like the work of the ephod thou shalt make it; of gold and blue and purple and scarlet and fine twined linen shalt thou make it. Foursquare it shall be and double; a span shall be the length thereof, and a span the breadth thereof. And thou shalt set in it settings of stones, four rows of stones: of sardius, topaz and carbuncle shall be the first row; and the second row, an emerald, a sapphire and a diamond; and the third row, a jacinth, an agate and an amethyst; and the fourth row, a beryl and an onyx and a jasper; they shall be enclosed in gold in their settings. And the stones shall be according to the names of the Children of Israel, twelve, according to their names; like the engravings of a signet, every one according to his name, they shall be for the twelve tribes. And thou shalt make upon the breastplate chains like cords, of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings at the ends of the breastplate. And the other two ends of the wreathen chains thou shalt put on the two settings, and put them on the shoulder-pieces of the ephod in the forepart thereof. And thou shalt make two rings of gold, and thou shalt put them on the two ends of the breastplate, upon the edge thereof which is toward the side of the ephod inward. And thou shalt make two rings of gold and shalt put them on the two shoulder-pieces of the ephod underneath in the forepart thereof, close by the coupling thereof above the skilfully woven band of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be upon the skilfully woven band of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the Children of Israel in the breastplate of judgment, the *Urim* and the *Thummim;* and they shall be upon Aaron's heart when he goeth in before Yahweh; and Aaron shall bear the judgment of the Children of Israel upon his heart, before Yahweh continually.

And thou shalt make the robe of the ephod all of blue; and it shall have a hole for the head in the midst thereof; it shall have a binding of woven work about the hole of it, as it were the hole of a coat of mail, that it be not rent. And upon the skirts of it thou shalt make pomegranates of blue and of purple and of scarlet round about the skirts thereof; and bells of gold between them round about,—a golden bell and a pomegranate, a golden bell and a pomegranate upon the skirts of the robe round about. And it shall be upon Aaron to minister; and the sound thereof shall be heard when he goeth in unto the holy place before Yahweh, and when he cometh out,—that he die not.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLY TO YAHWEH. And thou shalt put it on a lace of blue, and it shall be upon the mitre; upon the fore front of the mitre shall it be. And it shall be upon Aaron's forehead; and Aaron shall bear the iniquity committed in the holy things which the Children of Israel shall hallow even in all their holy gifts; and it shall always be upon his forehead that they may be accepted before Yahweh. And thou shalt weave the coat in checker-work of fine linen, and thou shalt make a mitre of fine linen, and thou shalt make a girdle, the work of the weaver in colors.

And for Aaron's sons thou shalt make tunics, and thou shalt make for them girdles, and headtires shalt thou make for them for glory and for

beauty. And thou shalt put them upon Aaron thy brother and upon his sons with him, and shalt anoint them and consecrate them and sanctify them, that they may minister unto Me in the priest's office. And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs shall they reach; and they shall be upon Aaron and upon his sons when they go in unto the Tent of Meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity and die. It shall be a statute forever unto him and unto his seed after him.

And this is the thing that thou shalt do unto them to hallow them to minister to Me in the priest's office. Take one bullock and two rams without blemish, and unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil; of fine wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket with the bullock and the two rams. And Aaron and his sons thou shalt bring unto the door of the Tent of Meeting, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat and the robe of the ephod, and the ephod, and the breastplate, and gird him with the skilfully woven band of the ephod; and thou shalt set the mitre on his head and put the holy crown upon the mitre. Then thou shalt take the anointing oil and pour it upon his head, and anoint him. And thou shalt bring his sons and put tunics upon them. And thou shalt gird them with girdles, Aaron and his sons, and bind headtires upon them; and they shall have the priesthood by a perpetual statute; and thou shalt consecrate Aaron and his sons.

And thou shalt bring the bullock before the Tent of Meeting; and Aaron and his sons shall lay their hands upon the head of the bullock. And thou shalt kill the bullock before Yahweh at the door of the Tent of Meeting. And thou shalt take of the blood of the bullock, and put it on the horns of the altar with thy finger; and thou shalt pour out all the blood at the base of the altar. And thou shalt take all the fat that covereth the inwards, and the caul upon the liver and the two kidneys and the fat that is upon them, and burn them upon the altar. But the flesh of the bullock and its skin and its dung shalt thou burn with fire without the camp; it is a sin-offering.

Thou shalt also take the one ram, and Aaron and his sons shall lay their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take its blood and sprinkle it round about upon the altar. And thou shalt cut the ram into its pieces, and wash its inwards and its legs, and put them with its pieces and with the head. And thou shalt burn the whole ram upon the altar; it is a burnt-offering unto Yahweh; it is a sweet savor, an offering made by fire unto Yahweh. And thou shalt take the other ram; and Aaron and his sons shall lay their hands upon the head of the ram. Then shalt thou kill the ram and take of its blood, and put it on the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of the right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar and of the anointing oil, and sprinkle it upon Aaron and upon his garments, and upon his sons and upon the garments of his sons with him; and he shall be hallowed, and his garments and his sons and his sons' garments with him. Also thou shalt take of the ram the fat and the fat tail and the fat that covereth the inwards, and the caul of the liver, and the two kidneys and the fat that is on them and the right thigh (for it is a ram of consecration), and one loaf of bread and one cake of oiled bread, and one wafer out of the basket of unleavened bread that is before Yahweh; and thou shalt put the whole upon the

hands of Aaron and upon the hands of his sons, and shalt wave them for a wave-offering before Yahweh. And thou shalt take them from their hands and burn them on the altar upon the burnt-offering for a sweet savor before Yahweh; it is an offering made by fire before Yahweh.

And thou shalt take the breast of Aaron's ram of consecration, and wave it for a wave-offering before Yahweh; and it shall be thy portion. And thou shalt sanctify the breast of the wave-offering, and the thigh of the heave-offering which is waved and which is heaved up, of the ram of consecration, even of that which is for Aaron and for his sons; and it shall be their portion forever from the Children of Israel; for it is a heave-offering; and it shall be for a heave-offering from the Children of Israel of their sacrifices of peace-offerings, even their heave-offering unto Yahweh.

And the holy garments of Aaron shall be for his sons after him to be anointed in them and to be consecrated in them. Seven days shall the son that is priest in his stead put them on, when he cometh into the Tent of Meeting to minister in the holy place. And thou shalt take the ram of consecration and boil its flesh in a holy place. And Aaron shall eat of the flesh of the ram and the bread that is in the basket at the door of the Tent of Meeting. And they shall eat those things wherewith atonement was made, to consecrate and to sanctify them; but a stranger shall not eat thereof, because they are holy. And if aught of the flesh of the consecration or of the bread remain until the morning, then thou shalt burn the remainder with fire; it shall not be eaten for it is holy.

And thus shalt thou do unto Aaron and to his sons, according to all that I have commanded thee; seven days shalt thou consecrate them. And every day shalt thou offer the bullock of sin-offering for atonement; and thou shalt cleanse the altar when thou makest atonement for it, and thou shalt anoint it to sanctify it. Seven days thou shalt make atonement for the altar and sanctify it; and the altar shall be most holy; whatsoever toucheth the altar shall be holy.

Now this is what thou shalt offer upon the altar: Two lambs of the first year day by day. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even; and with the one lamb a tenth part of an ephah of fine flour mingled with the fourth part of a hin of wine for a drink-offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meal-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering made by fire to Yahweh. It shall be a continual burnt-offering throughout your generations at the door of the Tent of Meeting before Yahweh, where I will meet with you, to speak there unto thee. And there will I meet with the Children of Israel; and it shall be sanctified by My glory. And I will sanctify the Tent of Meeting and the altar; there also will I sanctify Aaron and his sons to minister unto Me in the priest's office.

And I will dwell among the Children of Israel, and will be their God. And they shall know that I am Yahweh, their God, that brought them forth out of the land of Egypt that I might dwell among them. I am Yahweh, their God.

And thou shalt make an altar to burn incense upon; of acacia-wood shalt thou make it; a cubit shall be the length thereof and a cubit the breadth thereof; four-square shall it be; and two cubits shall be the height thereof; the horns thereof shall be of one piece with it. And thou shalt overlay it with pure gold, the top thereof and the sides

thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make for it under the crown thereof; upon the two ribs thereof, upon the two sides of it shalt thou make them; and they shall be for places for staves wherewith to bear it. And thou shalt make the staves of acacia-wood and overlay them with gold. And thou shalt put it before the veil that is by the ark of the Testimony, before the mercy-seat that is over the Testimony, where I will meet with thee. And Aaron shall burn thereon incense of sweet spices; every morning when he dresseth the lamps, he shall burn it; and when Aaron lighteth the lamps at even he shall burn it, a perpetual incense before Yahweh throughout your generations. Ye shall offer no strange incense thereon, nor burnt-offering, nor meal-offering; and ye shall pour no drink-offering thereon. And Aaron shall make atonement upon the horns of it once in the year; with the blood of the sin-offering of atonement, once in the year shall he make atonement for it throughout your generations; it is most holy unto Yahweh.

And Yahweh spake unto Moses, saying: When thou takest the sum of the Children of Israel according to those that are numbered of them, then shall they give every man a ransom for his soul unto Yahweh when thou numberest them; that there be no plague among them when thou numberest them. This shall they give, every one that passeth over unto them that are numbered; half a shekel according to the shekel of the sanctuary [the shekel is twenty gerahs]: half a shekel for an offering to Yahweh. The rich shall not give more, and the poor shall not give less than the half-shekel when they give the offering of Yahweh to make atonement for their souls. And thou shalt take the atonement-money from the Children of Israel, and shalt appoint it for the service of the Tent of Meeting; that it may be a memorial for the Children of Israel before Yahweh, to make atonement for your souls.

And Yahweh spake unto Moses, saying: Thou shalt also make a laver of brass, and the base thereof of brass, whereat to wash. And thou shalt put it between the Tent of Meeting and the altar, and thou shalt put water therein. And Aaron and his sons shall wash their hands and feet thereat; when they go into the Tent of Meeting they shall wash with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire unto Yahweh. So they shall wash their hands and their feet that they die not; and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

Moreover Yahweh spake unto Moses, saying: Take thou also unto thee the chief spices: of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, and of cassia five hundred, after the shekel of the sanctuary, and of olive oil a hin; and thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil. And thou shalt anoint therewith the Tent of Meeting and the ark of the Testimony, and the table and all the vessels thereof, and the altar of incense and the altar of burnt-offering with all the vessels thereof, and the laver and the base thereof. And thou shalt sanctify them that they may be most holy; whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and sanctify them, that they may minister unto Me in the priest's office. And thou shalt speak unto the Children of Israel, saying: This shall be a holy anointing-oil unto Me throughout your generations. Upon the flesh of man shall it not be poured, neither shall ye make any like it, according to the composition thereof; it is holy, and shall be holy unto

you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people.

And Yahweh said unto Moses: Take unto thee sweet spices, balsam and onycha and galbanum, sweet spices, with pure frankincense; of each shall there be a like weight; and thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy; and thou shalt beat some of it very small, and put it before the Testimony in the Tent of Meeting, where I will meet with thee. And the incense which thou shalt make, according to the composition thereof, ye shall not make for yourselves; it shall be unto thee holy for Yahweh. Whosoever shall make the like unto that to smell thereof, he shall be cut off from his people.

And Yahweh spake unto Moses, saying: See, I have called by name Bezalel the son of Uri the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skilful works, to work in gold and in silver and in brass and in cutting of stones for setting, and in carving of wood; to work in all manner of workmanship. And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all the wise-hearted I have put wisdom, that they may make all that I have commanded thee; the Tent of Meeting, the ark of the Testimony, the mercy-seat that is thereupon, and all the furniture of the tent,—the table and its vessels, the pure candlestick with all its vessels, and the altar of incense; the altar of burnt-offering with all its vessels, and the laver with its base; and the finely wrought garments for Aaron the priest and the garments of his sons, to minister in the priest's office; and the anointing-oil and the incense of sweet spices for the holy place; according to all that I have commanded thee, shall they do.

And Yahweh spake unto Moses, saying: Speak unto the Children of Israel, saying: Verily, ye shall keep My sabbaths; for it is a sign between Me and you throughout your generations; that ye may know that I am Yahweh who sanctifieth you. Ye shall keep the Sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from his people. Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to Yahweh; whosoever doeth work on the sabbath day, he shall surely be put to death.

Wherefore, the Children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant. It is a sign between Me and the Children of Israel for ever; for in six days Yahweh made heaven and earth, and on the seventh day he rested and was refreshed.

And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, the two tables of the Testimony, tables of stone, written with the finger of God.

L. The Consecration of the Tabernacle

(Ch. xl, 17-38)[1]

And it came to pass in the second year, in the first month, on the first day of the month, that the tabernacle was set up. And Moses

[1] Chapters xxxv, 1 - xl, 16 repeat in the same detail and order the text of xxv-xxxi, only changing the tenses of the verbs from the future to the past. Ch. xxxix closes thus: "According to all that Yahweh commanded Moses, so the Children of Israel did all the work. And Moses saw all the work, and behold, they had done it; and Moses blessed them." The rest is here omitted.

reared the tabernacle, and laid its sockets, and set up the boards thereof, and put in the bars thereof and reared up its pillars. And he spread the tent over the tabernacle, and put the covering of the tent above upon it, as Yahweh had commanded him. And he took and put the Testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark; and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the Testimony; as Yahweh had commanded. And he put the table in the Tent of Meeting, upon the side of the tabernacle northward, outside of the veil. And he set the bread in order upon it before Yahweh, as Yahweh commanded Moses. And he put the candlestick in the Tent of Meeting, over against the table, on the side of the tabernacle southward. And he lighted the lamps before Yahweh as Yahweh commanded Moses. And he put the golden altar in the Tent of Meeting before the veil; and he burned thereon incense of sweet spices, as Yahweh had commanded Moses. And he put the screen of the door to the tabernacle. And he set the altar of burnt-offering at the door of the tabernacle of the Tent of Meeting, and offered upon it the burnt-offering and the meal-offering; as Yahweh commanded Moses. And he set the laver between the Tent of Meeting and the altar, and put water therein wherewith to wash. And Moses and Aaron and his sons washed their hands and their feet thereat; when they went into the Tent of Meeting and when they came near unto the altar they washed, as Yahweh commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.

Then the cloud covered the Tent of Meeting, and the glory of Yahweh filled the tabernacle. And Moses was not able to enter into the Tent of Meeting, because the cloud abode thereon, and the glory of Yahweh filled the tabernacle. And when the cloud was taken up from over the tabernacle, the Children of Israel went onward, throughout all their journeyings; but if the cloud was not taken up, then they journeyed not till the day that it was taken up. For the cloud of Yahweh was upon the tabernacle by day, and there was fire therein by night, in the sight of all the House of Israel throughout all their journeys.

M. The Census of the Men of War and the Order of Their Encampment [1]

(Numbers iv, 1—iii, 24)

And Yahweh spake unto Moses in the wilderness of Sinai in the Tent of Meeting, on the first day of the second month in the second year after they were come out of Egypt, saying: Take ye the sum of all the congregation of the Children of Israel by their families, by their fathers' houses according to the number of the names, every male by their polls from twenty years old and upward,—all that are able to go forth in war in Israel; thou and Aaron shalt number them by their hosts; and with you shall be a man of every tribe, every one head of his father's

[1] The narrative of the Exodus is interrupted by P, not only to give commands concerning the *Ark of the Testimony*, its housing and the consecration of its guardians (Exod. xxv-xl, 16), but by a body of laws,—ceremonial, ethical, civic and domestic, many of which originated during the Monarchy (Leviticus; Numbers v-x, 10; xxvi-xxx, 16). The oldest of these codes seems to have been "The Law of Holiness" (Lev. xvii-xxvi), but also are included much of the "Book of the Covenant" (Exod. xx, 22 - xxiii, 33), and many laws from "The Code of Khammurabi" (Babyl. c. 2300 B.C.), discovered in 1901 A.D. The prolix form of the Census is here abbreviated, though given in full for Reuben to show the mold in which the rest were cast.

house. And these are the names of the men that shall stand with you: Of Reuben, Elizur, son of Shedeur; of Simeon, Shelumiel, son of Zurishaddai; of Judah, Nahshon, son of Amminadab; of Issachar, Nethanel, son of Zuar; of Zebulon, Eliab, son of Helon. Of the children of Joseph: of Ephraim, Elishama, son of Ammihud; of Manasseh, Gemaliel, son of Pedashur. Of Benjamin, Abidan, son of Gideoni; of Dan, Ahiezer, son of Ammishaddai; of Asher, Pagiel, son of Ochran; of Gad, Eliasaph, son of Deuel; of Naphthali, Ahira, son of Enan. These are they that were called of the congregation, the princes of the tribes of their fathers; they were the heads of the tribes of their fathers; they were the heads of the families of Israel. And Moses and Aaron took these men that are mentioned by name, and they assembled all the congregation together on the first day of the second month; and they declared their pedigrees after their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, by their polls. As Yahweh commanded Moses, so he numbered them in the wilderness of Sinai.

The children of Reuben, Israel's first-born, their generations by their families, by their fathers' houses, according to their names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; those that were numbered of them of the tribe of Reuben were forty and six *families*, five hundred [men].[1]

Of the children of Simeon . . . of the tribe of Simeon were numbered fifty and nine *families*, three hundred——

Of the children of Gad . . . of the tribe of Gad were five and forty *families*, six hundred and fifty——

Of the children of Judah . . . were numbered of the tribe of Judah, threescore and fourteen *families*, six hundred——

Of the children of Issachar . . . of the tribe of Issachar were numbered fifty and four *families*, five hundred——

Of the children of Zebulon . . . were numbered, of the tribe of Zebulon, fifty and seven *families*, four hundred——

Of the children of Joseph, of the children of Ephraim . . . were numbered of the tribe of Ephraim, forty *families*, five hundred——

Of the children of Manasseh . . . were numbered, of the tribe of Manasseh, thirty and two *families*, two hundred——

Of the children of Benjamin . . . were numbered, of the tribe of Benjamin, thirty and five *families*, four hundred——

Of the children of Dan . . . were numbered of the tribe of Dan, threescore and two *families*, seven hundred——

Of the children of Asher . . . were numbered of the tribe of Asher, forty and one *families*, five hundred——

Of the children of Naphthali, fifty and three *families*, four hundred [men].

These are they that were numbered, whom Moses and Aaron numbered, and the princes of Israel being twelve men; they were each one for his father's house. So all they that were numbered of the Children of Israel by their fathers' houses, from twenty years old and upward,

[1] Through the age-old mistake in translating *Aleph* as *thousand* (the word may mean also *family, tent,* or any large *unit*), the numbers of the fugitives from Egypt have been enormously exaggerated. In England, the first critic who made known the impossibility of such a host was Bp. J. W. Colenso (c. 1870 A.D.). Sir W. Flinders-Petrie has since brilliantly elucidated the question. Most of the data for his computations are taken from P's statements, and his results are proved from the censuses in the older historical books. The correct numbers are given here.

all that were able to go forth to war in Israel; even all they that were numbered were *five hundred and ninety and five* [*families,—five thousand and five hundred*] men of war.[1]

But the Levites after the tribe of their fathers were not numbered among them. For Yahweh spake unto Moses, saying: The tribe of Levi only shalt thou not number, neither shalt thou take the sum of them among the Children of Israel; but appoint thou the Levites over the tabernacle of the Testimony and over all the furniture thereof, and over all that belongeth unto it; they shall bear the tabernacle and all the furniture thereof; and they shall minister to it and shall encamp round about the tabernacle. When the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh shall be put to death. And the Children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard according to their hosts. But the Levites shall encamp round about the tabernacle of the Testimony, that there be no wrath upon the congregation of the Children of Israel; and the Levites shall keep the charge of the tabernacle of the Testimony.

Thus did the Children of Israel; according to all that Yahweh commanded, so did they.

And Yahweh spake unto Moses and unto Aaron, saying: The Children of Israel shall encamp every man by his own standard with the ensigns of his father's house; over against the Tent of Meeting shall they encamp round about. Those that encamp on the east side toward the sun-rising shall be they of the standard of the camp of Judah according to their hosts; and the prince of the children of Judah shall be Nahshon son of Amminadab. And his host and those that were numbered of them were three score and fourteen families, six hundred *men.* And those that encamp next unto him shall be the tribe of Issachar; and the prince of the children of Issachar shall be Nethanel son of Zuar. . . .

Next, the prince of the children of Zebulon . . . Eliab son of Helon and his host. . . . All that were numbered of the camp of Judah were a hundred and fourscore and six families [or tents]. They shall set forth first.

On the south side shall be the standard of the camp of Reuben according to their hosts. . . . And those that encamp next unto him shall be the tribe of Simeon. And next the tribe of Gad. And they shall set forth second.

Then the Tent of Meeting shall set forward with the camp of the Levites in the midst of the camps; as they encamp, so shall they set forward, every man in his place by their standards.

On the west side shall be the standard of Ephraim according to their hosts. . . . And next unto him shall be the tribe of Manasseh and the prince of the tribe of Manasseh and his host. . . . And the tribe of Benjamin, and the prince of the tribe of Benjamin, and his host. And these shall set forth third.

On the north side shall be the standard of the camp of Dan according to their hosts. . . . And those that encamp next unto him shall be the tribe of Asher. . . . And the tribe of Naphthali, and their hosts. These shall set forth hindmost by their standards.

These are they that were numbered of the Children of Israel by their

[1] The whole number of Israelites, including old people, women and children, has been computed as between 15,000 and 18,000.

fathers' houses; all that were numbered of the camps according to their hosts were *five hundred and ninety and five families, five thousand and five hundred men of war.*

But the Levites were not numbered among the Children of Israel; as Yahweh commanded Moses.

Thus did the Children of Israel; according to all that Yahweh commanded Moses, so they encamped by their standards, and so they set forward, every one by their families, according to their fathers' houses.

N. The Genealogy of the Tribe of Levi and Its Duties

(Ch. iii, 1—iv, 49)

Now these are the generations of Aaron and Moses in the day that Yahweh spake with Moses on Mount Sinai. These are the sons of Aaron: Nadab the first-born and Abihu, Eleazar and Ithamar. These are the names of the sons of Aaron, the priests that were anointed, whom he consecrated to minister in the priest's office. And Nadab and Abihu died in the presence of Yahweh in the wilderness of Sinai; and they had no children; and Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.

And Yahweh spake unto Moses, saying: Bring the tribe of Levi near, and set them before Aaron the priest that they may minister unto him. And they shall obey his charge and the charge of the whole congregation before the Tent of Meeting, to do the service of the tabernacle. And they shall keep all the furniture of the Tent of Meeting, and the charge of the Children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons; they are wholly given unto him on the behalf of the Children of Israel. And thou shalt appoint Aaron and his sons; and they shall keep their priesthood; and the stranger that cometh nigh shall be put to death.

And Yahweh spake unto Moses, saying: Behold, I have taken the Levites from among the Children of Israel *instead of all the first-born that openeth the womb among the Children of Israel;* and the Levites shall be Mine, for all the first-born are Mine. On the day that I smote all the first-born in the land of Egypt, I hallowed unto Me all the first-born in Israel, both man and beast; Mine they shall be. I am Yahweh.

And Yahweh spake unto Moses in the wilderness of Sinai, saying: Number the Children of Levi by their fathers' houses, by their families; every male from a month old and upward shalt thou number them. And Moses numbered them according to the word of Yahweh, as he was commanded. . . . And these were the sons of Levi by their names: Gershon, Kohath and Merari. And these are the names of the sons of Gershon by their families: Libni and Shimei. And the sons of Kohath by their families: Amram, and Izhar, Hebron and Uzziel. And the sons of Merari by their families: Mahli and Mushri. These are the families of the Levites according to their fathers' houses. . . . The families of the Gershonites shall encamp behind the tabernacle westward. And the prince of the fathers' house of the Gershonites shall be Eliashib son of Lael. And the charge of the sons of Gershon shall be the tabernacle and the Tent, the covering thereof, and the screen for the door of the Tent of Meeting; and the hangings of the court and the screen for the door of the court, which is by the tabernacle and by the altar round about, and the cords of it for all the service thereof.

And of Kohath was the family of the *Amramites,* and the family of the Hebronites, and the family of the Uzzielites; these are the families of the Kohathites. . . . The families of the sons of Kohath shall encamp on the side of the tabernacle southward. . . . And their charge shall be the ark and the table and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the screen and all the service thereof. And Eleazar, son of Aaron the priest, shall be prince of the princes of the Levites, and have oversight of them that keep the charge of the sanctuary. . . .

And the prince of the fathers' house of the families of Merari was Zuriel. They shall encamp on the side of the tabernacle northward. And the appointed charge of the sons of Merari shall be the boards of the tabernacle and the bars thereof and all the instruments thereof, and the pillars of the court round about, and their sockets and their pins and their cords.

And those that encamp before the tabernacle eastward, before the Tent of Meeting toward the sunrising, shall be Moses, and Aaron and his sons, keeping charge of the sanctuary for the Children of Israel; and the stranger that cometh nigh shall be put to death.

All that were numbered of the Levites whom Moses and Aaron numbered at the commandment of Yahweh by their families, all the males from a month old and upward, were twenty and two thousand.[1]

And Yahweh said unto Moses: Number all the first-born males of the Children of Israel from a month old and upward, and take the number of their names. And thou shalt take the Levites for Me (I am Yahweh) instead of all the first-born among the Children of Israel, and the cattle of the Levites instead of all the firstlings among the cattle of the Children of Israel. And Moses numbered, as Yahweh commanded him, all the first-born among the Children of Israel; and the first-born males according to the number of names, from a month old and upward of those that were numbered of them, were twenty and two thousand, two hundred and threescore and thirteen.

And Yahweh said unto Moses: Take the Levites instead of all the first-born among the Children of Israel, and the cattle for the Levites instead of their cattle; and the Levites shall be Mine. I am Yahweh. And for the redemption of the two hundred and threescore and thirteen of the first-born of the Children of Israel that are over and above the number of the Levites thou shalt take five shekels apiece by the poll; after the shekel of the sanctuary thou shalt take them (the shekel is twenty gerahs); and thou shalt give the money wherewith the odd number of them is redeemed unto Aaron and his sons.

And Moses took the redemption-money for them that were over and above those that were redeemed by the Levites; from the first-born of the Children of Israel took he the money, a thousand three hundred and five shekels, according to the shekel of the sanctuary. And Moses gave the redemption-money unto Aaron and his sons according to the word of Yahweh which He had commanded Moses.

And Yahweh spake unto Moses and unto Aaron, saying: Take the sum of the sons of Kohath from among the sons of Levi by their families, by their fathers' houses, from thirty years old and upward even until fifty years old; all that enter upon the service to do the work in

[1] All these numbers are computed on the mistake of taking *Aleph* to be 1000, instead of one family. It is in accordance with P's solicitude to enhance the dignity of the nation by exaggerating the numbers that left Egypt. But the earlier historians consistently give 40,000 as the number that entered Canaan. (See note on p. 232 and on p. 233.)

the Tent of Meeting. This is the service of the sons of Kohath in the Tent of Meeting about the most holy things. When the camp setteth forward, Aaron shall go in with his sons, and they shall take down the veil of the screen and cover the ark of the Testimony with it, and shall put thereon a covering of porpoise-skin, and shall spread over it a cloth all of blue, and shall put in the staves thereof. And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes and the spoons and the cups and the bowls wherewith to pour out; and the continual bread shall be thereon; and they shall spread upon them a cloth of scarlet, and cover the same with a covering of porpoise-skin, and shall put in the staves thereof. And they shall take a cloth of blue and cover the candlestick of the light and the lamps thereof, and the snuffers and the snuffdishes and all the oil vessels thereof, wherewith they minister unto it; and they shall put it and all the vessels thereof within a covering of porpoise-skin, and shall put it upon the frame. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of porpoise-skin, and shall put in the staves thereof; and they shall take all the vessels of ministry wherewith they minister in the sanctuary, and put them in a cloth of blue and cover them with a covering of porpoise-skin, and shall put them on the frame. And they shall take away the ashes from the altar, and spread a purple cloth thereon; and they shall put upon it all the vessels thereof wherewith they minister about it,—the firepans, the flesh-hooks and the shovels and the basins,—all the vessels of the altar; and they shall put upon it a covering of porpoise-skin, and put in the staves thereof. And when Aaron and his sons have made an end of covering the sanctuary and all the furniture of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it. But they shall not touch the sanctuary, lest they die. These things are the burden of the sons of Kohath in the Tent of Meeting. And the charge of Eleazar son of Aaron the priest shall be the oil of the light and the sweet incense, and the continual meal-offering and the anointing-oil; the charge of all the tabernacle and of all that is therein, the sanctuary and all the furniture thereof.

And Yahweh spake unto Moses and unto Aaron, saying: Cut ye not off the tribe of the families of the Kohathites from among the Levites; but do thus unto them that they may live and not die, when they approach the most holy things; Aaron and his sons shall go in and appoint them every one to his service and to his burden; but they shall not go in to see the sanctuary even for a moment, lest they die.

And Yahweh spake unto Moses, saying: Take the sum of the sons of Gershon also by their fathers' house, by their families; from thirty years old and upward until fifty years old shalt thou number them; all that enter in to wait upon the service, to do the work in the Tent of Meeting. This is the service of the Gershonites in serving and in bearing burdens; they shall bear the curtains of the tabernacle and the Tent of Meeting, its covering and the covering of skins that is above upon it, and the screen for the door of the Tent of Meeting, and the hangings of the court, and the screen for the door of the gate of the court which is by the tabernacle and by the altar round about, and their cords and all the instruments of their service, and whatsoever shall be done with them,—therein shall they serve. At the commandment of Aaron and his sons shall be all the service; and ye shall appoint unto them in charge all their burdens. This is the service of the families of the sons of the Gershonites in the Tent of Meeting; and their charge shall be under the hand of Ithamar son of Aaron the priest.

As for the sons of Merari, thou shalt number them by their fathers' houses; from thirty years old and upwards even unto fifty years old. . . . And this is the charge of their burden according to all their service in the Tent of Meeting: the boards of the tabernacle and the bars thereof and the pillars thereof and the sockets thereof; and the pillars of the court round about, and their sockets and their pins and their cords with all their instruments and with all their service; and by name ye shall appoint the instruments of the charge of their burden. This is the service of the sons of Merari . . . under the hand of Ithamar son of Aaron the priest. . . . All those that were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered . . . were numbered according to the commandment of Yahweh by Moses, every one according to his service and according to his burden; eight thousand and five hundred and fourscore were they numbered of him, as Yahweh commanded Moses.

O. P Supplies the Date and the Order of the March from Sinai

(Ch. x, 11-27)

And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the Testimony; and the Children of Israel set forward according to their journeys, out of the wilderness of Sin; and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of Yahweh by Moses. And first the standard of the camp of the children of Judah set forward according to their hosts; and over the host was Nahshon the son of Amminadab; and over the host of the tribe of Issachar was Nethanel son of Zuar. And over the host of the tribe of Zebulon was Eliab son of Helon.

And the tabernacle was taken down; and the sons of Gershon and the sons of Merari who bare the tabernacle set forward. And the standard of the sons of Reuben set forward according to their hosts: and over his host was Elizur son of Shedeur. And over the host of the children of Simeon was Shelumiel son of Zurishaddai; and over the host of the tribe of the children of Gad was Eliasaph son of Deuel.

And the Kohathites set forward, bearing the sanctuary, and did set up the tabernacle against their coming. And the standard of the camp of the children of Ephraim set forward according to their hosts; and over his host was Elishama son of Ammihud. And over the host of the tribe of the children of Manasseh was Gamaliel son of Pedahzur. And over the host of the tribe of the children of Benjamin was Abidan son of Gideoni.

And the standard of the camp of the children of Dan, which was the rearward of all the camps, set forward according to their hosts; and over his host was Ahiezer son of Ammishaddai. And over the host of the tribe of the children of Naphthali was Ahira, son of Enan. Thus were the journeyings of the Children of Israel according to their hosts; and they set forward.

P. The Spies Sent to Survey Canaan

(Num. xiii, 16a, 2b-15, 16b, 21, 25-26a, 32)

These are the names of the men that Moses sent to spy out the land, every one a prince among them. And Moses sent them from the wilderness of Paran according to the commandment of Yahweh; all of them

men who were heads of their fathers' families of the Children of Israel. And these were their names. Of the tribe of Reuben, Shammua son of Zaccur. Of the tribe of Simeon, Shaphat son of Hori. Of the tribe of Judah, Caleb son of Jephunneh. Of the tribe of Issachar, Igal son of Joseph. Of the tribe of Ephraim, Hoshea son of Nun. Of the tribe of Benjamin, Palti son of Raphu. Of the tribe of Zebulon, Gaddiel son of Sodi. Of the tribe of Joseph, i.e. of Manasseh, Gaddi son of Susi. Of the tribe of Dan, Ammiel son of Gemali. Of the tribe of Asher, Sethur son of Michael. Of the tribe of Naphthali, Nahbi son of Vophsi. Of the tribe of Gad, Geuel son of Machi. And Moses called Hoshea, the son of Nun, Joshua.

So they went up and spied out the land from the wilderness of Zin unto Rehob, to the entrance to Hamath. And they returned from spying out the land at the end of forty days. And they went and came to Moses and to Aaron, and to all the congregation of the Children of Israel, unto the wilderness of Paran; and they brought up an evil report of the land which they had spied out to the Children of Israel.

Q. The Judgment of Yahweh upon the Cowardly Spies

(Ch. xiv, 1a, 2a, 26-30, 34-37)

And all the congregation lifted up their voice, and cried aloud; and all the Children of Israel murmured against Moses and against Aaron. And Yahweh spake unto Moses and unto Aaron, saying: How long shall I bear with this evil congregation? I have heard the murmurings of the Children of Israel which they murmur against Me. Say unto them, As I live, saith Yahweh, surely as ye have spoken in Mine ears, so will I do unto you. Your dead bodies shall fall in this wilderness; and all that were numbered of you, according to your whole number from twenty years old and upward that have murmured against Me, surely ye shall not come into the land which I sware that I would cause you to dwell therein, save Caleb the son of Jephunneh, and Joshua, the son of Nun. . . . After the number of the days in which ye spied out the land, even forty days, for every day a year shall ye bear your iniquities, and ye shall know My displeasure. I Yahweh have spoken; surely this will I do unto all this evil congregation that are gathered together against Me; in this wilderness they shall be consumed, and here they shall die.

And the men whom Moses sent to spy out the land, who returned and made all the congregation to murmur against him by bringing up an evil report of the land, died before Yahweh of the plague.

R. The Rebellion of the Levites Headed by Korah [1]

(Ch. xvi, 1a, 2b-11, 16-24, 36-50; xvii, 1-12)

Now Korah son of Izhar, the son of Kohath the son of Levi, with certain of the Children of Israel, two hundred and fifty princes of the congregation called to the assembly, men of renown, assembled themselves together against Moses and against Aaron, and said unto them:

[1] This rebellion was that of the Kohathites, who did inferior service in the tabernacle, against the sons of Amram (Aaron and Moses). It belongs to a late stage in the development of the *ritual of the Temple*. That of Dathan and Abiram (Vol. I, p. 72), most skilfully interwoven with this of the Levites, was an attempt to emphasize the right of primogeniture in *all* Israelite families.

Ye take too much upon you, seeing that all the congregation are holy every one of them, and Yahweh is among them; wherefore then lift ye up yourselves above the assembly of Yahweh?

And when Moses heard it, he fell upon his face; and he spake unto Korah and unto all his company, saying: In the morning Yahweh will show who are His and who is holy, and will cause him to come near unto Him; even him whom He shall choose will He cause to come near unto Him.

This do; take you censers, Korah and all his company, and put fire in them, and put incense upon them before Yahweh to-morrow; and it shall be that the man whom Yahweh doth choose, he is holy. Ye take too much upon you, ye sons of Levi.

And Moses said unto Korah: Hear now ye sons of Levi! Is it a small thing unto you that the God of Israel hath separated you from the congregation of Israel to bring you near unto Himself, to do the service of the tabernacle of Yahweh, and to stand before the congregation to minister unto them, and that He hath brought thee near, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? For this cause art thou and all thy company gathered together against Yahweh. And Aaron! What is he, that ye murmur against him?

And Moses said unto Korah: Be thou and all thy company before Yahweh, thou and they and Aaron, to-morrow; and take ye every man his censer and put incense upon them, and bring ye every man his censer, two hundred and fifty censers; thou also and Aaron, each his censer. And they took every man his censer and put fire in them, and laid incense thereon, and stood at the door of the Tent of Meeting with Moses and Aaron. And Korah assembled all the congregation against them unto the door of the Tent of Meeting; and the glory of Yahweh appeared unto all the congregation.

And Yahweh spake unto Moses and unto Aaron, saying: Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces and said, O God, the God of the spirits of all flesh! shall one man sin, and wilt Thou be wroth with all the congregation? And Yahweh spake unto Moses, saying: Speak unto the congregation, saying: Get you up from about the tent of Korah.

So they gat them up from the tent of Korah. And fire came forth from Yahweh, and devoured the two hundred and fifty men that offered the incense.

And Yahweh spake unto Moses, saying: Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are holy, even the censers of these sinners against their own lives; and let them be made beaten plates for a covering of the altar; for they offered them before Yahweh, therefore they are holy; and they shall be a sign unto the Children of Israel. And Eleazar the priest took the brazen censers which they that were burned had offered; and they did beat them out for a covering of the altar, to be a memorial unto the Children of Israel; to the end that no stranger that is not of the seed of Aaron come near to burn incense before Yahweh, that he be not as Korah and his company; as Yahweh spake unto him through Moses.

But on the morrow, all the congregation of the Children of Israel murmured against Moses and against Aaron, saying: Ye have killed the people of Yahweh. And it came to pass when the congregation was

assembled against Moses and against Aaron, that they looked toward the Tent of Meeting; and behold! the cloud covered it, and the glory of Yahweh appeared. And Moses and Aaron came to the front of the Tent of Meeting. And Yahweh spake unto Moses, saying: Get you up from among this congregation, that I may consume them in a moment. And they fell upon their faces. And Moses said unto Aaron: Take thy censer, and put fire therein and lay incense thereon, and carry it quickly unto the congregation, and make atonement for them; for there is wrath gone out from Yahweh; the plague is begun.

And Aaron took as Moses spake and ran into the midst of the assembly, and behold, the plague was begun among the people. And he put on the incense, and made atonement for the people. And he stood between the dead and the living; and the plague was stayed.

Now they that died by the plague were fourteen thousand and seven hundred, besides them that died in the matter of Korah. And Aaron returned unto Moses unto the door of the Tent of Meeting; and the plague was stayed.

And Yahweh spake unto Moses, saying: Speak unto the Children of Israel, and take of them rods, one for each father's house, of all their princes according to their fathers' houses, twelve rods. Write thou each man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi; for there shall be one rod for each head of their fathers' houses. And thou shalt lay them up in the Tent of Meeting, before the Testimony, where I meet with you. And it shall come to pass that the rod of the man whom I shall choose shall bud; and I will cause to cease from before Me the murmurings of the Children of Israel which they murmur against you.

And Moses spake unto all the Children of Israel; and all the princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods; and the rod of Aaron was among their rods. And Moses laid up the rods before Yahweh in the Tent of Meeting. And it came to pass on the morrow that Moses went in to the Tent of the Testimony; and behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and produced blossoms, and bare ripe almonds. And Moses brought out all the rods from before Yahweh unto all the Children of Israel; and they took every man his rod. And Yahweh said unto Moses: Put back the rod of Aaron before the Testimony, to be kept for a token against the children of rebellion; that thou mayest make an end of their murmurings against Me, that they die not. Thus did Moses; as Yahweh commanded him, so did he.[1]

S. The Israelites Turn Southward for Their Longer Wanderings

(Ch. xx, 1a, 2, 3b, 22-28a, c,-29; xxi, 4a, 10-11; xxii, 1)

And the Children of Israel, even the whole congregation, came into the wilderness of Zin in the first month;[2] and there was no water for the congregation; and they assembled themselves against Moses and against Aaron, saying: Would that we had died when our brethren died

[1] Chapters xv, xviii, xix belong to the *legislation* for the ritual.

[2] Possibly of the third year. It is assumed that in these wanderings many years elapsed; the Exodus having begun in the reign of Mer-en-ptah of dyn. XIX, and the entrance into Canaan in the reign of Rameses III, of dyn. XX, after he had reduced Canaan almost to a wilderness.

before Yahweh! Why have ye brought the assembly of Yahweh into this wilderness that we should die there, we and our beasts?

And they journeyed from Kadesh; and the Children of Israel, even the whole congregation came unto Mount Hor. And Yahweh spake unto Moses and Aaron in Mount Hor, by the border of the land of Edom, saying: Aaron shall be gathered to his people; for he shall not enter into the land which I have given unto the Children of Israel, because ye rebelled against My word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up unto Mount Hor; and strip Aaron of his garments, and put them upon Eleazar, his son; and Aaron shall die there. And Moses did as Yahweh commanded; and they went up into Mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days; even all the House of Israel.

And they journeyed from Mount Hor by the way to the Red Sea to compass the land of Edom; and the soul of the people was much discouraged because of the way. . . . And the Children of Israel journeyed, and encamped in Oboth. And they journeyed from Oboth, and encamped at Ije-abarim in the wilderness which is before Moab toward the sunrising.

T. THE LAST DETAIL OF THE BACKSLIDINGS OF ISRAEL DURING THE EXODUS

(Ch. xxv, 6-18)

And behold, one of the Children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses and of all the congregation of the Children of Israel, while they were weeping at the door of the Tent of Meeting. And when Phinehas, the son of Eleazar son of Aaron the priest, saw it, he rose up from the midst of the congregation and took a spear in his hand; and he went after the man of Israel into the pavilion, and thrust both of them through, the man of Israel and the woman through her body. So the plague was stayed from the Children of Israel. And those that died by the plague were twenty and four thousand.

And Yahweh spake unto Moses, saying: Phinehas son of Eleazar son of Aaron the priest hath turned My wrath away from the Children of Israel in that he was jealous with My jealousy among them, so that I consumed not the Children of Israel in My jealousy. Wherefore say: Behold I give unto him My covenant of peace; and it shall be unto him and unto his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the Children of Israel.

Now the name of the man of Israel that was slain, who was slain with the Midianitish woman, was Zimri son of Salu, a prince of a fathers' house among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head of the people of a fathers' house in Midian.

And Yahweh spake unto Moses, saying: Vex the Midianites and smite them; for they vex you with their wiles wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of the prince of Midian, their sister, who was slain on the day of the plague in the matter of Peor.

U. The Census Taken after the Plagues

(Ch. xxvi)

And it came to pass after the plague, that Yahweh spake unto Moses and unto Eleazar son of Aaron the priest, saying: Take the sum of all the congregation of the Children of Israel, from twenty years old and upwards, by their fathers' houses, all that are able to go forth to war in Israel. And Moses and Eleazar the priest spake with them in the plains of Moab by the Jordan opposite Jericho, saying: . . . from twenty years old and upwards; as Yahweh commanded Moses, and the Children of Israel that came forth out of the land of Egypt.[1]

The sons of Reuben, the first-born of Israel; they that were numbered of them were forty and three thousand seven hundred and thirty; Dathan and Abiram were the sons of Eliab son of Pallu son of Reuben, whom the earth opened its mouth and swallowed up.

The sons of Simeon were twenty and two thousand two hundred.
The sons of Gad were forty thousand five hundred.
The sons of Judah, threescore and sixteen thousand, five hundred.
The sons of Issachar, threescore and four thousand, three hundred.
The sons of Zebulon, threescore thousand and five hundred.
The sons of Manasseh, fifty and two thousand and seven hundred.
The sons of Ephraim, thirty and two thousand and five hundred.
The sons of Benjamin, forty and five thousand and six hundred.
The sons of Dan, threescore and four thousand and four hundred.
The sons of Asher, fifty and three thousand and four hundred.
The sons of Naphthali, forty and five thousand, and four hundred.

These were they that were numbered of the Children of Israel; six hundred thousand seven hundred and thirty.[2]

And Yahweh spake unto Moses, saying: Unto these the land shall be divided for an inheritance according to the number of names. To the more thou shalt give the greater inheritance, and to the fewer, the less inheritance. Notwithstanding, the land shall be divided by lot.

And these are the families of the Levites, of Gershon, of Kohath and of Merari. . . . And Kohath begat Amram; and the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bare unto Amram Aaron and Moses, and Miriam their sister. And unto Aaron were born Nadab and Abihu, Eleazar and Ithamar. And Nadab and Abihu died when they offered strange fire before Yahweh(?). And they that were numbered of them were twenty and three thousand; every male from a month old and upward; for they were not numbered among the Children of Israel, because there was no inheritance given them among the Children of Israel.

But among all these there was not a man of them that were numbered in the wilderness of Sinai; for Yahweh had said of them: They shall surely die in the wilderness. There was not left a man of them save Caleb son of Jephunneh and Joshua the son of Nun.

V. The Law of Inheritance for Women and the Appointment of Joshua to Succeed Moses

(Ch. xxvii, 1-11, 12-23)

Then drew near the daughters of Zelophehad son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, the son of Joseph . . .

[1] The needless prolixity of these statements is here suppressed. Only points not given before are added to the numbers.

[2] Of course, these are the exaggerated numbers counting *Aleph* as 1,000.

and they stood before Moses and before Eleazar the priest, and before the princes and all the congregation at the door of the Tent of Meeting, saying: Our father died in the wilderness, and he was not among the company of them that gathered themselves together against Yahweh; but he died in his own sin and he had no sons. Why should the name of our father be taken away from his family, because he had no son? Give unto us a possession among the brethren of our father.

And Moses brought their cause before Yahweh. And Yahweh spake unto Moses, saying: The daughters of Zelophehad speak aright; thou shalt surely give them possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them. And thou shalt speak unto the Children of Israel, saying: If a man die and have no son, then ye shall cause his inheritance to pass unto his daughter; and if he have no daughter, then ye shall give his inheritance unto his brethren; and if he have no brethren, then ye shall give his inheritance to his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto the kinsman that is next to him of his family, and he shall possess it; and it shall be unto the Children of Israel a statute, an ordinance, as Yahweh commanded Moses.

And Yahweh said unto Moses: Go, get thee up into this mountain of Abarim, and behold the land which I have given unto the Children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered; because ye rebelled against My word in the wilderness of Zin, in the strife of the congregation, to sanctify Me at the waters before their eyes. (These are the waters of Meribah, of Kadesh in the wilderness of Zin.)

And Moses spake unto Yahweh, saying: Let Yahweh, the God of the spirits of all flesh, appoint a man over the congregation who may go out before them and come in before them, and who may lead them out and bring them in; that the congregation of Yahweh be not as sheep which have no shepherd. And Yahweh said unto Moses: Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honor upon him, that all the congregation of the Children of Israel may obey. And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before Yahweh; at his word shall they go out, and at his word they shall come in, both he and all the Children of Israel with him, even all the congregation.

And Moses did as Yahweh commanded him; and he took Joshua and set him before Eleazar the priest, and before all the congregation. And he laid his hands upon him and gave him a charge, as Yahweh spake by Moses.

W. Israel's Possessions East of the Jordan; the Cities of the Levites, and the Cities of Refuge

(Ch. xxxii, 1-33; xxxv, 1-8)

Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead that the place was a place for cattle, the children of Gad and the children of Reuben came and spake unto Moses and to Eleazar the priest and unto the princes of the congregation, saying: Ataroth and Dibon and Jazer and Nimrah and Heshbon and Elealeh and

Sebam and Nebo and Beon, the land which Yahweh smote before the congregation of Israel, is a land for cattle, and thy servants have cattle. And they said: If we have found favor in thy sight, let this land be given unto thy servants for a possession; bring us not over Jordan.

And Moses said unto the children of Gad and the children of Reuben: Shall your brethren go to the war, and shall ye sit down? And wherefore do ye discourage the heart of the Children of Israel from going over into the land which Yahweh hath given them? Thus did your fathers when I sent them from Kadesh-Barnea to see the land; for when they went up unto the valley of Eshcol and saw the land, they discouraged the heart of the Children of Israel that they should not go into the land which Yahweh had given them. And Yahweh's anger was kindled in that day, and he sware, saying: Surely, none of the men that came up out of Egypt, from twenty years old and upwards, shall see the land which I sware unto Abraham, to Isaac and unto Jacob, because they have not wholly followed Me, save Caleb the son of Jephunneh (the Kenezzite), and Joshua the son of Nun; because they have wholly followed Yahweh.

And Yahweh's anger was kindled against Israel, and He made them wander to and fro in the wilderness forty years, until all the generation that had done evil in the sight of Yahweh was consumed. And behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet more the fierce anger of Yahweh toward Israel. For, if ye turn away from after Him, He will yet again leave them in the wilderness; and ye,—ye will destroy all this people.

And they came near unto him, and said: We will build sheepfolds here for our cattle, and cities for our little ones; but we ourselves will be ready armed to go before the Children of Israel, until we have brought them into their place; and our little ones shall dwell in the fortified cities because of the inhabitants of the land. We will not return unto our homes until the Children of Israel have inherited every man his inheritance. For we will not inherit with them on the other side of the Jordan and forward; because our inheritance is fallen to us on this side of the Jordan eastward.

Then Moses said unto them: If ye will do this thing, if ye will arm yourselves to go before Yahweh to the war; and every armed man of you will pass over the Jordan before Yahweh until He hath driven out His enemies from before Him, and the land is subdued before Yahweh; then afterward ye shall return and be guiltless before Yahweh and toward Israel; and this land shall be unto you for a possession. But if ye will not do so, behold, ye have sinned against Yahweh; and be sure your sin will find you out. Build you cities for your little ones, and folds for your sheep, and do that which hath proceeded out of your mouth.

And the children of Gad and of Reuben spake unto Moses, saying: Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks and all our cattle shall be there in the cities of Gilead; but thy servants will pass over, every man that is armed for war, before Yahweh to battle, as my lord saith.

So Moses gave charge concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' houses of the tribes of the Children of Israel. And Moses said unto them: If the children of Gad and the children of Reuben will pass over the Jordan with you, every man that is armed, to battle before Yahweh, and the

land shall be subdued before you; then shall ye give them the land of Gilead for a possession; but if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. And the children of Gad and the children of Reuben answered, saying: As Yahweh hath said unto thy servants, so will we do. We will pass over armed before Yahweh into the land of Canaan, and the possession of our inheritance shall be for us beyond the Jordan. And Moses gave unto them, even to the children of Gad, the children of Reuben, and unto the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan,—the land according to the cities thereof with their borders, even the cities of the land round about.[1]. . .

And Yahweh spake unto Moses in the plains of Moab by the Jordan over against Jericho, saying: Command the Children of Israel that they give unto the Levites from the possessions of their inheritance cities to dwell in, and suburbs of the cities round about them shall ye give unto the Levites. The cities they shall have to dwell in, and their suburbs shall be for their cattle and for their sustenance, and for all their beasts. And the suburbs of the cities which ye shall give to the Levites shall be, from the wall of the city and outward, a thousand cubits round about. And ye shall measure without the city for the east side, two thousand cubits; and for the south side, two thousand cubits; and for the west side two thousand cubits, and for the north side two thousand cubits, the city being in their midst; this shall be to them the suburbs of their cities.

And among the cities which ye shall give to the Levites shall be six Cities of Refuge, which ye shall appoint for the man-slayer to flee unto, and to these ye shall add forty and two cities. All the cities which ye shall give to the Levites shall be forty and eight cities with their suburbs. And concerning the cities which ye shall give out of the possessions of the Children of Israel,—from the many ye shall take many, and from the few ye shall take few; every one according to his inheritance which he inheriteth shall give of his cities unto the Levites.

A Fuller Statement Concerning the Cities of Refuge

(Ch. xxxv, 10b-34)

When ye come over Jordan into the land of Canaan, then ye shall appoint you cities of refuge for you, that the man-slayer who killeth any person unwittingly may flee thither. And the cities shall be near you for refuge from the avenger, that the man-slayer die not until he stand before the congregation for judgment. . . . Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan. These six cities shall be a refuge for the Children of Israel and for the stranger and for the sojourner among them, that every one that killeth any person unawares may flee thither. And if he smite him with an instrument of iron whereby he may die, and he die,—he is a murderer; the murderer shall surely be put to death. And if he smite him by throwing a stone, and he die, he is a murderer; he shall

[1] Num. xxxi, 34-42; xxxiii-xxxiv, 50; give only lists of cities built and of nightly encampments; also names of the tribal heads that differ from the above. They are therefore omitted as useless.

surely be put to death. The revenger of blood himself shall slay the murderer; when he meeteth him he shall slay him. And if he thrust him for hatred, or hurt him by lying in wait so that he die; or in enmity smite him with his hand, that he die, he too is a murderer. But if he thrust him suddenly without enmity, or have cast anything upon him without lying in wait, or with any stone and cast it upon him seeing him not and he die, not being his enemy nor seeking his hurt; then the congregation shall judge between the slayer and the avenger of blood according to these judgments, and shall deliver the slayer and restore him to the city of refuge whither he had fled. But if the slayer at any time shall come without the city of refuge, and the avenger of blood shall find him . . . and kill the slayer, he shall not be guilty of blood.[1]. . . These things shall be for a statute and an ordinance throughout all your generations in all your dwellings. Whoso killeth any person, the murderer shall be slain at the mouth of witnesses; but not by the testimony of one witness shall he die. . . . So shall ye not pollute the land wherein ye are; for blood defileth the land; and thou shalt not defile the land ye inhabit, for I, Yahweh, dwell in the midst of the Children of Israel.

X. The Right of Inheritance for Women

(Ch. xxxvi, 1-13)[2]

Now the chief heads of the families of the children of Gilead son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spake before Moses and before the princes, the chief fathers of the Children of Israel; and they said: Yahweh commanded my lord to give the land by lot for an inheritance to the Children of Israel; and my lord was commanded by Yahweh to give the inheritance of Zelophehad our brother to his daughters. Now if they be married the jubilee of the Children of Israel shall be, then shall their inheritance be taken from the inheritance of our fathers, and shall belong to the possessions of the tribe into which they are received. . . . And when the jubilee of the Children of Israel shall be, then shall their inheritance be reckoned with that of the tribe into which they shall have married. So shall their inheritance be taken away from the tribe of our fathers.

Then Moses commanded the Children of Israel according to the word of Yahweh, saying: The tribe of the sons of Joseph hath said well. This doth Yahweh command concerning the daughters of Zelophehad, saying: Let them be wives to whom they think best; only into a family of the tribe of their fathers shall they marry. So shall not the inheritance of the Children of Israel remove from tribe to tribe; for every one of the Children of Israel shall keep himself to the inheritance of the tribe of his fathers.[3] And every daughter that possesseth an inheritance in any tribe of Israel shall be wife of one of the family of

[1] Here is inserted probably the latest addition of Ezra's coworkers since no High Priests are spoken of before Nehemiah's time:—"because he should have remained in the city of refuge until the death of the High Priest; but after the death of the High Priest, the slayer shall return to the land of his inheritance" (v. 28).

[2] See A. V. Josh. xvii, 1, 3-6; also, Vol. I, p. 83.

[3] The stress laid upon this decision for preserving the original inheritance of a tribe reveals the true basis of Israel's enmity to Jezebel, wife of Ahab, and of the infamy still cast upon her name. Not only had she introduced and spread the cult of her Phœnician gods, but she had taken forcible possession of Naboth's inheritance by suborning witnesses against him for blasphemy and causing his death. His only crime had been his refusal to sell his vineyard to the king, saying: God forbid that I should give to thee the inheritance of my fathers.

the tribe of her father, that the Children of Israel may enjoy every man the inheritance of his fathers. So also the inheritance of one tribe shall not remove to another tribe; but every one of the tribes of the Children of Israel shall keep to his own inheritance. . . .

These are the commandments and the judgments which Yahweh commanded by the hand of Moses unto the Children of Israel in the plains of Moab by Jordan near Jericho.

THE BLESSING OF MOSES

(Deut. xxxiii, 2-29)

(APPENDED BY EZRA (?) TO THE "BOOK OF THE LAW")

This is the blessing wherewith Moses the Man of God blessed the Children of Israel before his death:

Yahweh came from Sinai, He flashed upon them from Seir;
He shone forth from Mount Paran; He came with myriads of the holy.
From His right hand came a fiery law for them.
Yea, He loveth these people, all His holy ones.
They are in Thy hand; they sit down at Thy feet.
Receiving Thy Law.

Moses commanded us a law, a heritage for the sons of Jacob.
And there was a King in Jeshurun
When the heads of the people, all the tribes of Israel,
Were gathered together.

And he said:
Let REUBEN live and not die; let not his men be few.
And this he said for JUDAH:
Hear, Yahweh, the voice of JUDAH and bring him unto his people;
His hands shall contend for him and Thou shalt be his help
Against his enemies.

And of LEVI he said: [1]
Let Thy Thummim and Thy Urim be with Thy holy one,
Whom Thou didst prove at Massah, with whom Thou didst strive
At Meribah.
Who said of his father and of his mother: I have not seen him,
Neither did he acknowledge his brethren, nor know his own sons.
They have observed Thy word. and they keep Thy covenant.
They shall teach Jacob Thy Law, and Israel Thine ordinances.
They shall put incense before Thee,
And whole burnt-offerings upon Thine altar.
Bless, O Yahweh, his substance, and accept the work of his hands.
Smite through the loins of them that rise up against him,
And of them that hate him, that they rise not again.

Of BENJAMIN he said:
The beloved of Yahweh shall dwell in safety by Him,
He shall cover him all the day,
And He dwelleth between his shoulders.

And of JOSEPH he said:
Blessed of Yahweh be his land for the precious things of heaven,
For the day,
And for the deep that coucheth beneath;
For the precious things, the fruits of the sun,
For the precious things, the yields of the moons,
For the tops of the ancient mountains,
And for the precious things of the everlasting hills.

[1] It is noticeable that here Simeon is not coupled with Levi as in the "Blessing of Jacob." He was early absorbed in Judah, but not till long after the time of Moses.

And for the precious things of the earth and its fulness,
And for the favor of Him that dwelt in the bush.
Let it come upon the head of Joseph,
Upon the crown of the head of him who preserved his brethren.
His majesty is like that of the firstling of his bullock;
His horns are the horns of the wild ox;
With them shall he gore all the nations,
Even to the ends of the earth.
And they are the myriads of EPHRAIM.
And they are the thousands of MANASSEH.

And of ZEBULON he said:
Rejoice, ZEBULON, in thy out-going, and ISSACHAR in thy tents.
They shall call peoples unto the mountains,
They shall offer sacrifices of righteousness;
For they shall suck the abundance of the seas,
And the hidden treasures of the sand.

And of GAD he said:
Blessed be He that enlargeth GAD;
He dwelleth as a lioness, and teareth the arm,
Yea, the crown of the head.
And he chose a first part for himself,
For there was the portion reserved for the ruler,
And there came the heads of the people.
He executed the righteousness of Yahweh,
And His ordinances for Israel.

And of DAN he said:
DAN is a lion's whelp, that leapeth forth from Bashan.
And of NAPHTHALI he said:
O NAPHTHALI, satisfied with favor,
And full of the blessing of Yahweh,
Possess thou the sea and the south.

And of ASHER he said:
Blessed be ASHER beyond the blessing of children;
Let him be the favored one among his brethren,
And let him dip his foot in oil.
Iron and brass shall be thy bars,
And as thy days, so shall thy strength be.

There is none like unto God [El],[1] O Jeshurun,[2]
Who rideth upon the heavens as thy help,
And in His excellency upon the skies;
Thy God is a refuge before thee, and underneath thee
Are the everlasting arms.
He shall drive out the enemy before thee,
And shall say: Destroy!
Israel shall dwell in safety alone; the fountain of Jacob
On land rich in corn and wine.
Also, his heavens shall drop down dew.

Happy art thou, O Israel! Who is like unto thee?
A people saved by Yahweh, the Shield of thy help
And thy glorious Sword!
Thine enemies shall dwindle away before thee,
And upon their high places thou shalt tread.

[1] Their most ancient name for Deity.
[2] A term of endearment for Israel.

THE SONG OF MOSES

A. The Author's Preface to His Poem

(Deut. xxxi, 16-22, 30)

Yahweh said unto Moses: Behold, thou art about to sleep with thy fathers; and this people will rise up and go astray after the foreign gods of the land whither they go to be among them, and will forsake Me and break My covenant which I have made with them. Then shall My anger be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured. And many evils and troubles shall come upon them, so that they will say in that day: Are not these evils come upon us because our God is not among us? And I will surely hide My face in that day, for all the evil they shall have wrought in that they are turned to other gods.

Now therefore, write a song and teach thou it to the Children of Israel; put it in their mouths, that this song may be a witness for Me against the Children of Israel. For, when I shall have brought them into the land which I sware unto their fathers, flowing with milk and honey, and they shall have eaten their fill and waxen fat, and turned unto other gods and served them, and have despised Me and broken My covenant; then it shall come to pass, when many evils and troubles are come upon them, that this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination,—how they do even now, before I have brought them into the land which I did swear [to give them].

So Moses wrote this song the same day. And Moses wrote this song and came and spake all the words of this song, the same day, in the ears of all the Congregation of Israel.

B. THE SONG

(Deut. xxxii, 1-43)

Give ear, ye heavens, and I will speak,
And let the earth hear the words of my mouth!
My doctrine shall drop as rain, my speech shall distil as dew;
As the small rain upon the tender grass
And as the showers upon the herb.
For I will proclaim the name of Yahweh.
Ascribe ye greatness unto our God!

The Rock,—His work is perfect, for all His ways are justice;
A God of faithfulness, and without iniquity,
Just and right is He!
Is corruption His? No! 'Tis His children's disgrace;
A generation crooked and perverse.
Thus do ye requite Yahweh, O foolish people and unwise?
Is He not thy Father who begat thee? thy Maker who hath honored thee?

Remember the days of yore, the years of past generations!
Ask thy father, he will show thee, thine elders, they will tell thee.
When the Most High gave the nations their inheritance,
When He separated the children of men,
He apportioned the borders of the nations
To the number of the Children of Israel.
For the portion of Yahweh is His people,
Jacob, the lot of His inheritance.

He found him in a desert land,
In the waste, a howling wilderness;
He compassed him about, He cared for him,
He kept him as the apple of His eye.
As an eagle stirreth up her nest, hovereth over her young,
Spreadeth abroad her wings, taketh them, beareth them on her wings,
So Yahweh alone did lead him,
There was no strange god with Him.

He made him ride on the high places of the earth,
And he did eat of the fruitage of the field.
He made him to suck honey out of the crag,
And oil out of the flinty rock.
Curd of kine and milk of sheep with fat of lambs,
And rams of the breed of Bashan, and he-goats,
With the fat of the kidneys of wheat;
Of the pure blood of the grape thou didst drink foaming wine.

But Jeshurun waxed fat and kicked; thou didst wax fat,
Thou didst grow thick, thou becamest gross;
He forsook Elohim, his Maker, and he despised
The Rock of his Salvation.
They roused Him to jealousy with strange gods,
With abominations they provoked Him;
They sacrificed to demons, to gods whom they knew not;
To new gods, newly come up; gods unknown to your fathers.
Of the Rock that begat thee, thou wast unmindful;
Thou didst forget El who formed thee!

And Yahweh saw, and mourned the provocation
Of His sons and His daughters;
And He said: I will hide My face from them,
I will see what their end shall be;
For they are a froward generation, children without fidelity.
They have roused Me to jealousy with a no-god;
They have provoked Me with their vanities.
And I will rouse them to jealousy with a no-people,
I will provoke them with a vile nation.
For a fire is kindled in My nostril, and burneth
Unto the depths of Sheol;
It devoureth the earth with her produce,
And setteth ablaze the foundations of the mountains.

I will heap evils upon them,
I will spend Mine arrows upon them,—
The wasting of hunger, and the devouring of the fiery bolt
And bitter destruction;
And the teeth of beasts will I send upon them,
With the venom of crawling things of the dust.
Without shall the sword bereave, and in the chambers terror
Slaying both young man and maid, the suckling with the grey-haired.

Methought, I would make an end of them,
I would make their memory to cease from among men,
Were it not that I feared the provocation to the enemy,—
Lest their oppressors should deny [Me] and should say:
Our uplifted hand, and not Yahweh,
Hath wrought all this.

For they are a nation devoid of wisdom, there is no sense in them;
Were they wise they would understand, they would discern the issue.
How could one chase a thousand, or two put to flight a myriad
Except their Rock had cast them off, and Yahweh had abandoned them?
For their rock is not as our Rock, our enemies being the judges;
For their vine is of the vine of Sodom,
And of the fields of Gomorrah;
Their grapes are grapes of gall, their clusters are bitter.
Their wine is the venom of serpents, the cruel poison of asps.

Is not this laid up in store with Me, sealed up in My treasuries?
Vengeance is Mine, and recompense in the day their foot shall slip.
For the day of their calamity is at hand
And the things that are coming upon them are hastening.

But Yahweh will judge His people,
And have compassion upon His servants,
When He seeth that their stay is gone, and none remaineth,
Shut up or left at large;
And one saith: Where now are their gods? The Rock
In whom they trusted?
That did eat the fat of their sacrifices,
And drank the wine of their drink-offerings?
Let Him rise up and protect you! Let Him be your salvation!

See now that I, even I, am He; There is no god with Me.
I kill and I bring to life; I have wounded, and I heal;
Neither is there any that can deliver out of My hand.
For I lift up My hand to heaven, and say: As I live for ever!
If I whet My glittering sword, and My hand lay hold on judgment,
I will have vengeance upon Mine adversaries
And I will recompense those that hate Me.
I will make Mine arrows drunk with blood,
And My sword shall devour flesh
With the blood of the slain, and of the captives
From among the long-haired chiefs of the enemy.

Sing ye His people, O ye nations!
For He will avenge the blood of His servants.
Thus will He make expiation for His land,
For His own people.

The Author's Conclusion

(Ch. xxxii, 45-47)

Now when Moses had made an end of speaking all these words to the Children of Israel, he said unto them: Set your heart unto all the words wherewith I testify against you this day, that ye may charge your chil-

dren therewith to observe to do all the words of this law. For it is no vain thing for you; *it is your life.* Through this thing ye shall prolong your days upon the land whither ye are going over the Jordan to possess it.[1]

[1] These two poems are of different periods and unequal merit. The "Blessing" is the earlier and has been attributed to some unnamed Ephraimite of the reign of Jeroboam II, who projected the reunion of the Twelve Tribes, but did not live to effect it. It is patterned upon the "Blessing of Jacob" (Gen. xlix) and may be from the same hand. (See Vol. I, p. 161, note.)

The "Song of Moses" is not restricted to any of the experiences of the several tribes; it is a noble outpouring of praise for Yahweh's beneficence to Israel, condemnation of their base ingratitude, but final compassion for their low estate and promise of redemption. The author seems to have been greatly influenced by Hosea and Jeremiah.

TRADITIONS OF THE LAST DAYS OF MOSES

ADDED BY D_2 TO THE "BOOK OF THE LAW" (*Deuteronomy*)

A. A REPETITION OF THE PROLOGUE

(Ch. xxix, 1-9, 16-17, 22-28)

These are the words of the covenant which Yahweh commanded Moses to make with the Children of Israel in the land of Moab, besides the covenant which He made with them in Sinai. And Moses called all Israel and said unto them:

Ye have seen all that Yahweh did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land,—the great temptations which thine eyes have seen, the signs and those great miracles; yet Yahweh hath not given you a heart to perceive, nor eyes to see and ears to hear, unto this day.

And I have led you forty years in the wilderness; your clothes are not grown old upon you, and thy shoe is not waxen old upon thy foot; ye have not eaten bread, neither have ye drunk wine or strong drink; that ye may know that I, Yahweh, am your God.

And when ye came to this place, Sihon the king of Heshbon and Og the king of Bashan came out against us to battle, and we smote them; and we took their land, and gave it for a possession unto the Reubenites and the Gadites and to the half-tribe of Manasseh.

Keep therefore the words of this covenant and do them, that ye may prosper in all that ye do (for ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by; and ye have seen their abominations and their idols, wood and stone, silver and gold, which were among them); so that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land and the sicknesses which Yahweh hath laid upon it; and the whole land thereof brimstone and salt and burning; that it is not sown nor beareth, nor that any grass groweth therein, like the ruin of Sodom and Gomorrah, Admah and Zeboim which Yahweh overthrew in His anger and His wrath,—even all nations shall say: Wherefore hath Yahweh done thus to this land? wherefore the heat of this great anger? Then men shall say: Because they have forsaken the covenant of Yahweh, the God of their fathers, which He made with them when He brought them forth out of the land of Egypt. For they went and served other gods and worshiped them, gods whom they knew not, and whom He had not given unto them; and the anger of Yahweh was kindled against this land, to bring upon it all the curses written in this book; and Yahweh rooted them out of their land in anger and in wrath and in great indignation, and cast them into another land as it is this day.[1]

[1] The late writer of these last verses was evidently familiar with the sufferings that the exiles had undergone, and the wasted condition of their former home. Such facts could not have entered the mind of D in 625-621 B.C., and the last five words clinch the argument.

B. A Promise of Deliverance from Captivity [1]

(Ch. xxx, 1-10)

And it shall come to pass, when all these things are come upon you, the blessing and the curse which I have set before thee, and thou shalt recall them among all the nations whither Yahweh, thy God, hath driven thee, and shalt return unto Yahweh, thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul; that then Yahweh, thy God, will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither Yahweh, thy God, hath scattered thee. If any be driven to the utmost parts of heaven, thence will Yahweh, thy God, bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. And Yahweh, thy God, will circumcise thy heart, and the heart of thy seed, to love Yahweh, thy God, with all thy heart and with all thy soul that thou mayest live. And Yahweh, thy God, will put all these curses upon thine enemies, and on them that hate thee which persecuted thee. And thou shalt return and obey the voice of Yahweh, and do all His commandments which I command thee this day.

And Yahweh, thy God, will make thee plenteous in every work of thy hand, in the fruit of thy body and in the fruit of thy cattle and in the fruit of thy land, for good; for Yahweh will again rejoice over thee for good, as He rejoiced over thy fathers, if thou shalt hearken to the voice of Yahweh, thy God, to keep His commandments and His statutes which are written in this Book of the Law,—if thou wilt turn unto Yahweh, thy God, with all thy heart and with all thy soul.

C. Directions for Preserving the Law

(Ch. xxxi, 24-29)

And it came to pass, when Moses had made an end of writing the words of the Law in a book until they were finished, that Moses commanded the Levites that bare the Ark of the Covenant of Yahweh, saying: Take this Book of the Law and put it by the side of the Ark of the Covenant of Yahweh, your God, that it may be there for a witness against thee.

For I know thy rebellion and thine obstinacy; behold, while I am yet with you this day, ye have been rebellious against Yahweh; and how much more after my death? Assemble unto me all the elders of your tribes and your officers, that I may speak these words in their ears and call heaven and earth to witness against them. For I know that after my death ye will do evil, and turn aside from the way which I have commanded you; and evil will befall you in the latter days, because ye will do evil in the sight of Yahweh to provoke Him through the work of your hands.

[1] Every line of this passage gives convincing evidence that it formed no part of the original "Book of the Law," but it is equally certain that it must have been interpolated before the Covenant of Ezra was promulgated in 444 B.C.

D. MOSES IS GIVEN A SIGHT OF CANAAN

(Ch. xxxii, 48-52)

And Yahweh spake unto Moses that self-same day, saying: Get thee up into this mountain of Abarim, Mount Nebo, which is in the land of Moab over against Jericho, and behold the land of Canaan which I give unto the Children of Israel for a possession; *and die in the mount whither thou goest up*, and be gathered to thy people as Aaron died in Mount Hor, and was gathered unto his people. For ye trespassed against Me in the midst of the Children of Israel at the waters of Meribah of Kadesh in the wilderness of Zin, because ye sanctified Me not in the midst of the Children of Israel. Thou shalt see the land before thee, but thou shalt not go thither into the land which I give unto the Children of Israel.

E. THE LAST DAYS OF MOSES

(Ch. xxxiv, 1-12)

And Moses went up from the plains of Moab unto Mount Nebo, to the top of Pisgah, that is over against Jericho. And Yahweh showed him all the land, even Gilead, as far as Dan; and all Naphthali and the land of Ephraim and Manasseh, and all Judah as far as the uttermost sea; and the South and the Plain, even the valley of Jericho, the "City of Palm-trees" as far as Zoar. And Yahweh said unto him: This is the land which I vowed unto Abraham, unto Isaac and unto Jacob, saying: I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither.

And Moses, the servant of Yahweh, died there in the land of Moab, according to the word of Yahweh. And He buried him in the valley in the land of Moab, over against Beth Peor; but no man knoweth of his sepulchre unto this day.

Now Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. And the Children of Israel wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended.

Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him; and the Children of Israel hearkened unto him, and did as Yahweh had commanded Moses.

But there hath not arisen since in Israel a prophet like unto Moses, whom Yahweh knew face to face, in all the signs and wonders which Yahweh sent him to do in the land of Egypt to Pharaoh and to all his servants and to all his land; and in all the mighty hand, and the great terror which Moses wrought in the sight of all Israel.

AN INTERPOLATION OF LATE DATE BY ANOTHER HAND [1]

(Ch. xxvii, 1-26)

And Moses with the elders of Israel commanded the people, saying: Keep all the commandments which I command you this day. And it shall be on the day when ye shall pass over the Jordan unto the land

[1] This chapter must have been written and introduced hurriedly, for it gives diffusely and with much repetition what has been fully stated before. The stele and altar upon Mount Ebal is the only thing noteworthy, though even of these no trace has yet been found. The chapter interrupts the summation by D of the results of the nation's obedience or disobedience of the laws already expounded; it bears no resemblance to the clear and flowing style of D, nor to that of his redactor D_2.

which Yahweh thy God shall give thee, that thou shalt set thee up great stones and plaster them with plaster; and thou shalt write upon them all the words of this law when thou art passed over; that thou mayest go in unto the land which Yahweh thy God giveth thee, as Yahweh, the God of thy fathers, hath promised thee. And it shall be, when ye are passed over Jordan, that ye shall set up these stones which I command you this day in Mount Ebal, and thou shalt plaster them with plaster. And there thou shalt build an altar unto Yahweh thy God, an altar of stones; thou shalt lift up no iron upon them. Thou shalt build the altar of Yahweh thy God of unhewn stones; and thou shalt offer burnt-offerings thereon unto Yahweh thy God; and thou shalt sacrifice peace-offerings, and shalt eat there; and thou shalt rejoice before Yahweh thy God. And thou shalt write upon the stones the words of this law very plainly.

And Moses and the priests the Levites spake unto all Israel, saying: Keep silence and hearken, O Israel; this day thou art become the people of Yahweh thy God. Thou shalt therefore obey the voice of Yahweh thy God, and do His commandments and His statutes which I command thee this day. And Moses charged the people the same day, saying: These shall stand upon Mount Gerizim to bless the people when ye are passed over Jordan: Simeon and Levi and Judah and Issachar and Joseph and Benjamin. And these shall stand upon Mount Ebal for the curse: Reuben, Gad and Asher, and Zebulon, Dan and Naphthali. And the Levites shall answer and say unto all the men of Israel with a loud voice:

Cursed be the man that maketh a graven or a molten image, an abomination unto Yahweh, the work of the hands of the craftsman, and setteth it up in secret. And all the people shall answer and say: Amen.

Cursed be he that setteth light by his father or his mother. And all the people shall say: Amen.

Cursed be he that removeth his neighbor's landmark. And all the people shall say: Amen.

Cursed be he that maketh the blind to wander out of the way. And all the people shall say: Amen.

Cursed be he that wresteth the justice due to the sojourner, the fatherless and the widow. And all the people shall say: Amen.

Cursed be he that lieth with his father's wife, because he hath uncovered his father's skirt. And all the people shall say: Amen.

Cursed be he that lieth with any manner of beast. And all the people shall say: Amen.

Cursed be he that lieth with his sister, the daughter of his father or the daughter of his mother. And all the people shall say: Amen.

Cursed be he that lieth with his mother-in-law. And all the people shall say: Amen.

Cursed be he that smiteth his neighbor in secret. And all the people shall say: Amen.

Cursed be he that taketh a bribe to slay an innocent person. And all the people shall say: Amen.

Cursed be he that confirmeth not the words of this law to do them. And all the people shall say: Amen.

THE LITERATURE OF THE SEVENTY-TWO YEARS OF PEACE

THE POEMS OF ISAIAH IV

POEMS III AND IV ON "THE SERVANT OF YAHWEH"

CONTRIBUTIONS OF D_2 TO BOOKS OF THE SECOND CANON

THE ORIGINAL BOOK OF JOB

THE ADDITIONS TO "JOB"

THE STORY OF RUTH

THE ALLEGORY OF JONAH

THE STORY OF ESTHER

THE SONG OF SONGS

THE MEMOIRS OF EZRA AND NEHEMIAH

LATE INDEPENDENT POEMS

THE POEMS OF ISAIAH IV

I. The Future Glory of Zion

(Is. lx, 1-11, 13-22)

Arise, shine! for thy light is come!
And the glory of Yahweh is risen upon thee.
For behold, darkness covereth the earth.
And gross darkness the peoples;
But on thee Yahweh will arise, His glory shall be seen upon thee.
Nations shall set forth to thy light,
And kings to the brightness of thy rising.

Lift up thine eyes, look around and see!
They all gather and come to thee.
Thy sons come from afar,
And thy daughters are borne at thy side.
Then thou wilt see and be radiant, thy heart will tremble and throb;
For the treasures of the sea will be turned to thee.
The wealth of the nations will come to thee.

An abundance of camels shall cover thee,
Young camels of Midian and Ephah;
All coming from Sheba.
They shall bring gold and frankincense,
And proclaim the deeds of Yahweh.
All the flocks of Kedar will come, the rams of Nabaioth to serve thee;
With acceptance will they be slain on Mine altar,
And I will glorify My glorious Temple.

Who are these that fly like a cloud, like doves to their cotes?
The ships of the Isles gather to Me, ships of Tarshish in the van,
To bring thy sons from far, their silver and gold with them,
For the name of thy God, Yahweh,
The Holy One of Israel,
Because He hath greatly glorified thee.

And aliens shall build up thy walls, kings shall minister unto thee;
For in My wrath I smote thee,
But in My mercy have I had compassion upon thee.
Thy gates shall stand open continually; day and night they shall
Remain unclosed,
That men may bring unto thee the wealth of the nations,
Kings leading the train.

The glory of Lebanon shall come unto thee,
The cypress, the plane and the larch together,
To beautify the place of My sanctuary;
I will make glorious the place for My feet.
The sons of them that afflicted thee shall come crouching to thee;
All they that despised thee shall bow at the soles of thy feet;
And they shall call thee The City of Yahweh,
The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated,
So that no man passed through thee,
Thou shalt be made an everlasting pride, a joy
For many generations.
Thou shalt suck the milk of nations, royal breasts shalt thou suck;
And thou shalt know
That I, Yahweh, am thy deliverer, I, the Mighty One of Jacob
Thy Redeemer.

For brass I will bring gold,
For irons I will bring silver, for wood, brass, and for stones, iron.
I will make peace thy governor, and righteousness thy magistrate.
Violence will no more be heard in thy land, nor ruin and destruction
Within thy borders.
For thou shalt call thy walls, Salvation,
And thy gates, Renown.

No more shall the sun be thy light by day,
Neither for brightness shall the moon give thee light,
For Yahweh will be thine everlasting light, and thy God, Thy Glory.
No more shall the sun set, nor the moon withdraw her light,
For Yahweh shall be thine everlasting light,
The days of thy mourning shall be ended.

The people shall all be righteous; they shall possess the land
For ever.
The Branch of My planting, the work of My hands,
Wherein I glory,
The smallest shall become a thousand,
And the least be a mighty nation;
I, Yahweh, will hasten it in due season.

(c. 431 B.C.)

II. The Gracious Message of Yahweh to His People

(Is. lxi, 1-9; lxii, 5-12)

The Spirit of Yahweh is upon me, because Yahweh hath anointed me,
And hath sent me to bring good news to the afflicted,
To bind up the broken-hearted,
To proclaim liberty to the captive, to open the eyes of the blind,
To proclaim Yahweh's year of favor,
And the day of vengeance of our God.
To comfort all who mourn, and to give unto them
A garland for ashes, the oil of joy for mourning,
A song of praise for a heavy spirit;
So that men shall call them the Children of Righteousness,—
The planting of Yahweh wherein He might glory.[1]

They will rebuild the ancient ruins,
They will rear again the desolations of many generations;
Strangers will stand and feed your flocks,
And aliens will be your ploughmen and vine-dressers.
But ye shall be called priests of Yahweh, ministers of our God!

Ye shall eat the riches of the nations, shall revel in their splendor,
Because yours was a double shame; because they rejoiced, saying:
Confusion is their portion.
Therefore in their land, ye shall possess double;
Everlasting joy shall be yours.

[1] The first strophe is strongly influenced by the "Poems of the Servant," and in the rest the poet paraphrases in his own person what he has attributed in Poem I to Yahweh.

For I, Yahweh, love justice
And hate robbery and iniquity;
And I will give you your recompense in truth,
And I will make with you an everlasting covenant.
And your seed shall be known among the nations,
And their offspring among the peoples;
All that see them shall acknowledge
That they are the race which Yahweh hath blessed.
For as the earth putteth forth her growth, and the garden causeth
The seeds sown therein to spring up,
So the God Yahweh will cause victory and glory
To spring forth before all the Nations.

For Zion's sake I will not keep silence,
For Jerusalem's sake I will not rest,
Till her victory go forth as the brightness of the dawn,
Her salvation as a lighted torch.
And the Nations shall see thy triumph, and all kings thy glory.
And thou shalt be called by a new name;
No more shalt thou be named, Forsaken!
Nor shall thy land be called Desolate!
But thou shalt be called, Well-pleasing; and thy land, the Espoused.
Also thou shalt be a crown of beauty in Yahweh's hand.
A royal diadem in the open hand of thy God.

For Yahweh delighteth in thee,
And thy land shall be espoused;
For as a young man espouseth a virgin,
So shall thy upbuilders espouse thee;
And as the bridegroom rejoiceth over the bride,
Thy God shall rejoice over thee.

O Jerusalem, upon thy walls
I have set watchmen;
They shall never hold their peace, day nor night.
Ye that are Yahweh's remembrancers, take ye no rest
And give Him no rest, until He establish—
Until He make Jerusalem renownew in the earth.

Yahweh hath sworn
By His right hand, and by the arm of His strength:
Surely I will no longer give thy corn
To be food for thine enemies;
Nor shall strangers drink the wine for which thou hast labored;
They that garnered the wheat shall eat it
And praise Yahweh;
They that gathered the grapes shall drink the new wine
In the courts of My sanctuary.

Pass through, pass through the gates! Clear the way for the people!
Cast up, cast up the highway, gather out the stones;
Lift up a banner over the peoples!
Behold, Yahweh hath proclaimed redemption
Unto the end of the earth.

Say ye to the daughter of Zion Lo, thy salvation cometh!
Behold, His reward is with him, His recompense before Him.
Men shall call you: The Holy People, the Redeemed of Yahweh.
Thou shalt be called, "Sought Out"; a "City not Forsaken."

III. Zion's Response

(Is. lxi, 10)

Heartily will I rejoice in Yahweh,
My soul shall triumph in my God.
For He hath clothed me with garments of deliverance.
In the mantle of righteousness He hath arrayed me;
I rejoice like a bridegroom putting on his coronal,
Like a bride who decketh herself with her jewels.

(c. 430 B.C.)

IV. The Wonder of the Nation at Its Deliverance

(Is. lxiii, 1-6)

Who is this that cometh from Edom, in crimson garments from Bozrah?
Splendid in his apparel, stately, in the fulness of his strength?

I that am glorified in victory, mighty to deliver.

Why is thine apparel red, like his that treadeth the wine-press?

I have trodden the wine-press alone,
Of the peoples there was no man with Me;
I have trodden them in My wrath, and trampled them in My fury.
Their life-blood is splashed on My garments;
All My raiment have I defiled.

For a day of vengeance was in my heart,
And I looked, but there was none to help;
I gazed in astonishment, but there was none to uphold;
Therefore Mine own arm helped Me, My righteousness upheld Me;
And I trod down the peoples in My wrath,
And broke them in pieces in My fury,
And poured out their life-blood on the ground.[1]

V. The Triumph of Judæa

(Is. lxvi, 6-16, 18b-22)

Hark! a roaring from the city!
Hark! from the Temple it cometh!
Hark! It is Yahweh,
Who rendereth their deserts to His enemies.
Before she travailed, she hath brought forth;
Before her pains came,
She hath been delivered of a man-child.
Who hath heard such a thing? who hath seen the like?
Doth the earth produce in a day? is a nation born at once?
For, as soon as Zion travailed, she brought forth her sons.
Shall I bring to the birth, and not cause to bring forth?
Shall I, that cause the birth, then close the womb?
Saith thy God, Yahweh.

Rejoice ye with Jerusalem;
And be glad with her, all ye that love her!
Joyously exult with her, ye that have mourned with her!
That from her breast ye may suck solace, and be satisfied;
That ye may drink with delight of her abundant glory.

[1] Date and historical background uncertain.

For thus saith Yahweh:
Behold! I will bring her Peace as a river,
And the wealth of the nations in an overflowing torrent,
That ye may suck therefrom.
Ye shall be borne upon the side, and dandled upon the knees;
As one whom his mother comforteth, so will I comfort you;
Yea, ye in Jerusalem shall be comforted.

When ye see this, your heart shall rejoice,
And your bones shall spring up like young grass;
And the hand of Yahweh shall be known as aiding his servants,
And His indignation against His enemies.

For behold! Yahweh will come with fire
His chariots will be as a whirlwind
To manifest His wrath with fury, His rebuke in flames of fire.
For by fire will Yahweh contend, with all flesh by His sword.
And many shall there be slain by Yahweh.

For behold, the time cometh
That I will gather all nations and tongues,
And they shall come and shall see My glory.
I will work a wonder among them and will send those who escape
To men in the far-off isles who have not heard My name,
Nor seen My glory.

These shall show forth My glory among the nations;
They shall bring forth your brethren out of all the nations,
For an offering to Yahweh, to My holy mountain Jerusalem,
As the Israelites bring an oblation into the House of Yahweh
In a pure vessel, saith Yahweh.
For as the new heavens and the new earth
Which I shall make shall remain before Me,
So shall your seed and your name
Remain, saith Yahweh.

(c. 430 B.C.)

(Is. lxvi, 23-24)

Moreover from new moon to new moon and from Sabbath to Sabbath, all flesh shall come to worship before Me, saith Yahweh; and going out, they will look upon the carcasses of the men who rebelled against Me; for their worm cannot die, neither shall their fire be quenched; and they shall be a horror to all flesh. (Added later.)

POEMS III AND IV ON THE "SERVANT OF YAHWEH"

III. The Mission and Faith of Israel

(Is. L, 4-9)

(*Israel speaks*)

The God Yahweh hath given me the eloquence of His disciples,
That I may know how to revive the weary ones
With words of comfort.
In the morning He wakens mine ear that I may hearken
As His disciple;
And I have not been rebellious; I have not turned back.

My back I gave to the smiters, and my cheeks to those
That plucked me out the beard;
My face I hid not from shame and spitting.
But the God Yahweh will help me; therefore am I not confounded;
Therefore I hardened my face like flint,
And was sure that I should not be shamed.

Near is He who redresseth my wrongs;
Who will contend with me? Let us stand forth together!
Who is my opponent? Let him draw near to me!
Behold, the God Yahweh will help me; who can worst me?
Behold, they all will fall to pieces like a garment;
The moths will eat them.

IV. The Servant's Martyrdom and His Reward

(Is. Lii, 13-15; Liii, 1-12)

(*Yahweh speaks*)

Verily, My Servant will deal wisely;
He will rise, be exalted, and be very high.
As on his account, many were appalled,
So will many in him take delight.

Deeply marred was his countenance out of all human likeness,
And his form out of semblance to the sons of men;
But as deep will be the obeisance of many;
Before him will kings be awe-struck to silence.

For they see that which had not been told them,
And that which they had not heard do they perceive.
Who, indeed, can yet believe our report?
And the arm of Yahweh, to whom hath it been revealed?[1]

[1] Poems I and II of this series are given in Vol. I, p. 415. The other two poems usually grouped with these (Is. L, 4-9; Lii, 13-15; Liii, 1-12) show a very different background, and are now attributed to an author of the time of Artaxerxes III (B.C. 359-338), when the Jews were again subjected to very grievous persecution.

(*The Populace speaks*)

He grew up as a sapling before us,
As a sprout from a root in dry ground.
He had no form nor majesty,
And no beauty that we should delight in him.

Despised was he, and forsaken of men,
A man of many pains, and familiar with sickness;
Yea, like one from whom men hide the face,
Despised, and we esteemed him not.

But our sickness alone he bore,
And our pains,—alone he carried them;
Whilst we esteemed him stricken,
Smitten of God and afflicted.

But alone he was humiliated because of our rebellions;
Alone was he crushed because of our iniquities;
A chastisement, all for our peace, was upon him,
And through his stripes came our healing.

All we, like sheep, had gone astray,
We had turned, every one, to his own way;
While Yahweh made to light upon him
The guilt of us all.

He was treated with rigor, but he resigned himself
And opened not his mouth;
Like a lamb that is led to the slaughter
And like a sheep that before her shearers is dumb.

Through an oppressive doom was he taken away,
And as for his fate, who thought thereon,—
That he had been cut off, out of the land of the living,
And for my people's rebellion was stricken to death?

And his grave was appointed with the rebellious,
And with the wicked his tomb,
Although he had done no injustice,
Nor was there deceit in his mouth.

But it had pleased Yahweh to crush and humiliate him.
If he were to make himself an offering for guilt;
Then should he see a posterity, and the pleasure of Yahweh
Would prosper in his hands.

(*Yahweh speaks*) . . . . . .
. . . . . [observe My law]
He would deliver his soul from anguish,
And would cause him to see light to the full.

With knowledge thereof, My Servant will intercede for many,
And take up the load of their iniquities;
Therefore shall he receive a possession among the great,
And with the strong shall he divide spoil.
Forasmuch as he poured out his life-blood,
And let himself be reckoned with the rebellious;
While it was he who had meekly borne the sin of many,
And for the rebellious had interposed.

APPENDIX TO THE POEMS ON "THE SERVANT" [1]

(INSERTED BY A LATE EDITOR)

Thus saith Yahweh, the Redeemer of Israel, His holy one,
To him who is despised of men and abhorred of the nations,
To a servant of rulers:
Kings shall see and arise, princes shall prostrate themselves
Because of Yahweh who is faithful,
Even the Holy One of Israel who hath chosen thee.

Thus saith Yahweh: In a fitting time have I answered thee,
And in a day of deliverance I am helping thee;
And I will preserve thee, and set thee as a covenant
Of the people to raise up the land;
That thou mayest distribute the desolate heritages,
Saying to the husbandman: Go forth!
To those in darkness show yourselves!

They shall pasture on every highway,
On all hills once bare shall there be pasture;
They shall not hunger nor thirst,
Nor shall heat nor the sun smite them down;
He that hath compassion on them shall guide them,
And to springs of water will lead them.
And I will make my hills a road; will raise My highways high.
Behold, these shall come from afar, and these from north and west,
And these from the sea, and these from the land of Syene.
(Is. xlix, 7-12.)

A SECOND APPENDIX

(INSERTED BY ANOTHER EDITOR)

Who is among you that feareth Yahweh?
That obeyeth the voice of His Servant?
Though he walk in darkness and hath no light,
Let him trust in the name of Yahweh, and rely upon his God.

Behold, all ye that kindle a fire, who set arrows of flame,
Begone into the flames of your fire among the brands ye lighted;
This ye shall have of My hand,
Ye shall lie down on a bed of pain.
(Is. L, 10-11.)

[1] It was formerly thought that the four "Poems of the Servant" (of which the first two are at the close of Vol. I of this edition) were from the same hand; but recent scholars find in I and II greater originality, strength and fervor than in III and IV, whose author seems to have been inspired by them. All agree that the four were combined and circulated in a single scroll, before the final editor distributed them as they are now found in the Book of Isaiah. The *Servant* is not an individual, but the *Genius of the Nation;* the persistent striving of its leading minds after ever higher ideals of life. Some critics hold that the descriptions of the Martyr in III and IV are modeled upon the sufferings of Jeremiah.

CONTRIBUTIONS OF D_2 TO BOOKS OF THE SECOND CANON

I

ADDITIONS TO "JOSHUA"

A. The Introduction

(Joshua i, 2b-18)

Yahweh spake unto Joshua, saying: Go over unto the land which I do give unto the Children of Israel. Every place that the sole of thy foot shall tread upon, to you have I given it as I spake unto Moses. From the wilderness and this Lebanon unto the Great River, the river Euphrates, all the land of the Hittites and unto the Great Sea toward the going down of the sun, shall be yours. No man shall be able to stand against thee all the days of thy life; as I was with Moses, so will I be with thee; I will not fail thee nor forsake thee. Be strong and of good courage, for thou shalt cause this people to inherit the land which I sware unto their fathers to give them. Only be strong and very courageous to observe the law which Moses, My servant, commanded. Turn not from it to the right hand nor to the left, that thou mayst have good success whithersoever thou goest. This Book of the Law shall not depart out of thy mouth, but thou shalt meditate thereon day and night that thou mayst observe to do all that is written therein; for thou shalt thus make thy ways prosperous and have good success. Have not I commanded thee? Be strong and of good courage; be not affrighted; neither be thou dismayed; for Yahweh thy God is with thee whithersoever thou goest.

Then Joshua commanded the officers of the people, saying: Pass through the midst of the camp and command the people, saying: Prepare you victuals, for within three days ye are to pass over this Jordan, to go in to possess the land which Yahweh, your God, giveth you to possess.

And to the Reubenites and to the Gadites and to the half-tribe of Manasseh spake Joshua, saying: Remember the word which Moses the servant of Yahweh commanded you, saying: Yahweh, your God, giveth you rest and will give you the land; your wives, your little ones and your cattle shall abide in the land which Moses gave you *beyond*[2] the Jordan; but ye shall pass over before your brethren armed, all your mighty men of valor, and shall help them until Yahweh have given your

[1] Possibly inspired by his close study of the "Book of the Law" and search for the traditions that he had appended to it (v. supra, pp. 254-57), D_2 excerpted from JE's compilation of J and E the material for a Memoir of the warrior who fulfilled the initial movement for Moses' plans as D had done to enhance the fame of the great Leader, and insure Josiah's Reform. Adding to this the facts or traditions here given, he framed a tale that was current during and after the exile, but not admitted to the Canon, till it had passed through the hands of P. D_2 also collected from the same source the tales of Israel's early heroes, as they appear in the "Book of Judges," added to later by P.

[2] One of the chance slips that betray the whereabouts of the writer.

brethren rest as unto you, and they also have possessed the land which Yahweh, your God, giveth them. Then ye shall return unto the land of your possession and possess it, which Moses the servant of Yahweh gave you *beyond the Jordan* toward the sun-rising.

And they answered Joshua, saying: All that thou hast commanded us we will do, and whithersoever thou sendest us we will go. As we hearkened unto Moses in all things, so will we hearken unto thee; only may Yahweh thy God be with thee, as He was with Moses. Whosoever he be that shall rebel against thy commandment and shall not hearken unto thy words in all that thou commandest him, he shall be put to death; only be strong and of good courage.

B. The Awe Inspired by the Advance of the Israelites

Then Rahab said to the men: We have heard how Yahweh dried up the waters of the Red Sea before you when ye came out of Egypt, and what ye did unto the two kings of the Amorites that were beyond Jordan, —unto Sihon and Og whom ye utterly destroyed. And as soon as we heard it, our hearts did melt, neither did there remain any more spirit in any man because of you. For Yahweh, your God, He is God in heaven above and in the earth beneath. (Ch. ii, 10-11.)

C. He will without fail drive out before you the Canaanite, the Hivite, the Perizzite and the Girgashite, the Amorite and the Jebusite. (Ch. iii, 10b.)

D. A Special Detail of the Crossing of the Jordan

And the officers said: When ye see the Ark of the Covenant of your God, and the priests, the Levites, bearing it, then ye shall move from your place and go after it. Yet there shall be some distance between you and it, about two thousand cubits by measure; (come not near unto it); that we may know the way by which ye must go, for ye have not passed this way heretofore. And Joshua said: Sanctify yourselves, for to-morrow Yahweh will do wonders for you. (Ch. iii, 3-5.)

E. And Yahweh said unto Joshua: This day will I begin to magnify thee in the sight of all Israel; that they may know that as I was with Moses, so will I be with thee. (Ch. iii, 7.)

F. Memorial Stones Set in the Bed of Jordan

Joshua also set up twelve stones in the midst of the Jordan in the place where the feet of the priests that bare the Ark of the Covenant had stood; and they are there *to this day.*

And the priests that bare the ark stood in the midst of the Jordan until everything that Yahweh commanded Joshua to speak unto the people, according to all that Moses commanded Joshua, was finished; then the priests hasted and passed over. And it came to pass,[1] when

[1] A formula peculiar to P, sometimes inserted in J and D.

all the people were passed clean over, that the Ark of Yahweh and the priests passed on before the people. And the children of Reuben and the children of Gad and the half-tribe of Manasseh passed on armed before the Children of Israel, as Moses bade them.

On that day Yahweh magnified Joshua in the sight of all Israel; and they feared him as they had feared Moses all the days of his life.

And Yahweh spake unto Joshua, saying: Command the priests that bear the Ark of the Testimony, that they come up out of Jordan. Joshua therefore commanded the priests that bare the Ark of the Covenant, saying: Come ye up out of Jordan. And it came to pass, as the priests that bare the Ark of the Covenant came up out of the midst of the Jordan, as soon as the soles of the priests' feet were drawn up unto the dry ground, the waters of the Jordan returned unto their place and went over all their banks as aforetime. (Ch. iv, 9-12, 14-18.)

G. And Yahweh spake unto the Children of Israel, saying: When your children in time to come shall ask their fathers, saying: What mean these stones? then ye shall let your children know, saying: Israel came over this Jordan on dry land; for Yahweh your God dried up the water of Jordan from before you until ye were passed over, as Yahweh your God did the Red Sea, which He dried up before us until we passed over; that all the peoples of the earth might know the hand of Yahweh, that it is mighty, that ye may fear Yahweh for ever.

(Ch. iv, 21-24.)

H. And it came to pass when all the kings of the Amorites that were beyond the Jordan westward and all the kings of the Canaanites that were by the sea heard that Yahweh had dried up the waters of the Jordan before the Children of Israel until they were passed over, that their hearts melted, neither was there spirit in them any more, because of the Children of Israel.

And Yahweh said unto Joshua: See, I have given into thine hand Jericho, and the king thereof and the mighty men of valor.

(Ch. v, 1; vi, 2.)

J. THE ALTAR AND THE RECORD OF THE LAW SET UP IN MOUNT EBAL

Then Joshua built an altar unto Yahweh, the God of Israel, as Moses the servant of Yahweh commanded the Children of Israel, as it is written in the Book of the Law of Moses,—an altar of unhewn stones upon which no man had lifted up any iron; and they offered thereon burnt-offerings unto Yahweh and sacrificed peace-offerings.[1] And he wrote there upon the stones a copy of the Law of Moses which he wrote for the Children of Israel. And all Israel and their elders and officers and judges stood on this side of the ark and on that side, before the priests the Levites,—as well the stranger as he that was born among them; half of them over against Mount Gerizim, and half of them over against

[1] No trace of any such altar or record of the Law has yet been found, nor is there any allusion to them in the valid histories of J and E. It may have been a tradition current at the time, for D weaves it into his exposition of the laws of the First Tablet (Deut. vi, 1-xiii, 18). It appears also in the interpolated or otherwise discredited chapter xxvii. D takes it from Deut. xi, 29, expanding the command as above.

Mount Ebal, as Moses had commanded them at the first, that they should bless the people of Israel. And afterwards he read all the words of the Law, the blessing and the curse, according to all that is written in the Book of the Law. There was not a word of all that Moses commanded which Joshua read not before all the assembly of Israel and the women and the little ones and the strangers that walked among them.

(Ch. viii, 30-35.)

K. The Fraud of the Gibeonites

Now it came to pass, when all the kings that were beyond the Jordan in the hill-country and in the Lowland and on all the coast of the Great Sea in front of Lebanon,—the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite,—heard thereof,[1] that they gathered themselves together to fight with Joshua and with Israel with one accord. But they [the inhabitants of Gibeon] made as if they were ambassadors, and went to Joshua and said unto him: Thy servants have come because of the name of thy God, Yahweh; for we have heard the fame of Him and of all that He did in Egypt, and all that He did to the two kings of the Amorites that were beyond the Jordan,—to Sihon, king of Heshbon, and to Og, king of Bashan who was at Ashtaroth; because it was certainly told thy servants how that Yahweh, thy God, commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land before you. Therefore we were sore afraid for our lives because of you, and have done this thing. And now, behold, we are in thy hand. As it seemeth good and right unto you to do unto us, do.

And Joshua made them hewers of wood and drawers of water unto this day in the place which he should choose.[2]

(Ch. ix, i-2, 4a, 6a, 9b-10, 24-25, 27.)

L. The Fate of the Five Kings

And Joshua returned and all Israel with him unto the camp in Gilgal; but those five kings fled and hid themselves in a cave at Makkedah. . . . And it came to pass, when Joshua and the Children of Israel had made an end of slaying them with a very great slaughter till they were consumed, that the rest that remained of them entered into fenced cities. . . . And that day Joshua took Makkedah and smote it with the edge of the sword, and the king thereof he utterly destroyed and all the souls that were therein; he let none remain; and he did to the king of Makkedah as he did to the king of Jericho.

Then Joshua and all Israel with him passed from Makkedah unto Libnah and fought against Libnah. And Yahweh delivered it also and the king thereof into the hand of Israel; and he smote it with the edge of the sword and all the souls that were therein; he let none remain in it, but did unto the king thereof as he did to the king of Jericho.[3]. . . So Joshua smote all the country of the hills and of the south and of the springs and all their kings; he left none remaining, but utterly destroyed

[1] Of the destruction of Jericho and Ai.

[2] The fraud by which the Hivites of Gibeon saved their lives is told by each of the writers here concerned from his own point of view, to the confusion of the careful reader, but the justification of the need of critical study.

[3] In nearly the same terms D. tells the conquest of five other cities: Lachish, Gezer, Eglon, Hebron and Debir, and the slaughter of their inhabitants. His details do not agree with those given by J; he must have had access to other material. The "Book of the Law" was not known in 1180 B.C.

all that breathed, as Yahweh, the God of Israel, commanded. And Joshua smote them from Kadesh-Barnea even unto Gaza and all the country of Goshen even unto Gibeon. And all these kings and their land did Joshua take at one time, because Yahweh, God of Israel, fought for Israel. And Joshua returned and all Israel with him unto the camp, to Gilgal.

(Ch. x, 15-16, 20, 28-30, 40-43.)

M. The Complete Subjugation of All Central Canaan

And Joshua at that time turned back and took Hazor and smote the king thereof with the sword; for Hazor beforetime was the head of all these kingdoms. And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe; and he burnt Hazor with fire. And all the cities of those kings and all the kings of them did Joshua take, and he utterly destroyed them, as Moses the servant of Yahweh commanded. But as for the cities that stood still in their strength, Israel burned none of them save Hazor only; that did Joshua burn. And all the spoil of those cities and the cattle, the Children of Israel took them for a prey unto themselves; but every man they smote with the edge of the sword until they had destroyed them; neither left they any to breathe. As Yahweh commanded Moses His servant, so Moses commanded Joshua, and so Joshua did; he left nothing undone of all that *Yahweh commanded Moses.*

So Joshua took all that land, the hills and all the south country, and all the land of Goshen and the valley, and the plain and the mountain of Israel and the valley of the same; even from the mount Halak that goeth up to Seir, unto Baal-Gad in the valley of Lebanon under Mount Hermon; and all their kings he took and smote them and slew them. Joshua made war a long time with all those kings. There was not a city that made peace with the Children of Israel save the Hivites, the inhabitants of Gibeon; all the rest they took in battle. For it was *of Yahweh* [1] to harden their hearts, that they should come against Israel in battle that He might destroy them utterly, that they might have no favor, but that he might destroy them utterly, *as Yahweh commanded Moses.*

And at that time came Joshua and cut off the Anakim from the mountains, from Hebron, from Debir, from Anah and from all the mountains of Judah and from all the mountains of Israel; Joshua destroyed them utterly with their cities. There was none of the Anakim left in the land of the Children of Israel; only in Gaza, in Gath and in Ashdod, there remained.[1] (Ch. xi, 10-15, 16-23.)

N. And all the kingdom of Sihon, king of the Amorites, who reigned in Heshbon, whom Moses smote with the princes of Midian, Evi and Rekem and Zur and Hur and Reba, dukes of Sihon dwelling in the country, Moses gave unto the children of the tribe of Reuben according to their families.

(Balaam also, the son of Beor, the diviner, did the Children of Israel slay with the sword among them that were slain by them.) [2]

Only unto the tribe of Levi gave he none inheritance; the sacrifices of Yahweh, the God of Israel, made by fire, these are their inheritance, as he said unto them. (Ch. xiii, 21, 22, 14.)

[1] Most of the above statements are contradicted by P in the "Book of Judges."

[2] In spite of his magnificent prophecy of the future glory of Israel, Balaam is counted among their foes, and as instigator of their misdeeds. (*Cf.* Numb. xxxi, 16; Judg. xi, 25; Mic. vi, 5. Also so mentioned in N. T.)

O. Addition to J's Account of Caleb's Inheritance

Hebron therefore became the inheritance of Caleb, the son of Jephunneh the Kenezite, *unto this day;*[1] because he wholly followed Yahweh, the God of Israel. And the name of Hebron before was Kirjath-Arba, when Arba was a great man among the Anakim. And the land had rest from war. (Ch. xiv, 14-15.)

P. The End of the Labors of Joshua

And Yahweh gave unto Israel all the land which He sware to give to their fathers; and they possessed it and dwelt therein; and Yahweh gave them rest round about, according to all that He sware to their fathers; and there stood not a man of their enemies before them. Yahweh delivered all their enemies into their hand. There failed not aught of any good thing which Yahweh had promised to the House of Israel; all came to pass.

Then Joshua called the Reubenites and the Gadites and the half-tribe of Manasseh, and said unto them: Ye have kept all that Moses, the servant of Yahweh, commanded you, and have obeyed my voice in all that I have commanded you; ye have not left your brethren these many days unto this day, but have kept the charge of the command of Yahweh, your God.

And now Yahweh, your God, hath given rest unto your brethren, as He promised them; therefore now, return; get you unto your tents in the land of your possession, which Moses, the servant of Yahweh, gave you on the other side of Jordan. But take diligent heed to do the commandment and the law which Moses, the servant of Yahweh, charged you,—to love Yahweh, your God, and to walk in all His ways, to keep His commandments and to cleave unto Him, and to serve Him with all your heart and with all your soul.

So Joshua blessed them and sent them away; and they went unto their tents. (Ch. xxi, 43-45; xxii, 1-6.)

Q. Joshua's Farewell to His People

Now it came to pass after many days, when Yahweh had given rest to Israel from all their enemies round about, and Joshua was old and well-stricken in years, that Joshua called for all Israel, for their elders and their heads, for their judges and their officers, and said unto them:

I am old and well-stricken in years, and ye have seen all that Yahweh, your God, hath done unto all these nations because of you; for Yahweh, your God, He it is that hath fought for you.

Behold, I have allotted unto you for an inheritance, according to your tribes, those nations that remain; from the Jordan with all the nations that I have cut off, even unto the Great Sea toward the going-down of the sun. And Yahweh, your God, He shall thrust them out before you, and drive them out of your sight, and ye shall possess their land, as Yahweh, your God, spake unto you. Therefore be ye very courageous to do and to keep all that is written in the Book of the Law of Moses; that ye turn not aside therefrom to the right hand nor

[1] This statement must have been taken verbatim from an old record; for Hebron became David's first Capital late in the eleventh century B.C.

to the left; that ye come not among these nations (those that remain among you), neither make mention of the names of their gods, nor cause to swear by them, nor serve them nor worship them; but always unto Yahweh, your God, as ye have done even unto this day. For this is why Yahweh, your God, hath chased from before you great nations and mighty; as for you, no man hath stood against you unto this day. One man of you hath chased a thousand; for Yahweh, your God, He it is that hath fought for you.

And behold, this day I am going the way of all the earth. Consider therefore in all your heart and in all your soul that not one thing hath failed you of all the good things which Yahweh, your God, spake concerning you; all are come to pass unto you; not one thing hath failed thereof. And it shall come to pass that, as all the good things are come upon you of which Yahweh spake unto you, so shall Yahweh bring upon you all the evil things, until He have destroyed you from off this good land which Yahweh your God hath given you, if ye transgress the covenant of Yahweh, your God, which He commanded you, and go and serve other gods and worship them. Then shall the anger of Yahweh be kindled against you, and ye shall utterly perish quickly from off the good land which He hath given you.[1] (Ch. xxiii, 1-16.)

II

ADDITIONS TO "JUDGES"

A. The Disobedience of the Tribes after Joshua's Death

And a messenger of Yahweh came from Gilgal to Bethel, and said: I made you come out of Egypt and brought you to the land which I sware unto your fathers; and I said: I will never break My commandment with you; and ye shall make no league with the inhabitants of the land; ye shall throw down their altars. But ye have not obeyed My voice. Why have ye done this? Wherefore I also said: I will not drive them out before you, but they shall be scourges in your sides; and their gods shall be a snare unto you.

And it came to pass, when the messenger of Yahweh spake these words to all the people of Israel, that the people lifted up their voice and wept. And they called the name of that place Bochim (*weeping*); and they sacrificed there unto Yahweh. (Judges ii, 1-5.)

B. The Children of Israel did evil in the sight of Yahweh, and served Baalim. And the anger of Yahweh was hot against Israel, and He delivered them into the hands of the spoilers; and He sold them into the hands of their enemies round about, so that they could not stand any longer before them. And when Yahweh raised them up judges, then Yahweh was with the judge and saved them out of the hand of their enemies all the days of the judge; for it repented Yahweh because of their groanings by reason of them that oppressed them and crushed

[1] Of the two Farewells of the conqueror to his people (Josh. xxxiii and xxxiv, A. V.) the second, given in E's Story of Joshua (Vol. I, pp. 197-200), has far more of the appeal to gratitude notable in D, the author of the "Book of the Law." But D_2 is always careful to insist upon the duty of following the letter of the law, as in the one given above. Hence critics have assigned them as given in this edition.

them. But it came to pass when the judge was dead, that they turned again and became more corrupt than their fathers . . . . they ceased not from their own doings and their stubborn way.

And the anger of Yahweh was kindled against Israel, and He said: Because this people have transgressed My covenant which I commanded their fathers, and have not hearkened to My voice, I also will not henceforth drive out any of the enemies which Joshua left when he died; that through them I may prove Israel, whether they will keep the way of Yahweh to walk therein as their fathers did keep it, or not.

Therefore Yahweh left these nations, without driving them out hastily nor delivering them to the hand of Joshua. (Ch. ii, 18-23.)

C. Superscriptions and Subscripts to the Tales of Israel's Heroes

[And the Children of Israel did that which was evil in the sight of Yahweh, and forgat Yahweh their God and worshiped Baalim and Ashteroth. Therefore the anger of Yahweh was hot against Israel, and He gave them over into the hand of . . . . and the Israelites served him . . . years.

Then the Children of Israel cried unto Yahweh for help, and Yahweh raised up a saviour for Israel, . . . and the land had rest . . . years.][1]

D. And the hand of the Midianites prevailed against Israel, and because of the Midianites Israel was greatly impoverished; and the Children of Israel cried unto Yahweh. Then Yahweh sent a prophet unto them who said: Thus saith Yahweh, the God of Israel: I brought you up from Egypt and brought you forth out of the house of bondage; and I delivered you out of the hands of the Egyptians, and out of the hands of all that oppressed you, and drove them out from before you and gave you their land; and I said unto you: I am Yahweh your God; fear not the gods of the Amorites in whose land ye dwell. But ye have not obeyed my voice.

(Ch. vi, 2a, 6, 7-10.)

E. Preface to the Tale of Micah of Ephraim

And [Micah] said unto his mother: The eleven hundred pieces of silver that were taken from thee, about which thou didst curse and spakest of also in mine ears,—behold, the silver is with me; I took it. And his mother said: Blessed be thou of Yahweh, my son.

And when he had restored the eleven hundred pieces of silver to his mother, she said: I had wholly dedicated the silver unto Yahweh from my hand for my son, to make a graven image thereof (*and a molten image*[2]); now, therefore, I will restore it unto thee.

Yet he restored the money to his mother; and his mother took two hundred pieces of silver and gave them to the founder, who made

[1] These formulæ are the contribution of D_2 to the security of the commonwealth by applying the system of rewards and punishments laid down for the individual in Leviticus, Numbers, and even in Deuteronomy, to the nation at large, and enforcing it by persistent repetition. The books of "Joshua" and "Judges" were well known before the time of Ezra.

[2] P frequently introduces "and a molten image" in this connection. V. Appendix E.

thereof a graven image (*and a molten image*); and they were in the house of Micah. In those days there was no king in Israel; every man did what was right in his own eyes. (Ch. xvii, 2-4, 6.)

And Micah said unto him: Whence comest thou? and he said unto him: I am a Levite of Beth-lehem-Judah, and I go to sojourn where I may find a place. (Ch. xvii, 9.)

F. D_2's Version of the Reduction of Benjamin

Now the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword. And the tribes of Israel sent men through all the tribe of Benjamin, saying: What wickedness is this that is done among you? Deliver us therefore the men, the sons of Belial in Gibeah, that we may put them to death and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the Children of Israel. And the Children of Israel arose and went up to the house of God, and asked counsel of God, and said: Which of us shall go up first to the battle against the children of Benjamin? And Yahweh said: Judah first. And the men of Israel went out to battle, and put themselves in array to fight against them at Gibeah. (Ch. xx, 2, 12-14, 18, 20.)

And the children of Benjamin came forth out of Gibeah, and they cut down that day of the Israelites twenty and two thousand men. But the men of Israel encouraged themselves, and set their battle again in array in the place where they had placed themselves the first day. (And the Children of Israel went up and wept before Yahweh until even, and asked counsel of Yahweh, saying: Shall I go up again to battle against the children of Benjamin, my brother? And Yahweh said: Go up against him.) And the Children of Israel came near unto the children of Benjamin the second day. And Benjamin went forth against them out of Gibeah the second day, and again cut down to the ground of the Israelites eighteen thousand men; all these were swordsmen. (Ch. xx, 21-25.)

Then all the Children of Israel and all the people went up and came to the House of God, and wept and sat there before Yahweh, and fasted that day until even, and offered burnt-offerings and peace-offerings before Yahweh. And the Children of Israel inquired of Yahweh (for the Ark of the Covenant of God was there in those days, and Phinehas, the son of Eleazar the son of Aaron, stood before it in those days), saying: Shall I yet again go out to battle against the children of Benjamin, my brother, or shall I cease? And Yahweh said: Go up; for to-morrow I will deliver them into thy hand. (Ch. xx, 26-28.)

And the Children of Israel set liers in wait round about Gibeah. And they went up against the children of Benjamin on the third day, and put themselves in array against Gibeah (*as at other times*).[1] And the children of Benjamin went out against the people and were drawn away from the city; and they began to smite of the people and wounded, *as at other times*,[1] in the highways, of which one goeth up to Bethel, and the other to Gibeah-in-the-field, about thirty men of Israel. And the children of Benjamin said: They are smitten down before us, *as at the first*.[1] But the Children of Israel said: Let us flee and draw them from the city into the highways. And all the men of Israel rose up out of their place, and put themselves in array at Baal-Tamar; and the liers

[1] Interpolated by P, always sensitive as to details.

in wait of Israel came forth out of their places, out of the meadows of Gibeah. And there came out against Gibeah ten thousand men out of all Israel, and the battle was sore; but they knew not that evil was near them. But Yahweh smote Benjamin before Israel; and the Children of Israel destroyed of the Benjamites that day twenty and five thousand and one hundred men; all these were swordsmen. So the children of Benjamin saw that they were smitten. Therefore they turned before the men of Israel unto the way of the wilderness; but the battle overtook them, and they that came out of the city were destroyed in their midst. Thus they inclosed the Benjamites round about and chased them, and trod them down with ease over against Gibeah, toward the sun-rising. All these were men of valor. And they gleaned of them in the highways five thousand men, and pursued hard after them into Gidom, and slew two thousand men of them; so that all that fell that day of the men of Benjamin were twenty and five thousand men that drew the sword. And the men of Israel turned again upon the children of Benjamin and smote with the edge of the sword as well the men of every city as the beast, and all that came to hand; also they set on fire all the cities they came to.

(Ch. xx, 29-36a, 42,43,44b-46, 48.)

Then the people came to the house of God [Bethel?] and abode there till even before God, and lifted up their voices and wept sore, and said: O Yahweh, God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel? And it came to pass on the morrow that the people rose early and built there an altar, and offered burnt-offerings and peace-offerings. And the Children of Israel said: Who of all the tribes of Israel came not up with the congregation unto Yahweh? for they had made a great oath concerning him that came not up unto Yahweh to Mizpeh, saying: He shall surely be put to death. And behold there came none to the camp from Jabesh-Gilead; for the people were numbered, and behold, none of the inhabitants of Jabesh-Gilead were there. And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying: Go and smite the inhabitants of Jabesh-Gilead with the edge of the sword, with the women and the children. Ye shall utterly destroy every man and every woman that hath lain with man. And they found among the inhabitants of Jabesh-Gilead four hundred young virgins that had known no man. And they brought them unto the camp at Shiloh, which is in the land of Canaan. And the whole congregation sent a message to the Children of Benjamin that were in the rock Rimmon to summon them peaceably. And [the six hundred men of] Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-Gilead; and yet so they sufficed them not.

(Ch. xxi, 2-5, 8-14.)

Then the elders of the congregation said: How shall we do for wives for them that remain? Therefore they commanded the children of Benjamin, saying: Behold there is a feast on the north side of Bethel on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah; go, and catch you every man his wife of the daughters of Shiloh. And the children of Benjamin did so, and took them wives according to their number.

And the Children of Israel departed thence, every man to his tribe and to his family; and they went thence every man to his inheritance.

(Ch. xxi, 16a, 19b-20a, 24.)

III

ADDITION TO SECOND SAMUEL

The Prayer of David When Denied the Privilege of Building the Temple

And it came to pass, when the king sat in his house, and Yahweh had given him rest from all his enemies round about, that the king said unto Nathan the prophet: See now, I dwell in a house of cedar, but the Ark of God dwelleth between curtains. And Nathan said unto David: Go, do all that is in thy heart; for Yahweh is with thee.

And it came to pass that night that the word of Yahweh came to Nathan, saying: Go and tell my servant David, Thus saith Yahweh: Shalt thou build Me a house for Me to dwell in? whereas I have not dwelt in any house since the time that I brought up the Children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the Children of Israel, spake I a word with any of the tribes of Israel when I commanded to feed My people Israel, saying: Why build ye not Me a house of cedar? Now, therefore, thus shalt thou say unto My servant David: Thus saith Yahweh Sabaoth, I took thee from following the sheep to be ruler over My people, over Israel. And I was with thee whithersoever thou didst go and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for My people Israel and will plant them, that they may dwell in a place of their own and move no more. Neither shall the children of wickedness afflict thee any more as beforetime, and as since the time that I commanded judges over My people Israel, and have caused thee to rest from all thine enemies.

And when thy days are fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men; but My mercy shall not depart from him, as I took it from Saul whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.

According to all these words, and according to all this *vision*, so did Nathan speak unto David.

Then went King David in and sat before Yahweh, and he said:

Who am I, O Yahweh, my God, and what is my house that thou hast brought me hitherto? And this was yet a small thing in Thy sight, O God Yahweh, but Thou hast spoken also of Thy servant's house for a great while to come. Is this the manner of men, O Yahweh, my God? And what can David do more unto Thee? for Thou, God Yahweh, knowest Thy servant. For Thy word's sake, and according to thine own heart hast Thou done all these things, to make Thy servant know them. Wherefore Thou art great, O God Yahweh: for there is no God beside Thee, as we have heard with our ears. And what one nation in the earth is like Thy people, even like Israel whom God went to redeem for a people for Himself, and to make Him a name, and to do for you

great things and terrible for Thy land before Thy people, which Thou didst redeem to Thee from Egypt, the nation and their gods? For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever, and Thou, Yahweh, art become their God.

And now, O God Yahweh, establish the word that Thou hast spoken concerning Thy servant and concerning his house for ever, and do as Thou hast said. And let Thy Name be magnified for ever, saying: Yahweh Sabaoth is the God over Israel; and let the house of Thy servant David be established before Thee. For Thou, O Yahweh Sabaoth, God of Israel, hast opened the ear of Thy servant, who said: I will build Thee a house. Therefore hath Thy servant found in his heart to pray this prayer unto Thee.

And now, O God Yahweh, THOU art that GOD, and Thy words are true; and Thou hast promised this goodness unto Thy servant; therefore now let it please thee to bless the house of Thy servant, that it may continue for ever before Thee; for Thou, O God Yahweh, hast spoken it; and with Thy blessing let the house of Thy servant be blessed for evermore. (2 Sam'l, ch. vii, 1-29.)

IV

ADDITION TO FIRST KINGS

The Great Addition to Solomon's Prayer at the Dedication of the Temple [1]

And Solomon stood before Yahweh in the presence of all the congregation of Israel, and spread forth his hands toward heaven, and said:

O YAHWEH, THE GOD OF ISRAEL, there is no God like Thee in heaven above or on the earth beneath; who keepest covenant and mercy with Thy servants that walk before Thee with all their heart; who hast kept with Thy servant David, my father, that which Thou didst promise him; yea, Thou spakest with Thy mouth, and hast fulfilled it with Thy hand, as it is this day.

Now, therefore, O Yahweh, God of Israel, keep with Thy servant David, my father, that which Thou didst promise him, saying: There shall not fail thee a man in My sight to sit on the throne of Israel, if only thy children take heed to their way, to walk before Me as thou hast walked before Me. Now, therefore, O God of Israel, let Thy word, I pray Thee, be verified, which Thou didst speak unto Thy servant David, my father.

But will God, in very truth, dwell on the earth? Behold, heaven and the heaven of heavens cannot contain Thee; how much less this house which I have builded! Yet, have Thou respect unto the prayer of Thy servant, and to his supplication, O God Yahweh, to hearken unto the cry and prayer which Thy servant prayeth before Thee this day; that Thine eyes may be open toward this house night and day (even toward this place whereof Thou hast said: My name shall be there), to hearken unto the prayer which Thy servant shall pray toward this place. Yea, hear Thou in heaven Thy dwelling-place, and, when Thou hearest, forgive.[2]

[1] Now attributed to D or D_2, or to some kindred spirit at the close of the seventh century, before the apostasy of Jehoiakim had demoralized the people. The rhythm of its prose, its "chastened piety," and the recurrence of its noble though often mutilated refrain place it in a period much later than that of Solomon.

[2] This and the foregoing prayer of David bear convincing marks of being from the same author.

If a man sin against his neighbor and an oath be exacted of him to swear, and he come and swear before Thine altar in this house, then hear Thou in heaven, and do; and judge Thy servants, condemning the wicked to bring his way upon his own head, and justifying the righteous, to give him according to his righteousness.

When Thy people Israel are smitten down before the enemy when they do sin against Thee, if they turn again to Thee and confess Thy name, and pray and make supplication to Thee in this house; then hear Thou in heaven, and forgive the sin of Thy people Israel, and bring them back unto the land which Thou gavest their fathers.

When heaven is shut up and there is no rain when they do sin against Thee, if they pray toward this place and confess Thy name, and turn from their sin when Thou dost afflict them; then hear Thou in heaven and forgive the sin of Thy servants, of Thy people Israel, when thou teachest them the good way wherein they should walk, and send rain upon Thy land which Thou hast given unto Thy people for an inheritance.

If there be famine in the land, if there be pestilence, if there be blasting or mildew, locust or caterpillar, if their enemy besiege them in the land of their cities,—whatsoever plague, whatsoever sickness there be,—what prayer and supplication soever may be made by any man of all Thy people Israel (who shall know, every man the plague of his own heart, and shall spread forth his hands toward this house)—then hear Thou in heaven Thy dwelling-place, and forgive and do, and render unto every man according to all his ways (for Thou knowest, even Thou only knowest the hearts of all the children of men); that they may fear Thee all the days that they live in the land that Thou gavest unto our fathers.

Moreover concerning the stranger that is not of Thy people Israel, when he shall come out of a far country for Thy name's sake (for they shall hear of Thy great name and of Thy mighty hand and of Thine out-stretched arm); when he shall come and pray toward this house; hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for; that all the peoples of the earth may know Thy name to fear Thee, as doth Thy people Israel, and that they may know that Thy name is called on in this house which I have built.

If Thy people go out to battle against their enemy by whatsoever way Thou shalt send them, and they pray unto Yahweh toward the city which Thou hast chosen, and toward the house which I have built for Thy name; then hear Thou in heaven their prayer and their supplication and maintain their cause. If they sin against Thee,—for there is no man that sinneth not,—and Thou be angry with them and deliver them to the enemy so that they carry them away captive unto the land of the enemy, far-off or near; yet if they shall bethink themselves in the land whither they are carried captive, and turn back and make supplication unto Thee in the land of them that carried them away captive, saying: We have sinned and done iniquitously, we have dealt wickedly,—if they return unto Thee with all their heart and with all their soul in the land of their enemies who carried them captive, and pray unto Thee toward the land which Thou gavest to their fathers, the city which Thou hast chosen, and the house which I have built for Thy name; then hear Thou their prayer and their supplication in heaven Thy dwelling-place, and forgive Thy people who have sinned against Thee and all their transgressions wherein they have transgressed against Thee, and influence those who carried them captive,

that they may have compassion upon them; for they are Thy people and Thine inheritance, which Thou didst bring forth out of Egypt, from the midst of the iron furnace; that Thine ears may be open unto the supplications of Thy servant, and unto the supplications of Thy people Israel, to hearken unto them, whensoever they cry unto Thee.

Thou didst set them apart from among all the peoples of the earth to be Thine inheritance, as Thou didst speak by the hand of Moses Thy servant, when Thou broughtest our fathers out of Egypt, O God Yahweh.

And it was so, that when Solomon had made an end of praying all this prayer and supplication unto Yahweh, he arose from before the altar of Yahweh,—from kneeling on his knees with his hands spread forth toward heaven,—saying: May [Yahweh] incline our hearts toward Him to walk in all His ways and to keep His commandments and His statutes and His ordinances which He commanded our fathers; and let these my words wherewith I have made supplication before Yahweh be nigh unto Yahweh our God day and night, that He maintain the cause of His servants and the cause of His people Israel, as they shall require every day; that all the nations of the earth may know that YAHWEH, HE IS GOD. THERE IS NO OTHER.

(1 Kings, viii, 22-54, 58-60.)

THE ORIGINAL BOOK OF JOB

THE PROLOGUE

(Chapters i—ii)

THERE WAS A MAN in the land of Uz whose name was JOB; and that man was pious and upright; one that feared God and eschewed evil; and there were born unto him seven sons and three daughters. His possessions were seven thousand sheep and three thousand camels and five hundred yoke of oxen and five hundred she-asses, and a very great household, so that the man was greater than any of the men of the East.

Now his sons were accustomed to make a feast, each one on his day; and they sent and called their three sisters to eat and to drink with them. And when their feast-days were come about, Job went and sanctified them, and rose early in the morning and offered burnt-offerings according to the number of them all; for Job said: It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day, when the Sons of God came to present themselves before Yahweh, that Satan came also with them. And Yahweh said unto Satan: Whence comest thou? And Satan answered Yahweh and said: From going to and fro in the earth, and from walking up and down in it. And Yahweh said unto Satan: Hast thou considered My servant Job, that there is none like him in the earth, a pious and upright man that serveth God and escheweth evil? And Satan answered Yahweh: Doth Job serve God for nought? Hast not Thou made a hedge about him and about his house and about all that he hath? Thou hast blessed the work of his hands, and his possessions are increased in the land. But put forth Thine hand now and touch all that he hath, and he will curse Thee to Thy face.

And Yahweh said unto Satan: Behold, all that he hath is in thy hand; only against himself put not forth thy hand.

Now on a certain day, when his sons and his daughters were eating and drinking wine in their eldest brother's house, a messenger came unto Job, and said: The oxen were plowing and the asses feeding beside them, and the Sabæans fell upon them and took them away; yea, they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking, another came and said: The fire of God is fallen from heaven, and hath burned up the sheep and the servants and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, came another also and said: The Chaldæans in three bands fell upon the camels and have carried them away, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, another also came and said: Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and behold, there came a great wind from the wilderness and smote the four corners of the house, so that it fell upon the young men and they are dead; and I only am escaped alone to tell thee.

Then Job arose and rent his mantle and tore his hair, and fell down upon the ground and worshiped, saying:

Naked came I forth from my mother's womb,
And naked shall I return thither;
Yahweh gave, and Yahweh hath taken away;
Blessed be the name of Yahweh.

In all this Job sinned not, nor charged God foolishly.

Again there was a day when the Sons of God came to present themselves before Yahweh, and Satan also among them to present himself before Yahweh. And Yahweh said unto Satan: From whence comest thou? And Satan answered Yahweh, and said: From going to and fro in the earth and from walking up and down in it. And Yahweh said unto Satan: Hast thou considered My servant Job, that there is none like him in the earth, a pious and an upright man; one who feareth God and escheweth evil? and still he holdeth fast his integrity, although thou didst challenge Me to destroy him without cause. And Satan answered Yahweh, and said: Skin for skin, yea, all that a man hath will he give for his life; but put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face. And Yahweh said: Behold, he is in thy hand; only spare his life. So Satan went forth from the presence of Yahweh and smote Job with sore boils from the sole of his foot unto his crown. And he took a potsherd to scrape himself withal, and he sat down among the ashes. Then said his wife to him: Dost thou still retain thine integrity? Curse God and die! And he said to her: Thou speakest as would one of the worthless women. What! shall we receive good at the hand of God, and shall we not receive evil? In all this, Job did not sin with his lips.

Now, when Job's three friends heard of all this evil that had come upon him, they came each from his own place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off and knew him not, they wept aloud, and rent their mantles, and sprinkled dust upon their heads. Then they sat down with him upon the ground seven days and seven nights; and none spake a word unto him, for they saw that his pain was very great.

THE COLLOQUIES

The First Controversy

(Chapters iii-xiv)

AFTER THIS JOB OPENED HIS MOUTH and cursed his fate, and said:

Perish the day on which I was born
And the night wherein a man-child was conceived!
May God not seek out that day on high
Neither let the light shine upon it.

Let darkness and the shadow of death claim it.
Let a cloud dwell upon it, let thick darkness cover it.
Let it not be joined unto the days of the year,
Nor enter into the number of the months.

Let that night be sorrowful, let no joyful voice enter it!
May those that rouse up the sea curse it,
Those that are ready to rouse up Leviathan.
May the stars of its twilight be dark,
Neither let it see the eyelids of the dawn.
Because it closed not the doors of my mother's womb,
Nor hid sorrow from mine eyes!

Why died I not from the womb, nor came from the lap to suffer?
Why did the knees prevent me,
Why were there breasts to give me suck?
For now I should quietly lie in repose;
Then should I be asleep, I had been at rest
With kings and counsellors of the earth,
Who did build themselves vast sepulchres;
Or with princes that had gold and filled their houses with silver;
Or like an untimely birth I had not been, as babes that see not light.

There the wicked cease from troubling
And the weary are at rest;
There do prisoners rest together;
They hear not the voice of the oppressor.
The small and the great are there
And the servant is free from his master.

Why should light be given to the wretched,
And life to those in despair?
To the man whose way is hidden from God,
Whom God hath hedged in?
To those who long for death, and it cometh not;
Who dig for it more than for treasure,
Who rejoice and are exceeding glad when they find the grave?

For my sighs are my meat, my groans are poured out as water;
For the terror I dreaded hath come upon me.
What I feared hath overtaken me;
I have no ease nor quiet nor rest since my trouble came.

THEN ELIPHAZ THE TEMANITE ANSWERED, and said:

If we essay to commune with thee, wilt thou be vexed?
Yet how can one forbear to speak?
Behold, thou hast instructed many
And thou hast strengthened the weak hands.
Thy words have sustained those that were tottering
And thou hast supported feeble knees.

But now it cometh upon thee and thou faintest;
It toucheth thee, and thou art aghast.
Was not thy piety thy confidence?
And thy hope the uprightness of thy ways?

Recall, if thou canst, one who perished being innocent;
Or where were the righteous cut off?
As I have seen,
They that plough iniquity and sow wickedness
Reap the same.
By the blast of God they perish
And by the breath of His nostrils they are consumed.

Now by stealth a thing was brought unto me,
And mine ear caught an inkling thereof.
In thoughts roused by visions of the night,
When deep sleep falleth upon men,

Fear came upon me and trembling which made all my bones to shake.
Then a spirit passed before my face, the hair of my flesh stood up.
It stood still, but I could not discern the form thereof;
There was silence; then I heard a voice:
Can mortal man be more just than God?
Can a man be more pure than his Maker?

Behold, He putteth no trust in His servants,
And His angels He charged with folly;
How much less in them that dwell in houses of clay
Whose foundation is in the dust,
Crushed like an empty nest;
Shattered between morning and evening, perishing with none to aid.
When their tent-pin is pulled up, they die through lack of wisdom.

Call now, if any will answer thee,
Which of the holy ones wilt thou accuse?
Fretting killeth the foolish, and envy slayeth the silly.
The foolish seemeth to take root but suddenly he is uprooted;
His sons are far from safety, are crushed with none to heed.
What they gather the hungry eateth up,
And the robber swalloweth their substance.
Though affliction cometh not from the dust,
Nor doth trouble spring out of the ground;
Yet man is born to trouble as the sparks fly upward.

But I would seek out God, and to God commit my cause,
Who doeth great things and unsearchable,
Marvelous things without number.
Who giveth rain upon earth, and sendeth water over the fields;
He setteth the lowly on high, and exalteth those who mourn;
Frustrating the plans of the crafty, so that they fail of success;
He ensnareth the crafty in their own deceit,
So that their devices are defeated.
By day they grope in darkness, and stumble in high noon.

He saveth the orphan from their mouth, the needy from their power;
So that the poor have hope, and iniquity closeth her mouth.
Happy is the man whom God correcteth,
Therefore despise not thou the chastening of Shaddai.
For He striketh yet bindeth up; He woundeth but also doth heal.
From six dangers He will deliver thee,
Yea, in seven no evil shall touch thee.
In famine He shall redeem thee from death,
And in war, from the power of the sword.

Thou shalt be safe from the flame of the tongue,
Nor shalt thou be afraid of a threatened destruction;
At misfortune and famine thou shalt laugh,
For thou shalt be in league with the stones of the field;
And the beasts of the earth shall be at peace with thee.
And thou shalt know thy tent to be safe.
When thou numberest thy goods, thou shalt find nothing lacking.

Know also that thy seed shall be numerous,
Thine offspring as the grass of the earth.
Thou shalt come to the grave at a full age,
Like a shock of corn in its season.
Lo, this we have searched out, therefore hear it,
And know thou it for thy good.

BUT JOB ANSWERED and said:

Oh, that my grief were thoroughly weighed
With my calamity together in scales!
For it is heavier than the sands of the sea;
I have no words to express it!
For the arrows of Shaddai are within me; the terrors of God
Set themselves in array against me.

Doth a wild ass bray when at grass?
Doth the ox low over his fodder?
Can what is tasteless be eaten without salt?
Or is there taste in the white of an egg?
The things that my soul refused to touch
Are become my sorrowful meat.

Oh, that I might have my request,
That God would grant me the thing that I long for!
That it might please God to destroy me,
That He would loose his hand and cut me off!
Then should I at least have comfort,
I could harden myself to sorrow;
Let Him not spare!

What is my strength, that I should hope?
Or what mine end, that it should be postponed?
Is my strength that of stones? or is my flesh of brass?
Lo, there is no help in me, and release is driven from me!
To him that is afflicted his friends should show pity,
Even though he forsake the fear of Shaddai;
But my brethren have proved false like a brook,
Like the waters of a wady which pass away.

They are dark with the ice, wherein the snow is hid;
When they wax warm, they vanish;
In the heat they are consumed, they disappear from their course.
They turn into nothing, and perish.
The troops of Tema looked; Sheba's caravans waited for them;
They are disappointed in their hopes,
They come to the spot, and are put to shame.

And ye now are like to them; ye see my distress and are shocked!
Did I ask you for help? for any gift from your substance?
For deliverance from the enemy, or intercession with Shaddai?
Teach me, and I will hold my tongue,
Make me see wherein I have erred.
How forcible are right words! but what do you think to reprove?
Would you reprove mere words, the speeches of a desperate man,
Which are but as wind?
Yea, ye would fall upon the fatherless, and dig a pit for your friend.

Be content, now; look upon me; discern now if I lie!
Listen! let there be no acrimony; hear my justification!
See if there be iniquity in my tongue,
Or if my palate be insensible to perversity.

Are not man's days upon earth like the days of an hireling?
As a servant longeth for evening, as a hireling for his wages,
So am I allotted months of misery, wearisome nights are my lot.
When I lie down, I say: when shall I arise,
And the night be gone?

I am full of tossings to and fro unto the dawning of the day.
My flesh is clothed with worms and clods of dust;
My skin is broken and become loathsome;
My days are swifter than a weaver's shuttle,
And are spent without hope.

O remember that my life is as wind,
And I shall not return to enjoy any good.
The eye of one looking for me shall see me no more.
Thine eyes are upon me, and I am not.
As the cloud is consumed and vanisheth away,
So he that goeth to Sheol cometh not up:
To his house he shall return no more,
Neither shall his place know him any more.

Therefore I will not refrain from speech,
I will give voice to mine anguish of spirit;
I will complain in the bitterness of my soul.
Am I a sea, or a sea-monster, that thou settest a watch over me?
When I think that my bed will comfort me,
That my couch will give me ease,
Thou scarest me with dreams, and affrightest me with visions!
So that my soul chooseth strangling, and death rather than pain.
I loathe life! I would not live alway!
Let me alone! For my days are vanity.

What is man, that Thou shouldest rear him, or set Thine heart upon him [1]
That thou shouldest punish him every morning, try him every moment?
How long before Thou wilt depart from me,
And let me alone till I swallow my spittle?

Guardian of man! what have I done to Thee?
Why hast Thou made me a mark? and pardonest not my transgression,
Nor forgivest mine iniquity?
For then I could lie down in the dust;
Thou wouldst seek me, but I should not be there.

THEN ANSWERED BILDAD THE SHUHITE, and said:
How long wilt thou speak thus? Thy words are a mighty wind.
Doth God pervert judgment? Doth El Shaddai pervert justice? [2]
If thou wouldest seek out God and make supplication to Shaddai,
Surely He would awake for thee, and make the dwelling
Of thy righteousness prosperous.
Thy former state would seem small, and thy latter one very great.

For inquire now, I pray thee, of former generations,
And turn to what the fathers have searched out;
For we of yesterday have no knowledge,
Seeing that our days on earth are but a shadow.
Surely they will teach thee and tell thee,
And utter the thoughts of their hearts!

Can the rush grow without mire, or the papyrus without water?
While yet green and not cut down, it would wither like cut grass;
So are the paths of all who forget God,
And the hope of the hypocrite will perish;
Whose confidence shall prove unfounded,
And his trust but a spider's web.
(He shall lean upon his house, but it shall not stand,[3]
He shall hold it fast, but it shall not endure.)

[1] Job forgets his friends, and turns to communion with God.
[2] The verse concerning Job's children (ch. viii, 4) is an interpolation, written in prose.
[3] An interpolated proverb? The author continues his similes of growths from barren soil.

Though green before the sun, and shooting forth in the soil,
Its roots are upon a rock-heap, and are wrapped about stones.
If plucked up from its place, the place will deny it, saying:
I never saw thee!
Lo, this is the joy of its course; out of its dust groweth nothing.

Lo, God rejecteth not the upright, neither will He help evil-doers.
Thy mouth shall yet be filled with laughter,
And thy life with joy;
They that hate thee shall be clothed with shame,
And the tent of the wicked shall be no more.

THEN ANSWERED JOB, and said:

I know full well that it is so,
But how *can* a man be just before God?
If he should plead with Him, He will not answer him,
One time in a thousand.
Though he be wise in heart, and mighty in strength.
Who hath set himself against Him, and come out whole?

He removeth mountains, and they know it not
When in His anger He overthroweth them.
He shaketh the earth out of her place,
So that the pillars thereof tremble;
He commandeth the sun that it shineth not,
And sealeth up the stars.

(By His own might He stretcheth out the heavens,[1]
And treadeth their heights;
He maketh Aldebaran and Orion, the Pleiades
And the constellations of the south;
He doeth great things past finding out,
And wonders without number.)

He goeth by me, and I see him not; He passeth and I know it not.
If He passeth by, who can hinder Him?
Who will say unto Him: What doest Thou?
God will not withdraw His anger, though the helpers of Rahab stoop.[2]
How much less could I answer Him, or choose my words against Him!
Though I were in the right, I would not answer Him,
Only I would make supplication to my Judge.

If I were to summons Him and He should respond,
Yet could not I believe that He would lend an ear to me
Whom He breaketh with a tempest, and woundeth without cause;
He suffereth me not to take breath but filleth me with bitterness.

If it be a question of strength, lo, He is surely the stronger;
If it be of justice, who can arraign Him?
If I would justify myself, His mouth would condemn me;
If I said: I am perfect, that would prove me perverse.
Were I indeed perfect, I would set my life at naught;
I loathe my life! It is all one! and I say,
He destroyeth both the upright and the wicked.

[1] An amplification of the foregoing (which weakens the argument) by a later hand.
[2] The name *Rahab* is used by the later poets for the leader of evildoers, as those of our era speak of the Devil. It was applied in the first instance to the monster *Tiamat*, who fought against and was conquered by Marduk according to the early Babylonian Epic.

If the scourge slay suddenly, He will laugh at the death
Of the innocent.
The earth is given into the hand of the wicked,
The faces of her judges are covered;
If not, where and who is He? . . . . .

My days pass swifter than a runner,
They flee away giving me no joy;
They pass as ships speed down with the current,
As an eagle that swoopeth upon her prey.
If I say: I will forget my woes, will cast off my heaviness
And take comfort,
I am afraid of the coming sorrows; I know Thou wilt not release me.

Were I to wash myself white as snow,
And cleanse my hands with lye,
Yet Thou shalt plunge me into the mire,
Till mine own clothes abhor me.

For He is not a man, like me, that I should answer Him
If we came together in judgment;
Nor is there an umpire betwixt us to lay hands upon us both.

Would He but take His rod from me, nor let His terrors alarm me,
Then would I declare, without fear of Him,
That He is *not fair* to me!

I am aweary of my life! I will utter freely my complaint;
I will say unto Elohim: Thou *canst* not declare me guilty;
Let me know Thy charge against me.
Doth it please Thee to oppress me,
To despise the work of Thine hands?
Hast Thou eyes of flesh, or seest Thou with man's eyes?
Are Thy days as the days of man, Thy years as those of a mortal,
That Thou probest my transgression, and searchest after my sin?

Thou *knowest* that I am not wicked, but none can escape Thy hand,
Thy hands did mould and fashion me, yet now Thou dost destroy me!
Remember Thou didst mould me as clay, and unto dust wilt bring me.

Didst Thou not pour me out like milk, and curdle me like cheese?
Thou hast clothed me with skin, and flesh,
And hedged me with bones and sinews;
Grace Thou didst grant me, and Thy providence
Hath watched over my spirit
And yet, such things Thou didst hide in Thy heart!
I know that this is Thy way;
That if I sin, Thou markest me, and wilt not acquit me of it.

If I am guilty, woe is me! yet if I were righteous
I could not lift up my head.
Wilt Thou hunt me down as a fierce lion, to show Thy marvels in me?
Ever renewing Thy plagues and increasing Thine anger against me?
Why didst Thou bring me forth from the womb?
Oh, that I had then given up the ghost
And no eye had seen me!
Now would I be as though I had never been,
Carried from the womb to the grave.

Are not my days few? Cease then, and let me alone
Before I go, without return, to the land of darkness,
The land of dense gloom, without any order,
Where the very light is darkness.

THEN ZOPHAR THE NAAMATHITE answered, and said:

Should not the multitude of words be answered?
Should a man be justified for his much speaking?
Should thy devices make men hold their peace?
And when thou mockest, shall no man make thee ashamed?
For thou hast said: My argument is clear,—
And thou art pure in thine eyes.

But Oh! that God might speak, and open His lips against thee!
That He would reveal to thee what is hidden; for He holds thee to account.

Canst thou by searching find out God?
Canst thou attain to the fullness of Shaddai?
High is it as the heavens— what canst thou do?
Deeper than Sheol— what canst thou know?
(Longer than earth is the measure thereof
And broader than the sea.)
If He seize and imprison, or gather to judgment,
Who can hinder Him?
For He knoweth false men, also He discerneth wickedness;
Then, will He not judge it?

But a foolish man will get wisdom
When a wild ass is born as a man!
If thou wilt cleanse thy heart, and raise thy hands to Him,
Removing thy guilt far from thee, driving guilt from thy tent,
Then shalt thou lift up thy face, and be steadfast without fear;
Then shalt thou forget misery or recall it as days gone by.
Darkness shall be clearer than noon; thou shalt shine forth,
Thou shalt be as the morning.

Then shalt thou be secure, for there shall be hope;
Thou shalt lie down in safety, with none to make thee afraid.
Many shall seek thy favor; but the eyes of the wicked shall fail;
THEY SHALL NOT ESCAPE;
Their hope shall be as a passing breeze.

THEN JOB ANSWERED, and said:

Doubtless, ye are the people, and wisdom shall die with you!
But I have discernment as well as you;
Who knoweth not all these things?
A laughing-stock to his neighbor hath he become,
Who calleth upon God to answer him;
A worthless torch to them that are at ease;
While the tents of the robbers prosper,
And they who provoke God are secure.

But ask now the beasts, and they will teach thee;
Ask the fowls of the air, and they will tell thee.
Ask of the earth and she shall teach thee,
And the fish of the sea will declare unto thee!
Who knoweth not from all these that Yahweh's hand hath done it?

Cannot the ear test words, and the palate taste for itself?
If He tear down it cannot be rebuilt;
If He shut up a man, he cannot be released;
If He withhold the waters, the land drieth up;
If He sendeth them forth, they engulf the earth.
With Him is strength and wisdom; the deceived and the deceiver
Are His.

He taketh away speech from the trustworthy,
And understanding from the aged.
He poureth contempt upon princes,
And looseneth the girdle of the mighty.
He taketh away the understanding of the chiefs,
And leadeth them astray into a trackless wilderness.

All this mine eye hath seen,
My ear hath heard and understood.
What ye know, I know also; I am not inferior to you.
But I would fain reason with El Shaddai,
I desire to argue with God.

Ye are merely forgers of lies; worthless physicians are ye all.
Oh, that ye would altogether hold your peace!
It would show your wisdom.
Hear now my reasoning,
And hearken to the pleadings of my lips.

Will ye defend *God* by a falsehood?
Will ye make a deceitful plea for Him?
Do ye propose to show favor to Him, or to plead
In behalf of God?

Were it good, if He should search *you* out? or do ye expect
To deceive Him as one man deceiveth another?
Doth not His majesty terrify you, and dread of Him fall upon you?
Your reminders are like ashes without flavor, your arguments like
Lumps of clay.

Hold ye your peace! let me alone that I may speak.
Come to me what may!
Thus I bite my flesh with my teeth; and take my life in my hand.
Yea, though He slay me, yet will I not tremble,
But will argue His course to His face.
Listen closely to my speech, to what I declare in your ears.
Behold, I have prepared my case.

I *know* that I am innocent.
Who is he that would contend with me
That I should hold my peace and die?
Only two things do not Thou unto me!
Then will I not hide myself from Thee,——
Remove Thy hand from me or let Thy terror affright me.
Then call Thou, and I will answer;
Or let me speak, and answer Thou me.

How many are mine iniquities and my sins?
Let me know my transgression and my sin.
Why hidest Thou Thy face from me, and holdest me as Thine enemy?
Wilt Thou break a leaf driven to and fro,
Wilt Thou pursue the dry stubble?
For Thou writest against me bitter things,
And dost charge me with the iniquities of my youth.
Thou puttest my feet in the stocks which press upon my ankles,
So that I am like a rotten thing, like a moth-eaten garment.

Man, born of woman,
Is of few days, and full of trouble.
He cometh forth like a flower and withereth,
Fleeting as a shadow, that continueth not.

Dost Thou open Thine eyes upon such an one,
Bringing me into judgment with Thee?
Since his days are determined, and his months numbered with Thee,
Turn from him and desist, till he shall accomplish, as a hireling,
His day.

For there is hope for a tree, if it be cut down,
That it will sprout again;
And that the tender branch thereof will not cease.
Though its root wax old in the earth,
And its stock die in the ground,
Yet through the scent of water it will bud
And bring forth boughs like a shoot.
But man dieth, he disappeareth, he giveth up the ghost,
And where is he?
Man, when he lieth down, will not rise;
Till the heavens be no more, they will not awake.[1]

Oh, that Thou wouldst hide me in Sheol!
Conceal me till Thine anger should be past;
Appoint a time for me, and then remember me,
If a man who dieth *can* revive![2]
All the days appointed for me would I wait
Until my change should come!

Thou shalt call, and I will answer Thee.
Surely Thou wilt have a longing for the work of Thy hands!
For even now, Thou numberest my steps;
Dost Thou not watch over my sin?
My transgression should be sealed in a bag,
Thou shouldst cover up mine iniquity.

Nay,—the mountain falling cometh to naught,
And the rock is removed from its place;
Water weareth the stones, and washeth out the growths of the soil,
But with man Thou art wroth,
And he passeth away.
In anger Thou dost send him away.
His sons may come to high honor, but he knoweth it not;
They may be brought low, but he doth not perceive it;
But his flesh upon him shall have pain,
And his soul within him shall mourn.

The Second Controversy

(Chapters xv-xxi)

THEN ANSWERED ELIPHAZ the Temanite, and said:

Should a wise man answer wind, and fill his belly with east wind?
Reasoning without purpose with words that avail naught?
Thou dost cast off reverence, and restrain prayer before God.
For thine iniquity instructeth thy mouth,
And thou choosest the tongue of the crafty.
Yea, thine own mouth doth condemn thee, not I;
Thine own lips testify against thee.

Wast thou the first man that was born?
Wast thou made before the hills?
Hast thou overheard the secret of God, and
Hast thou monopolized wisdom?
What knowest thou that we know not?

[1] No *belief* in resurrection then current.
[2] A possibility of it?

And what discernment hast thou that is not in us?
The greyheaded and aged are among us, much older than thy father.
Are our consolations too small for thee,
Is there any secret knowledge with thee?
Why doth thy heart carry thee away,
And why are thine eyes haughty?

Thou wouldst give thy spirit back to God,
Yet givest utterance to such words!
What is man, that he should think himself pure?
That one born of woman should be righteous?
Lo, He putteth no trust in His holy ones,
And the heavens are not pure in His sight!
How much more impure must be Man,
Who drinketh iniquity like water!

Listen to what I shall tell thee;
What I have seen will I declare unto thee;
What wise men have learned from their fathers
And have not concealed.
(To whom the land belonged with no stranger in their midst).
All his days, the wicked man is in terror,
And the number of his years is limited.
A sound of coming woe is in his ears,
In prosperity ruin shall come upon him.
He hath no hope of escaping from darkness,
The sword awaiteth him.
Distress and anguish shall affright him; they shall overpower.

. . . . . .

For he stretcheth out his hand against God,
And strengtheneth himself against El Shaddai.
(Who rusheth upon him as against a foe,
. . . shattereth . . . his shield,
Though he covereth his face with his fatness,
And addeth to the fat on his loins.)
He shall dwell in ruined cities, houses that are deserted of man.
He shall not remain rich, nor shall his possessions endure.

. . . . . .

Flame shall dry up his branches, his fruit shall pass away;
Before its time his palm-branch shall wither,
And its foliage shall not remain green.
He shall shake off, as doth a vine, his unripe grape,
And cast off, as doth an olive-tree, his blossom.
For the company of the impious shall be desolate;
Fire shall consume the tents of bribery;
They conceive mischief, and bring forth foolishness;
Their belly prepareth deceit.

THEN JOB ANSWERED, and said:

I have heard many such things; miserable comforters are ye all!
Is there no end to windy words?
Or what emboldeneth thee to answer?
I also could speak like you, if ye were in my stead;
I could overwhelm you with words, and shake my head at you.
But I would strengthen you by my speech,
And my comforting words should assuage your grief.
Though now, if I speak, my pain is not assuaged,
And if I forbear, how am I eased?

For Thou hast worsted me, Thou hast confused my reason.
(Thou hast shrivelled me up, which witnesseth against me,
And my leanness riseth up against me.)[1]
He teareth me in his wrath, who hateth me.
He gnasheth his teeth upon me, mine enemy peereth at me.
They gape at me open-mouthed, they smite my cheeks in scorn.
God hath delivered me up to the ungodly,
And hath cast me into the hands of the wicked.

I was at ease and He crushed me;
He seized me by the neck and shook me to pieces;
He set me up as a target;
His archers encompass me; He cleaveth my reins mercilessly,
He poureth out my gall upon the ground.
With breach upon breach, He breaketh me up;
He runneth against me like a giant.
I have sewed sackcloth over my skin,
And have rolled my strength in the dust.
My face is foul with weeping, on my eyes is the shadow of death.
Although there is no injustice in my hands,
And my prayer is pure.

O Earth, cover not thou my blood,
Lest my cry seem without occasion;
On high, my *thoughts are my intercessors;*
My friends scorn me; but mine eye maketh appeal unto God.
O that a mortal might secure justice from God,
As a man may plead against his neighbor!
For, when a few years are gone, I shall go the way
Whence there is no return.

My spirit is spent, my days are numbered, my grave is ready;
Surely mockers are about me, and I must endure their provocation.
Be Thou my pledge! It is in Thy hands;
Who else can be surety for me?
For Thou hast closed their mind against reasoning;
Thou canst not give them victory over me.

He hath made me a by-word of the people;
I am become a horror for children;
Also mine eye is dimmed through sorrow,
All my limbs are reduced to a shadow.
The upright must be astonished at this,
And the innocent aroused against the impious.
. . . . . .
As for you, now, return, all of you,
And I shall not find a wise man among you.

My days are past, my purposes broken off,
Even the possessions of my mind.
Could I make Sheol my house, spread my couch in the darkness,
Call the pit: My father; the worm: My mother and sister!
Where indeed is my hope?
Who shall plot out my longing?
Shall they go down to Sheol with me?
Shall we lie down in the dust together?

[1] In his agony Job seems to speak indiscriminately of his Maker, his ill-advised comforters and a multitude of onlookers. The text of both the above speeches is very obscure and overlaid with numerous glosses.

THEN BILDAD THE SHUHITE ANSWERED, and said:

How long ere ye make an end of words?
Mark now; and afterwards we will speak:
Wherefore are we counted as beasts,
And reputed as vile in thine eyes?
Shall the earth be forsaken for thy sake,
And its ROCK be removed from His place?
Verily, the light of the wicked shall be put out
And the spark of his fire shall not shine;
Light shall become darkness in his tent,
And his lamp be put out with himself.
His once mighty steps shall be straitened,
His own counsel shall bring about his fall.
His own feet cast him into a net,
And he walketh upon a snare.
A gin shall catch his heel, and a trap shall hold him fast.
For him a noose is hid in the ground and a snare on the highway.
Terrors startle him on all sides, and clog his steps.
His offspring shall endure hunger,
And calamity awaits his mate.
The first-born of death shall consume his limbs;
His hope shall be plucked out of his tent.
Terror shall dwell in his tent
And brimstone shall be scattered on his habitation.
Its roots shall dry up below,
And above, its branch shall be cut off.
His remembrance shall perish from the earth,
And nowhere shall there be a memorial of him.
They shall drive him from light into darkness,
And out of the earth shall they chase him.
He shall leave neither son nor grandson among his people,
Nor any survivor in the place of his sojourn.
Those from the West shall stand aghast,
And those from the East shall be affrighted.
Such, in truth, is the fate of the wicked,
Yea, the destiny of him that knoweth not God.

THEN JOB ANSWERED, and said:

How long will ye vex my soul,
And strive to break me with words?
Ten times have ye tried to refute me,
And are not ashamed to harden yourselves against me.
Be it indeed that I have erred,
Mine error remaineth with myself alone.
Or if ye indeed have prevailed over me,
And have proved my disgrace,
Know now that it is God who hath overthrown me,
And hath compassed me with His net.

Behold, if I cry out against violence,
I am not answered;
I cry for help, but there is no justice;
He hath fenced my way that I cannot pass,
He hath set darkness on my paths.
He hath stripped me of my glory,
And hath taken the crown from my head.
He hath shattered me, so that I am undone,
And hath plucked up my hope like a tree;
He hath kindled His wrath against me,
And hath accounted me among His adversaries.

His troops come in a body toward me,
And block the way against me.
He hath put my brethren far from me;
And mine acquaintance are verily estranged from me.
My kinsfolk have failed, and my familiar friends forget me.
My housemates count me a stranger; I am an alien in their sight.
I call to my servant, but he answereth not
Although I implore him.
I am become a horror to my wife, though I entreat her
In the name of our children;
Yea, the street urchins despise me;
I appear, and they jeer at me:
Those closest to me abhor me,
And those whom I loved have turned against me.

My bone cleaveth to my flesh; I am left with the skin of my teeth.
Pity me, pity me, O my friends,
For the hand of God hath touched me!
Why do ye persecute me, like God,
And are not satiated with my flesh?
O that my words were now inscribed,
Graven in the rock for ever!
Then should I know that my Defender will arise,
Then he will stand upon the earth at some distant day.
Though only under my skin is this written,
Yet under my flesh do I see them . . .
When therefore ye say: How shall we pursue him?
Tremble before the sword![1]

. . . . . .

THEN ANSWERED ZOPHAR THE NAAMATHITE, and said:

On account of your sayings my thoughts urge me
To make haste to answer;
I have listened to the rebuke of my charge,
And the spirit of my understanding forceth me to answer.

Surely thou knowest this of old,
That, since man was placed upon earth,
The joy of the wicked is short;
And the joy of the impious but for a moment!
Though his ambition mount up to the heavens,
And his head reach unto the cloud,
By the measure of his greatness he shall perish forever;
Those who saw him will say: Where is he?
He shall pass away as a dream, and be nowhere found;
Yea, he shall be chased away, like a vision of the night.
(The eye that saw him shall see him no more,
His place shall no longer behold him)
The poor shall make demand of his children
Whose hands shall restore their goods.
(His bones may be full of marrow
Which shall pass with him into dust.
Though wickedness shall be sweet in his mouth,
Though he hide it under his tongue,
Sparing it and forsaking it not,
Keeping it within his mouth),

[1] The omissions, in this chapter more especially, are the clauses and sometimes whole sentences *not found in the LXX, and therefore not in the original Hebrew text;* inserted probably some 200 years later. For a most able and illuminating commentary on the whole book, the reader is referred to *The Book of Job,* by the late Dr. M. Jastrow, Jr. (Lippincott, 1920).

His food shall turn in his bowels, gall of asps within him.
He hath swallowed down riches, and he shall vomit them;
God shall cast them out of his belly.

. . . . . .

He shall not enjoy the flow of his streams,
The brooks of honey and cream.
That which he labored for shall he restore,
He shall not swallow it down;
According to his possessions shall he make restitution,
He shall not enjoy them.
Because he hath crushed and forsaken the poor,
He shall not rebuild the house of which he hath robbed him.
In the fullness of his gains, he shall be in straits;
[God] shall cast the fury of His wrath upon him,
And shall cause His terror to rain upon him.
He shall flee before the iron weapon,
And the brazen bow shall pierce him.
The glittering sword is drawn, and cometh out of his back,
Yea, it cometh out of his gall.
Every hidden terror shall be upon him;
It shall go ill with those that are left in his tent.
The heavens shall reveal his iniquity,
And the earth shall rise up against him.
This is the portion of the wicked man from God,
And the disposition of his heritage from God.

THEREUPON JOB ANSWERED, and said:

Listen now to my speech, and may it afford you satisfaction!
Suffer me to speak, and after I have spoken, mock on!

If my complaint were to man, why should I not be impatient?
Mark me, and be dumbfounded, and lay your hand on your mouth.
When I think of it, I fear, and horror taketh hold of me.

Why do the wicked flourish, grow old and wax in power?
Their seed are established, their offspring are before them;
Their houses are safe from fear, God's scourge is not on them.
His bull gendereth without fail, his cow casteth not her calf.
They bring forth a flock of little ones, their children dance;
They respond to the timbrel and harp, and rejoice in the sound of the pipe.

They round out their days in mirth
And peacefully sink into Sheol.
To God they say: Depart from us;
For we desire not the knowledge of Thy ways.
(What is Shaddai, that we should serve Him?
And what profit for us, if we pray unto Him?)
How oft is the lamp of the wicked put out?
Doth calamity come upon them so that they become
As stubble before the wind,— as chaff scattered by the storm?

[Do ye say:]
His punishment is stored up for his sons?—
Let Him requite *him*, that *he* may know it;
Let *his* eyes see his destruction, let *him* drink of Shaddai's fury.
For what is his concern with his house after him,
When the number of his months is completed?

. . . . . .

One dieth in his full strength, fully at ease and in peace.
His legs are full of fat, his bones moist with marrow;

Another dieth in despair, without tasting happiness;
They lie down alike in the dust,
And the worm covereth them.

Aha, I know your thoughts, and the arguments
Which ye wrongfully imagine against me.
When ye say: "Where is the house of the prince,
And where the dwelling-place of the wicked?

Ask them that pass by the way, [and they will say;]
Do ye not know their tokens? Up to the day of his ruin,
To the day he goeth to Sheol, the wicked is spared.
And who shall warn him of his way, or repay him what he doeth,
When he is carried to his grave, and resteth on his bier?
The clods of the valley shall be sweet to him;
The whole population shall follow him.
How vain then is your comfort to me,
Seeing it is based upon falsehood!

THE THIRD CONTROVERSY

(Chapters xxii-xxvii)

THEN ELIPHAZ THE TEMANITE answered, and said:

Is a man profitable to God? doth His success depend thereon?
Is it any profit to Shaddai, if thou art righteous?
Is it gain to Him if thou perfectest thy ways?
Will He reprove thee from fear of thee,
When He bringeth thee to judgment?
Surely thy wickedness is great, thine iniquities infinite.
Either thou hast taken pledges of thy brother wrongfully,
And stripped the clothes off the naked;
Or thou didst not give water to the weary,
And didst withhold bread from the hungry.
Or thou hast sent widows away empty,
And thine arm did crush the orphan.
Therefore, snares are round about thee,
And sudden terror affrighteth thee.

Since God is on high,—thou seest how high are the stars?—
Thou sayest: What doth God know? Can He judge through the cloud?
Since the clouds are a covering through which He seeth not,
And He walketh in the circuit of heaven.
Hast thou marked the old way which wicked men trod,
Who were snatched away untimely, whose foundation was overflowed by a flood?

. . . . . .

Endeavor to make thy peace with Him; and good shall come to thee.
Receive instruction from His mouth, and treasure His words.
If thou wilt humbly turn to Shaddai, Shaddai shall be thy defense,
And thou shalt have abundance of silver.
Then shalt thou have delight in Shaddai, and lift thy face to God.
Thou shalt make thy prayer to Him, and He shall hear thee;
And thou wilt be able to pay thy vows.
Thou shalt decree a thing, and it shall be established,
And light shall shine upon thy ways.
For He will save the humble, and deliver the innocent.

THEN JOB ANSWERED, and said:

This very day my complaint is bitter; I would suppress my sighs!
Oh, that I knew where to find Him, that I might come to His seat!
I would lay my case before Him, and fill my mouth with pleas.
I would know the *words* of His answer to me,
And grasp what He should say.
Would He contend with me in His great power?
Nay; but He would put strength in me;
As a righteous man I should plead with Him;
So should I be delivered forever from my judges.
But lo, I go forward, and He is not there;
And backward, but I perceive Him not.
He knoweth the way that I take. Were He to test me,
I should come forth as gold.
My foot hath held to His steps His way have I kept,
I have not swerved,
Neither have I disobeyed the command of His lips.
I have esteemed the words of His mouth
More than my appointed portion.
But He doth determine, and who can turn Him?
What He desireth, that He doth
Therefore do I tremble before Him,
When I consider, then I am afraid of Him.
God hath crushed my spirit; El Shaddai hath terrorized me,
So that I cannot escape, because of the darkness;
And I am enveloped in thick gloom.

Seeing that events are not hidden from Shaddai,
Why cannot they that know Him see His days?
The wicked remove landmarks, by force they carry off flocks
And pasture them;
They drive away the orphan's ass,
And take the widow's ox in pledge;
They turn the needy out of the way,

The poor of the earth hide themselves together;
As wild asses of the wilderness, that rise betimes for a prey,
They must seek food in the desert for them and for their children;
They *glean* corn in *their own* fields; the wicked gather their vintage.
They spend the night without clothing, without covering in the cold.
They are wet with the showers of the mountains,
And for want of shelter, embrace the rocks.
They go about naked without a garment,
And the sheaves they have gleaned are taken away.
They make oil, and tread wine-presses, yet suffer with thirst.
In the city, the weaklings groan, and the wounded cry for help.

These are of those who rebel against light,[1]
That sit not in its paths:
The murderer riseth at the dawn, at night he is as a thief.
The eye of the adulterer waiteth for the twilight,
He putteth a veil on his face
In the dark they break into houses, they hide themselves by day;
For daybreak is to them the shadow of death.
If he seeth its coming, he moveth swiftly on the waters,
Or turneth aside into the way of the vineyards—[2]

. . . . . .

[1] The poet turns from the sins of the oppressor to those of the criminals punishable by law, and from them to the breach of personal and civic virtue.

[2] Vv. 19-20, ch. xxiv, A. V., are an interpolation defective in language and rhythm and obscure in meaning, and are therefore omitted.

He lieth with the barren that cannot bear,
And giveth no aid to the widow.
He enticeth the strong ones by his power,
He riseth up, and none is sure of life.
He assureth them of safety, on which they rely,
Although His eyes [the eyes of Shaddai] are upon their ways.
If it be not so, who will prove me a liar,
And make my speech of no worth?

THEN ANSWERED BILDAD THE SHUHITE, and said:[1]

Doth He rule by terror, He who maintaineth peace on high?
Is there any limit to His hosts? On whom doth His light *not* shine?
How then can a man be justified against God?
And how can man, born of woman, be pure?
Even the moon is not always bright; stars are not pure in His eyes.
How much less man— a mere worm!
A human being— a mere atom!

The shades below are in terror, the waters and their indwellers.
Sheol is naked before Him; Destruction hath no covering.
He stretcheth out the North over emptiness,
He hangeth the earth over nothing.
He bindeth up the waters in His thick clouds;
The cloud is not rent under their weight.
He holdeth back the face of the moon,
And spreadeth His cloud upon it.
He hath compassed the waters with the bounds
Where light and darkness meet.
The pillars of heaven tremble, and at His wrath are aghast.
With His power He divideth the sea,
And by His wisdom He shatterèd Rahab.[2]
By His breath He rouseth the waters,
His hand hath formed Leviathan.
Lo, these are but a trifling part of His ways.
How thou hast helped the powerless one,

THEN JOB ANSWERED, and said

How thou hast helped the powerless one!
And saved the arm that hath no strength!
Through whom hast thou uttered the words
And whose spirit speaketh by thee?[3]
As God liveth, who hath taken away my judgment,
By Shaddai, who hath vexed my soul,—
As long as there is breath within me,
And the spirit of God in my nostrils,—
Far be it from me to justify you.
Till I die, I will not disavow mine innocence.
My righteousness I will hold fast, I will not let it go;
My heart shall not reproach me so long as I live.

My soul is poured out within me;
Days of affliction have seized me.
In the night season my bones are wrenched apart,
And my sinews take no rest.

[1] This speech, presented in A. V. as the six verses of ch. xxv, has been proved to be but a fragment of a fine tribute to the power of the Almighty based upon his visible handiwork in nature, which includes xxv, 1-6 and xxvi, 5-14. (See Introd. on "Job.")

[2] *Rahab* is used by the Hebrew poets for the Monster of the Abyss (*Tiamat*) conquered by Marduk, son of Ea, as given in the Babylonian "Epic of the Creation," wherein is presented a vivid picture of the conquest of the yearly frightful destruction of the land by floods.

[3] Job's speech is composed of ch. xxvi, 1-4; xxvii, 2-5; xxx, 16-24; xxxi, 35-37. The omitted verses belong to the missing speech of Zophar (see A. V.).

Painfully my cloak clutcheth my neck,
And my undergarment graspeth my limbs,
So that I am utterly undone.

I cry unto Thee, but Thou answerest not;
I stand before Thee, but Thou regardest not!
Thou art become cruel unto me;
With Thy strong hand Thou dost oppose Thyself to me.
Thou dost lift me up with the wind, the storm tosseth me about.
I know Thou wilt deliver me over unto death,
Send me to the house appointed for all the living!
Howbeit He will not stretch His hand to Sheol,
Though one cry for it in his distress.

Oh, that one would hear me! that El Shaddai would answer me!
I would bear [His decree] on my shoulder, and wear it as my crown.[1]
I would pace my steps proudly;
As a prince would I approach Him.

[THE THIRD SPEECH OF ZOPHAR (*missing in A. V.*)[2]

What is the portion from God above,
The inheritance from Shaddai on high?
Is it not ruin for the wicked, disaster for the evil-doer?
Doth He not see my ways, and count all my steps?
May the fate of mine enemy be as that of the wicked;
The way of mine adversary like that of the impious.
For what is the way of the impious when God threatens his life?
Will God hear his cry, when trouble cometh upon him?
Can he count upon Shaddai, appeal to Him at all times?

I will teach you concerning the power of God,
The way of El Shaddai I will not conceal.
Behold, all ye yourselves have seen it;
Then why are ye all so foolish?

This is the portion of the wicked from God,
The heritage from Shaddai of the oppressor.
If his children be multiplied, it is for the sword;
His offspring shall not be satisfied with bread.
Those that remain shall die of the plague;
There shall be no widows to mourn.
Though he heap up silver as dust, and provide garments as clay,
He may provide, but the righteous shall wear them.
And the innocent shall divide the silver.

He buildeth his house as a spider's web,
As a vineyard shack for the keeper.
He lieth down rich, but his riches shall not last.
He openeth his eyes, and it is gone.
Terrors overtake him by day
The tempest removeth him by night.
The east wind carrieth him away, and hurleth him out of his place;
Its arrows smite unsparingly, he would fain flee from them.
Men shall clap their hands at him, and hiss him out of his place.]

[1] Critics reject as a gloss upon the preceding line the well-known outcry attributed to Job, "O that mine adversary had written a book." ("The glossator both mistranslates and misinterprets the meaning of the passage."—M. Jastrow.)

[2] Reconstructed from ch. xxxi, 2-4; xxvii, 7-23; xxx, 2-8 (passages that break the connection of the context in each place), which continue the argument of Zophar in his former speeches, and is undoubtedly in his style, whether written by the original author, or by some skilful imitator.

A LATE ADDITION TO ZOPHAR'S LAST SPEECH

Of what profit is the strength of their hands to them,
When old age overcometh them?
Gaunt with want and famine they flee into the wilderness,
And pluck up mallow with wormwood, and roots of the broom for food.
Driven forth from among men, they are shouted at as thieves,
Forced to dwell in valley-cliffs, in caves of the earth and rocks.
They groan amid the thorny bush, huddled together under nettles;
Children of fools and nameless men, they are viler than the earth.

THE SOLILOQUIES OF JOB

(Ch. xxix, 1-25; xxx, 1, 9-15, 26-31)

I

MOREOVER JOB CONTINUED his speaking, saying:

Oh, that I were as in months past, in days when God regarded me!
When His lamp shined on me, and by His light I walked thro' darkness.[1]
As I was in the days of my youth, when God was close to my tent.
When Shaddai was yet with me, and my children were about me!
When my guests washed in cream, and rocks poured forth oil.

When I went forth to the gate,
And took my seat in the spacious square,
Youths saw me and retired, the aged remained standing;
Princes refrained from speaking, their hand upon their mouth.
The nobles held their peace, their tongue clave to the palate.
The ear that heard envied me,
And the eye that saw bare me witness.
For I delivered the poor that appealed,
The orphan and him that had no help.
The blessing of the forsaken was poured upon me,
And I cheered the heart of the widow.
I put on righteousness, and it clothed me,
And my judgment was my mantle and diadem.
Eyes was I to the blind, and feet to the lame;
A father was I to the needy, and the cause that I knew not, I searched out.
I brake the jaws of the wicked, I plucked the prey from his teeth.
And I thought to die in my nest, to lengthen my days like a phœnix.
My root spread by the waters, dew lay all night on my branch.
My glory was ever fresh, and the bow in my hand renewed.

Unto me men gave ear, and waited, and kept silence for my counsel;
After I had spoken, they spake not again;
My speech dropped on them, they waited for it as for rain,
And they opened the mouth, as for the latter rain.
When I smiled upon them, they gained confidence,
And at sight of me were not cast down.
I chose their way as a chief, and sat as a king with troops.

But now, those younger than I mock me
Whom I would have disdained to set over my flock.
I have become their song, and a by-word among them.
They abhor me and stand aloof, and spare not to spit upon me.
Because He hath severed my cord and afflicted me,
They also have cast off the bridle before me;

[1] The three disputants being silenced, Job seems to voice his inmost feelings, as if there were no auditors. It is the culmination of his frequent forgetfulness of his friends in communion with his God. The Priestly Writers greatly enhanced the power of the poem by omitting Zophar's Third Speech, which, however, they made use of elsewhere. (See Introd., p. xxvii.)

Young men spring up at my right, they cast upon me their jests.
They trip me up, they block my path,
With none restraining them.
As water through a break in a dam, as a sudden storm they come
Rolling themselves upon me.
My honor [1] is dispelled as by wind, my welfare passeth as a cloud.[2]
I hoped for good, but evil has come;
I waited for light, but darkness hath set in;
My bowels are stirred without rest, affliction hath overtaken me.
Mourning, I go about without sunshine; I have joined the company
Of those crying aloud for help.
Akin to jackals have I become, a companion of ostriches!
My skin is black upon me, my bones are burned with heat.
My harp is tuned to mourning, and my voice like that
of them that weep.

II

(*After a considerable pause.*)

(Ch. xxxi, 1, 9-12, 38-40, 13-15; xxx, 25;
xxxi, 16-34; xxi, 5-8)

I made a covenant with mine eyes not to think of a virgin.
If my heart should be enticed by a woman,
Or I should lie in wait at my neighbor's door,
Then let my wife grind for another,
And others bend over her.
For that were a heinous crime, to be punished by judges:
Yea, a fire consuming to ruin, that had rooted out my increase.

If my land had cried against me, so that its very furrows cried;
If I had sapped its strength without repayment thereof;
And caused the tillers thereof to be disappointed;
Then let thistles grow instead of wheat,
And cockles instead of barley.

If I had ever rejected my servants' claim,
Or that of my maid in their suit against me,
What could I do, if God sought requital?
What could I say, if He held me to account?
Hath He not formed him in the womb as he made me?
And did He not fashion her in the same manner?

If I had not wept for him that was in trouble,
Or my soul had not grieved for the needy;
If I had ever refused the request of the poor,
And turned from the plaint of the widow;
Had I eaten my morsel alone,
And the fatherless had not shared it;
Had I seen any perish for want of clothing,
Or any poor man without covering;
If his loins had not blessed me, and he were not warmed
By the fleece of my sheep;
If I ever lifted my hand against an orphan,
Because I saw approval in the gate;
Then let my shoulder fall from its socket,
And my arm be broken at the elbow.

[1] This word, translated *soul* or *life* in A. V., and given as *principal one* in the margin, seems better to answer to the quality of *honor*.

[2] The next eight verses (ch. xxx, 16-24) are a part of Job's answer to Bildad's third speech, to be found there but here omitted.

If I ever made gold my hope,
And said to pure gold: "My trust!"
Concerning my great wealth, had I rejoiced that my hand
Had gained it;
Had I looked for the appearance of the new moon,
And for its coming at the full,
And had secretly been enticed to kiss my hand to it;
This also had been a grievous offence,
For thereby I should have denied God on high.

I rejoiced not at the downfall of him that hated me,
Nor exulted when evil befell him;
Nor have I suffered my mouth to sin
By wishing a curse on his soul.
None of my household could ever say
That they had not enough;
The stranger did not lodge in the street,
For I opened my door to the traveller.

If silently I covered my transgressions,
Hiding my iniquity in my bosom,
Because I greatly feared the voice of the multitude,
And the contempt of the people affrighted me;[1]
If I ever followed falsehood, or my foot hasted to deceit;
If my step hath turned out of the path,
Or my mind followed my eyes,—
Yea, if any spot have clung to my hands;
Then let me sow, and another eat;
And let my offspring be rooted out.

The words of Job are ended.

THE VOICE OF YAHWEH CHALLENGING JOB TO ANSWER HIM[2]

(Ch. xxxviii, 1-18; xxxix, 1-12, 19-30)

THEN YAHWEH ANSWERED JOB:

Who is this that darkeneth counsel by words without knowledge?
Gird up thy loins like a warrior, for I will ask of thee,
And answer thou Me.

WHERE WAST THOU when I laid earth's foundations?
Declare, if thou hast discernment.
Who laid upon it the measuring-line, determining its bounds?
Whereon are its sockets fastened; or who laid its corner-stone
When the morning-stars sang together,
And all the sons of God shouted for joy?
When I made the cloud its garment,
And the thick darkness its swaddling-band?

Who barred the sea with doors,
When it brake forth from the deep, and I
Established for it My decree
And set bolts upon its doors?
And said: Thus far shalt thou come and no farther,
Here shall thy proud waves be stayed?

[1] Here follow vv. 5, 7-8, ch. xxxi, misplaced at the opening of the second soliloquy, A. V.

[2] In the magnificent nature-poems put in the mouth of Yahweh, there is no attempt to answer any of the arguments propounded by Job himself or his friends; but they express so fully the infinite power and wisdom of the Creator, that man is compelled to leave his life and its problems in the hands of Him who has known His purposes from the beginning.

Hast thou ever commanded the morning
And caused the dayspring to know its place,
That it might take hold of the ends of the earth,
And shake the wicked out of it?
It is fitted as the clay to a seal,
And they form one substance.

Hast thou visited the springs of the sea?
Or hast thou searched out the paths of its depths?
Have the gates of Sheol been opened to thee?
Hast seen its doors of thick darkness?
Or hast thou measured the breadth of the earth?
Declare it, if thou knowest.
(Ch. xxxviii, 1-18.)

WHERE IS THE WAY to the dwelling of light?
And as for darkness, where is its place
That thou mayst track it to its bounds,
And discern the paths to the house thereof?
Hast thou reached the treasure-houses of snow,
And seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way passeth the wind,
Or how is scattered the east-wind over the earth?

Who hath cleft a channel for the overflowing waters,
And a path for the lightning of the thunder,
To cause it to rain on a land uninhabited,
On the wilderness, wherein is no man;
To saturate what is waste and desolate,
And cause the tender herb to spring forth?
Hath the rain a father?
Or who hath begotten the drops of the dew?
Out of whose womb cometh the ice?
And who hath engendered the hoarfrost of heaven
So that the water becometh like stone,
And the face of the deep is frozen?

(Canst thou bind the sweet influences of the Seven Stars?[1]
Or loosen the bands of *Oimah* (Orion?)
Canst thou bring forth *Mazzaroth* in their seasons?[2]
Or guide Aldebaran and his sons?)
Knowest thou the ordinances of the heavens,
And from earth canst thou map out the firmament?
Canst thou lift up thy voice to the clouds,
That abundance of water may come to thee?
Canst thou send forth the lightnings,
So that they answer: Lo, we are here?
Who can empty the clouds by his wisdom,
Or stay the water-floods of heaven
When the dust is turned into mire,
And the clods cleave fast together?
(Ch. xxxviii, 19-38.)

WILT THOU HUNT the prey for the lion,
To sustain the life of his cubs
As they couch in their dens, and await it in their covert?
Who provideth for the raven his food,
When his young ones cry unto God?

[1] The Pleiades. [2] The signs of the Zodiac. (Added late.)

Dost thou know when the rock-goats breed?
Canst thou mark when hinds shall calve,
When they bring forth their young, and are rid of their burdens?
Their young grow up with the corn,
Go forth and return not unto them.

Who sendeth out the wild ass free,
Or looseneth his bonds?
For whose dwelling I made the wilderness,
The salt places for his home.
He scorneth the city throngs,
Nor regardeth the shouts of the driver.
He roameth the mountains for pasture
And searcheth out everything green.

Will the wild ox be willing to serve thee,
Will he abide by thy crib?
Canst thou bind him with a rope for thy furrow?
To harrow thy land for thee?
Wilt trust him for his great strength,
Or leave thy labor to him?
Wilt thou confide to him thy seed,
To gather it up on the threshing-floor?[1]
(Ch. xxxviii, 39-41; xxxix, 1-12.)

HAST THOU GIVEN STRENGTH to the horse?
Dost thou clothe his neck with a mane?
Dost thou bring smoke from his nostrils
With the terrible blast of his snorting?
He paweth in the valley, rejoicing in his strength;
He goeth out in power to meet the men in armor.
He mocketh at fear and is not affrighted,
He turneth not back from the sword.
The quiver rattleth against him,
The glittering spear and the sword.
He swalloweth the ground with fierceness and rage;
At the sound of the trumpet he cannot be withheld;
He smelleth the battle from afar,
The thunder of the captains, and their shouts.

Doth the hawk migrate by thy wisdom,
Stretching his wings to the South?
Doth the eagle mount by thy command,
And make her nest on high?
He settleth on the rock and there abideth
On a crag of the rock as his stronghold.
And thence he spieth his prey,
His eyes beholding it from afar.
His young ones suck up the blood,
And where carcasses are, there is he.
(Ch. xxxix, 19-30.)

THEN YAHWEH SAID UNTO JOB:
Doth he that contendeth with Shaddai wish more?
Then let him that argueth give answer.

[1] Vv. 13-18 are an interpolated fragment upon the ostrich, by another hand. In the original poem, the author passes directly from these wild animals to the intimate companion of man, the horse.

AND JOB answered YAHWEH, and said:

Behold, I am vile; how shall I answer Thee?
I will lay my hand upon my mouth.
Once have I spoken, but never again;
Yea, twice; but I will say no more.
(Ch. xl, 1-5.)

THEN SAID YAHWEH unto Eliphaz the Temanite: My wrath is kindled against thee and thy two friends, for ye have not spoken aright, as hath My servant Job. Therefore take now seven bullocks and seven rams, and go and offer up for yourselves a burnt-offering; and My servant Job shall intercede for you, for him I will accept; lest I deal with you according to your folly.

And Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite did as Yahweh commanded them. And Yahweh accepted Job. (Ch. xlii, 7-10.)

ADDITIONS TO THE BOOK OF JOB

I

THE SPEECHES OF ELIHU THE BUZITE [1]

A. Introduction

(Ch. xxxii, 1-6a, 6b-10)

SO THESE THREE MEN ceased to answer Job, because he was justified in their eyes. Then was kindled the wrath of ELIHU son of Barachel the Buzite, of the kindred of Ram; against Job was his wrath kindled, because he justified *himself* rather than God. Also against Job's three friends was his wrath kindled, because they had found no answer. But Elihu had waited until Job ceased speaking, because they were older than he.

Now when Elihu saw that there was no answer in the mouth of the three men, his wrath was kindled. And he said:

Young am I, and ye very old;
Wherefore I was afraid, and dared not show my opinion.
I thought, Let the aged speak; many years should teach wisdom.
However, it is the spirit, the breath of Shaddai in man,
That giveth him understanding.
But greybeards are not always wise,
Nor do the old always have discernment.
Therefore I say: Hearken to me,
I also will declare my opinion.

B. Elihu's First Speech

(Ch. xxxii, 11-22; xxxiii, 1-30)

Behold, I waited for your words, I gave ear to your arguments.
While ye sought what to say. I listened unto you, and lo,
None of you convinced Job, or answered his reasonings.
Beware lest ye say: We have found what to do,—
Let God answer him, not man.
Now he hath not directed his words against me,
Neither will I answer him with your arguments.
Let me now do my part; I also will show my opinion.
For I am full of matter; the spirit within me constraineth me.
Indeed, all within me is as wine without outlet;
That even in new wine-skins is ready to burst.
Let me speak, that I may find relief;
Let me open my lips, and make answer
Without regard to any man's person,
Nor will I give flattering words to any man.
For I know not how to flatter; else, my Maker would cut me off.

. . . . . .

Now listen, Job, to my speech, hearken to all my words: [2]
Thou hast said in my hearing, I have heard all thy words—
"I am pure, without transgression, innocent;
There is no iniquity in me.

[1] The addition through which the poem gained place in the Canon. (See Introd., p. xxvii.)

[2] Vv. 2-8, ch. xxxiii, are here omitted; they are a late insertion intended to amplify Elihu's braggadocio, which is needless.

But He deviseth occasions against me,
As His enemy He counteth me.
He putteth my feet in the stocks,
He keepeth watch over all my steps."

Thus I will answer thee: In this thou art not just.
God is greater than man; why strivest thou against Him?
For He giveth not account of His deeds.
For God answereth once, even twice, but man regardeth it not.
In dreams, in a night vision, in slumbering upon one's bed,
He openeth the ears of men, and sealeth their instruction,
To withdraw man from his plans and to remove his pride.
On his couch he is chastened by pain;
All his bones are racked with torture,
So that his palate abhorreth bread,
And his soul revolteth at the daintiest meat.
His flesh is consumed beyond recognition,
And the bones it covered protrude.
Yea, his soul is brought near to the pit,
And his life to destruction.

Yet, if there be an intercessor
To testify to a man's uprightness,
(One among a thousand)
Then He will graciously say: Release him; for I have found
An atonement.
Then his flesh shall become fresher than a child's;
He returneth to the days of his youth.
He shall pray unto God who will be favorable to him,
Who will restore to a man his right.
Then he shall look upon men, and say: I have sinned,
I have perverted the right;
But He hath redeemed me from passing to the pit
And my life to enjoy the light.
Behold, all this God doth twice and thrice with a man,
To keep his Soul from the pit,
To be enlightened with the light of the living.

A Later Addition

(Ch. xxxiii, 31-33)

Mark well, O Job, hearken to me; hold thy peace and I will speak.
If thou hast anything to say, answer me.
Speak, for I desire to justify thee.
If not, hearken to me: hold thy peace, and I
Will teach thee wisdom.

Elihu's Second Speech

(Ch. xxxiv, 1-15, 21, 22, 28, 29, 31-37)

Furthermore ELIHU said:

Hear my words, ye Wise Ones;
Give ear unto me, ye that have knowledge;
For the ear testeth words as the palate tasteth meat.
Let us fortify ourselves with judgment; let us decide among us
what is good.
For Job hath said: I am righteous, but God taketh away my right.[1]
Despite my innocence, I suffer; I have not transgressed,
Yet my wound is mortal.

[1] *i.e.*, to comfort and happiness.

What man is like Job! drinking up scorn like water!
He hath joined the company of evil-doers,
And walketh with the wicked.
Far be it from God to do wickedly, from Shaddai to commit iniquity.
The work of a man He will requite, he shall receive what he earned.
God doth not act wickedly, Shaddai cannot pervert judgment.
To whom hath He given charge over the earth?
Or who hath disposed the world, all of it?
Should He resolve to withdraw His spirit,
And to take back His breath,
All flesh would forthwith perish,
Man would turn again to dust.[1]

. . . . . .

For His eyes are upon Man's ways, and He seeth all his goings.
He bringeth before Him the cry of the humble,
He heareth the cry of the afflicted.
When He giveth quietness, who then can make trouble?
But if He hideth his face, who can behold Him?
To God one should say: I am bearing it,
I will no longer offend;
Wherein I cannot see, O teach me! Wherein I have done wrong,
O let me not do it again.
It shall be as Thou choosest, not I . . . . . .
Therefore, what Thou knowest, speak.

Men of good mind will agree with me,
And every wise man that heareth me,
That Job speaketh without knowledge,
That his words are without wisdom.
Job therefore should be tried to the utmost,
For he addeth rebellion to his transgression.
He clappeth his palms among us,
And he multiplieth his words against God.

D. A Fragment of a Third Speech by Elihu

(Ch. xxxv, 1-16)

ELIHU SPAKE MOREOVER, and said:

Dost thou think this to be just, that thou sayest:
"My claim against God's?"
For thou saidst: What profit is it to Thee?
What advantage wilt Thou have from my sin?

I will answer thee and thy companions together.
Look unto the heavens, and see! Behold the clouds far above thee!
If thou dost sin, . . . what dost thou to Him?[2]
Or if thy transgressions be multiplied,
What is that to Him?
If thou be righteous, how doth it aid Him?
Or what doth He receive from thee?
Thy wickedness may hurt a man like thee;
Thy righteousness may profit a son of man.
By reason of great oppressions they make outcry,

They appeal against the arm of the mighty.

[1] Here has been inserted a short poem on The Punishment of Unworthy Rulers (distributed through vv. 16-20, 23-27, and 30), which is given below at the close of Elihu's Fourth Speech.

[2] Compare with Zophar's Third Speech.

But no one saith: Where is God, my Maker,
Who appointeth lights for the night;
Who teacheth us more than the beasts of the field,
And maketh us wiser than the birds of heaven.
Surely, God will not listen to foolishness,
Neither will El Shaddai regard it.
Yet Job openeth his mouth to speak foolishly,
And multiplieth words without knowledge.

E. ELIHU'S FOURTH SPEECH

(Ch. xxxvi, 1-23, 26; xxxvii, 23-24)

ELIHU ALSO CONTINUED, and said:

Bear with me a little, and I will show thee
What I have yet to speak in God's behalf;
I will bring knowledge from afar and ascribe justice to my Maker.
For truly my words shall not ring false;
One perfect in knowledge is with thee.

Verily, God is mighty, and despiseth nothing.
He is mighty in strength and wisdom.
He preserveth not the life of the wicked,
He doeth justice to the afflicted.
He withdraweth not His eyes from the righteous,
He seateth them high upon thrones.
If they be bound in fetters, holden in cords of affliction,
He showeth them their errors, wherein they have wandered far;
He openeth their ear to discipline,
He commandeth them to turn from iniquity.
If they hearken and obey, they shall round out their days in joy.
But, if they hearken not, they shall perish by the sword,
Die, and be forgotten.

But the impious assume His anger,
And cry not out to Him when He bindeth them.
They die young, and their life is among the unclean.
Though He oppress the afflicted with suffering,
Yet He openeth their ear through their suffering.
He would even have removed thee out of thy distress,
Into a broad place, thy table filled with fatness.

. . . . . .

lest He take thee away with a stroke;
And let not a great ransom mislead thee . . .
Take heed, turn not to iniquity, choosing this instead of discipline:
Behold, God upholdeth by His power. Who teacheth like Him?
Who dare call Him to account? Or say: Thou hast done wrong?
He is old beyond knowledge; nor can one reckon His days.
He is pre-eminent in power and in justice;
Abounding in righteousness, He will not afflict.
Therefore men fear Him; albeit the wise cannot fathom it.

II

THREE POETICAL UNITS INSERTED IN THE SPEECHES OF ELIHU

A. The Punishment of Unworthy Rulers

(Ch. xxxiv, 16-20, 24, 25, 27)

If thou have understanding, hear this;
Give ear unto my words:
Shall He who governeth be a hater of justice?
Wilt thou condemn Him who alone is supremely just?
Who saith to a king: Thou worthless one! to nobles: Ye ungodly!
Who payeth no regard to princes,
Nor favoreth the rich above the poor;
For in the same moment they die,
In the middle of the night they are troubled and cut off.
He plucketh up the mighty, and setteth others instead,
Because He knoweth their works.
By night He overturneth and crusheth them
Because from Him they turned away,
And would not consider His ways.

B. God's Majesty in the Storm

(Ch. xxxvi, 24-25, 27-29; xxxvii, 1-12, 21-22)

Remember to magnify His work whereof many men have sung,
Which every man can see, hath seen from days of old.
He draweth up the water-drops, which are distilled as rain,
Which the clouds pour down for man abundantly.
Who can understand the spreading of the clouds,
The thunderings of His pavilion?
Over it He spreadeth His light, yea, to the roots of the sea.
The light covereth the hills, and the clouds cover the light.
He commandeth where [the lightning] shall strike,
At which my heart trembleth, and is moved out of its place.
Hearken, trembling, to His voice that cometh from His mouth.
Across the heavens he sendeth it, His light to the ends of earth,
Thundering with His glorious voice; and nothing stayeth them
When His voice is heard.

Great things doth God accomplish which are beyond our fathoming.
For to the snow He saith: Fall thou on the earth!
Thus He saith to the small rain, and to the outpouring
of His strength.
He sealeth up the activities of man,
So that each shall know his work.

The beasts go into their coverts, and remain in their dens.
From the South cometh the storm, and the cold from the North.
For by the breath of God the frost is formed,
And the wide expanse of water is congealed.
Then, by watering the earth, he weareth out the thick cloud,
And the sunshine driveth it away;
Its light scattereth the massive clouds;
He causeth it to move about in its circuit,
By His direction over the face of the whole world.
And now, there is dazzling light in the skies;
A wind passeth— and cleareth them clean.
A golden splendor cometh out of the North.
The Glory of God is surpassing!

C. THE WONDERS OF CREATION

(Ch. xxxvii, 14-19)

Hearken unto this, O Job!
Stand still, and consider the marvellous works of God.
Dost thou know when God brought about these things?
When His light broke through the cloud?
Hast thou noted the balancings of the clouds?
Those marvels of the Perfect in Knowledge!
Even how thy clothes become too warm
When He husheth the earth in the south-wind?
Didst thou spread out with Him the vault of the sky?
A film as a molten mirror?

Teach us what to say unto Him.
We cannot order our speech, by reason of the darkness
[Of our mind].

III

LATER ADDITIONS TO THE BOOK OF JOB

A. THE SECOND SPEECH OF YAHWEH

THE PROLOGUE

(Ch. xl, 6-7, 9, 16, 14)

THEN YAHWEH SAID unto Job:

Gird up thy loins now like a man.
I will demand of thee, and do thou declare unto Me.
Hast thou an arm like God,
Or canst thou thunder with a voice like His?
Deck thyself now with majesty and excellency,
And array thyself with glory and beauty;
Then will I also confess unto thee
That thine own right hand can save thee.

Behold now Behemoth[1] compared with thee!
He eateth grass like an ox.
See the strength in his loins
And his force in the muscles of his body.
His tail is stiff like a cedar,
Closely knit are the sinews of his thighs,
His bones like pieces of brass, his gristle like bars of iron.
The mountains bring him food; he scorneth beasts of the field.
Under lotus he lieth in the covert of reed and fen.
The lotuses give him shade, water-willows encompass him.
Though the river o'erflow, he trembleth not;
He is confident as if it were only the Jordan
Which he taketh up into his mouth.
Will any overcome him with his gaze?
Or pierce his nose with a nook?

(Ch. xl, 15-24.)

[1] The Hippopotamus.

B Canst thou draw out Leviathan [1] with a hook,
Or with a cord press down his tongue?
Canst thou put a ring through his nose,
Or with a hook pierce his jaw?
Will he make supplications unto thee,
Will he speak soft words unto thee?
Will he engrave a covenant with thee,
To take him as a servant for ever?
Wilt thou play with him as with a bird,
Or bind him for thy maidens?
Will the guilds make a banquet of him?
Divide him among the merchandise?
Canst thou fill his skin with barbed irons,
Or his head with fish-spears?

Try to lay hand upon him!
Think of the battle,—thou wilt not do it again.
Behold, any hope of him is vain;
At the mere sight of him, one would be cast down.
None is so brave as to stir him up,
For who could stand up against him?
Who can attack him and survive?
There is none such under heaven.
(Ch. xl, 25-xli, 3.)

B_2 Who can set forth the nature of his covering?
His double armor who can describe?
Who can open the doors of his mouth?
In the sight of his teeth lieth terror.
His scales are so many shields,
A mass closely sealed, one so near to another
That no air can come between.
They are joined one to another;
They stick together so that they cannot be sundered.
His sneezings flash forth light.
His eyes are like the eyelids of the morn.
Out of his mouth go torches, sparks of fire leap forth.
Out of his nostrils, smoke, as from a seething pot;
His breath kindleth coals
And flames go forth from his mouth.
(Ch. xli, 5-13.)

B_3 His neck is the dwelling-place of strength.
The flakes of his flesh are closely knit;
They are firm and immovable.
His heart is firm as a stone, hard as the nether millstone.
When he raiseth himself up the mighty are afraid,
Against him, a sword is of no avail,
And the spear . . . . . .
Iron is to him a straw copper as rotten wood.
The arrow pierceth him not, slingstones become stubble.
A club he counteth stubble, he laughs at a rattling spear.
His underparts are sharp points, tracing upon the mire

As it were a threshing-sledge.
He maketh the deep boil like a pot.

[1] The Crocodile. Here are three descriptions of him by different writers, each bent on picturing more fully than the last the monster's insuperable power. All are late, and set in the late Second Speech of Yahweh.

He stirreth up the sea like a seething pot.
He leaveth a shining path after him.
One would think the deep to be hoary.
Upon earth there is not his like.

A creature made without fear.
Whatever is mighty feareth him, the powerful one;
He is King over all the proud beasts.
(Ch. xli, 14-17, 18-26.)

C. ON THE OSTRICH

The wings of the ostrich fail [of their duty]
(A cruel mother is the stork)[1]
She leaveth her eggs in the ground
To be warmed to life by the dust,
Forgetting that a foot may crush them.
She is hardened against her young.
To no purpose is her labor
For God hath deprived her of wisdom,
Nor hath He given her understanding.
(Ch. xxxix, 13-18.)

D. THE EPILOGUE TO THE SECOND SPEECH OF YAHWEH

(Ch. xl, 8, 11, 13-14a; xlii,1, 2-3b, c. 5-6)[2]

THEN YAHWEH ANSWERED JOB, and said:

Wilt thou now disavow My decision, and condemn Me
That thou may be held righteous?
Cast away the fury of thy wrath and put away haughtiness;
Hide them in the dust together, bind them in secret fetters.
Then will I also praise thee . . . .

THEN JOB ANSWERED YAHWEH, and said:

I know that thou canst do everything,
That no thought of Thine can be gainsaid.
I have given utterance to that which I understood not.
From hearsay had I heard of Thee, but now mine eye seeth Thee.
Wherefore I abase myself, and repent
In dust and ashes.[3]

E. THE EPILOGUE OF THE OLD FOLK-TALE

AND YAHWEH TURNED the fortunes of Job, and Yahweh gave Job twice his former possessions; and there came unto him all his brethren and his sisters, and all that had been of his acquaintance before; and they did eat bread with him in his house; and they bemoaned him and did comfort him for all the evil *that Yahweh had*

[1] Inserted in the First Speech of Yahweh. The line about the stork has no connection with the rest.

[2] The two poetic epilogues and the two prose ones as well are given consecutively in A. V., but modern scholarship has determined their place at the end of the First Speech and the Second respectively.

[3] This well-known close of Job's acceptance of his discipline is the literal translation of a Hebrew idiom that expresses *utter worthlessness.*

brought upon him.[1] Each man also gave him a piece of money and a golden ring.

Thus Yahweh blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep and six thousand camels and a thousand yoke of cattle and a thousand she-asses. And he had also seven sons and three daughters. And in all the land were no women found so fair as the daughters of Job. And the name of the first was Jemima; and the name of the second, Kezia; and the name of the third, Karen-happuch. And their father gave them inheritance with their brethren.

And Job lived after this a hundred and forty years, and saw his sons and his sons' sons, even four generations. And Job died, being old and full of days. (Ch. xlii, 10-17.)

[1] One of the proofs that this epilogue is that of the old folk-tale on which the Colloquies first were based. In the fifth century B.C such an opinion of the origin of evil was fiercely disputed.

RUTH

A TALE OF THE TIME OF THE JUDGES

IT CAME TO PASS in the days when the judges ruled that there was a famine in the land. And a certain man of Bethlehem-Judah went to sojourn in the country of Moab, he and his wife and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-Judah. And they came into the country of Moab, and continued there.

And Elimelech, Naomi's husband, died; and she was left and her two sons; and they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelled there about two years. Then Mahlon and Chilion died also both of them; and the woman was bereft of her two sons and her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that Yahweh had visited His people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters-in-law: Go, return each to her mother's house; may Yahweh deal kindly with you as ye have dealt with the dead, and with me. May Yahweh grant that ye may find rest, each of you, in the house of her husband. Then she kissed them; and they lifted up their voices, and wept. And they said unto her: Surely we will return with thee unto thy people. And Naomi said: Turn again, my daughters; why will ye go with me? are there yet sons in my womb, that they may be your husbands? Turn again, my daughters, and go. If I should say, I have hope; if I should have a husband tonight, and should also bear sons; would ye stay for them till they were grown? would ye stay for them from having husbands? Nay, my daughters, for it grieveth me much for your sakes that the hand of Yahweh hath gone out against me. And they lifted up their voices and wept again; and Orpah kissed her mother-in-law; but Ruth clave unto her.

And she said: Behold, thy sister-in-law is gone back unto her people, and unto her gods; return thou after thy sister-in-law.

And Ruth said: Entreat me not to leave thee,—to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God; where thou diest, will I die, and there will I be buried. Yahweh do so to me and more also, if aught but death part thee and me.

When she saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to Bethlehem. And it came to pass when they were come to Bethlehem, that all the city was moved about them, and they said: Is this Naomi? And she said unto them: Call me not Naomi; call me Mara; for El Shaddai hath dealt very bitterly with me. I went out full, and Yahweh hath

brought me home again empty; why then call me Naomi, seeing Yahweh hath testified against me, and El Shaddai hath afflicted me!

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Beth-lehem (the *House of bread*) in the beginning of barley-harvest.

Now Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi: Let me go now to the field and glean ears of corn after him in whose sight I shall find grace. And she said unto her: Go, my daughter. And she went, and came and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech. And behold, Boaz came from Bethlehem, and said unto the reapers: Yahweh be with you! And they answered him: May Yahweh bless thee.

Then said Boaz unto his servant that was set over the reapers: Whose damsel is this? And the servant that was set over the reapers answered and said: It is the Moabitish damsel that came back with Naomi out of the country of Moab; and she said: I pray you, let me glean and gather after the reapers among the sheaves; so she came, and hath continued even from morning until now that she tarried a little in the house. Then said Boaz unto Ruth: Hearest thou not, my daughter? Go not to glean in any other field, neither go from hence, but abide here fast by my maidens; let thine eyes be on the field that they do reap, and go thou after them; have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels and drink of that which the young men have drawn. Then she fell on her face and bowed herself to the ground, and said unto him: Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing that I am a stranger? And Boaz answered and said unto her: It hath fully been shown me, all that thou hast done unto thy mother-in-law since the death of thine husband; how thou hast left thy father and thy mother and the land of thy nativity, and art come unto a people which thou knewest not heretofore. May Yahweh recompense thy work, and a full reward be given thee from Yahweh the God of Israel, under whose wings thou art come to trust. Then she said: Let me find favour in thy sight, my lord, because thou hast comforted me, and because thou hast spoken graciously unto thine handmaid, though I be not like unto one of thy handmaidens.

Then Boaz said unto her: At mealtime come thou hither and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and he reached her the parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded the young men, saying: Let her glean among the sheaves and reproach her not; and let fall also some handfuls of purpose for her and leave them, that she may glean them, and rebuke her not. So she gleaned in the field until even, and beat out what she had gleaned; and it was about an ephah of barley.

And she took it up and went into the city; and her mother-in-law saw what she had gleaned, and she brought forth and gave to her that she had reserved after she was sufficed. And her mother-in-law said unto her: Where hast thou gleaned to-day and where wroughtest thou? Blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said: The man's name with whom I wrought to-day is Boaz. And Naomi said unto her daughter-in-law: Blessed be he of Yahweh, who hath not left off his

kindness to the living and to the dead. And Naomi said unto her: The man is near of kin unto me, one of our nearest kinsmen. And Ruth the Moabitess said: He said unto me also: Thou shalt keep fast by my young men until they have ended all my harvest. And Naomi said unto Ruth her daughter-in-law: It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

So she kept fast by the maidens of Boaz to glean, till the end of barley-harvest and of wheat-harvest, and dwelt with her mother-in-law.

Then Naomi her mother-in-law said unto her: My daughter, shall I not seek rest for thee, that it may be well with thee? And now, is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put raiment upon thee, and get thee down to the floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie; and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her: All that thou sayest unto me, I will do.

And she went down unto the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly and uncovered his feet, and lay down.

And it came to pass at midnight that the man was afraid; he turned himself, and behold, a woman lay at his feet. And he said: Who art thou? And she answered: I am Ruth, thine handmaid; spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said: Blessed art thou, my daughter; for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest; for all the city of my people know that thou art a virtuous woman. And now it is true that I am thy near kinsman; howbeit there is a kinsman nearer than I. Tarry this night; and it shall be in the morning, if he will do the part of a kinsman, well; let him do the kinsman's part. But if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as Yahweh liveth. Lie down until the morning.

And she lay at his feet until the morning; and she rose up before one could know another. And he said: Let it not be known that a woman came in to the floor. Also he said: Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley and laid it on her; and she went out of the city. And when she came to her mother-in-law, she said: Who art thou, my daughter? And she told her all that the man had done to her; and she said: These six measures of barley gave he me; for he said: Go not empty to thy mother-in-law. Then said she: Sit still, my daughter, until thou know how the matter will fall; for the man will not be in rest, until he have finished the thing this day.

Then went Boaz up to the gate and sat him down there; and behold, the kinsman of whom Boaz spake came by; unto whom he said: Ho, such a one! turn aside; sit down here. And he turned aside and sat down. And he took ten men of the elders of the city, and said: Sit ye down here. And they sat down. And he said unto the kinsman: Naomi, that is come again out of the country of Moab, selleth a parcel of land which was our brother Elimelech's. And I thought to advertise thee, saying: Buy it before the inhabitants and before the elders of the people. If

thou wilt redeem it, redeem it; but if thou wilt not redeem it, tell me that I may know; for there is none to redeem it besides thee, and I am after thee. And he said: I will redeem it. Then said Boaz: What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said: I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself; for I cannot redeem it.

Now this was the manner in former time in Israel concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe and gave it to his neighbor; and this was a testimony in Israel. Therefore the kinsman said unto Boaz: Buy it for thee. So he drew off his shoe.

Then Boaz said unto the elders, and unto all the people: Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's of Naomi. Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place; ye are witnesses this day.

And the people that were in the gate, and the elders, said: We are witnesses. May Yahweh make the woman that is come into thy house like Rachel, and like Leah; which two did build the house of Israel; and do thou worthily in Ephrath, and be famous in Beth-lehem; and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed that Yahweh shall give thee of this young woman.

So Boaz took Ruth, and she was his wife; and when he went in unto her, Yahweh gave her conception, and she bare a son. And the women said unto Naomi: Blessed be Yahweh, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, who is better to thee than ten sons, hath borne him.

And Naomi took the child and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying: There is a son born to Naomi; and they called his name Obed; he is the father of Jesse, the father of David.

AN APPENDIX BY P

Now these are the generations of Pharez: Pharez begat Hezron; and Hezron begat Ram; and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz; and Boaz begat Obed; and Obed begat Jesse; and Jesse begat David.

JONAH

AN ALLEGORY ILLUSTRATING THE LOVING-KINDNESS OF GOD TO ALL MANKIND

NOW THE WORD OF YAHWEH came unto Jonah son of Amittai, saying:

Arise, go to Nineveh, that great city,
And cry against it;
For their wickedness is come up before Me.

But Jonah rose up to flee unto Tarshish from the presence of Yahweh, and went down to Joppa; and he found a ship going to Tarshish. So he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of Yahweh. But Yahweh sent a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid and cried, every man to his god, and cast forth the wares that were in the ship into the sea to lighten it of them. But Jonah had gone down to the side of the ship; and he lay there fast asleep.

So the shipmaster came to him and said unto him: What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said, every one to his fellow: Come, let us cast lots, that we may know for whose sake this evil is come upon us. And they cast lots, and the lot fell upon Jonah.

Then said they unto him: Tell us, we pray thee, for whose cause this evil is come upon us; what is thine occupation and whence comest thou? what is thy country and of what people art thou? And he said unto them: I am a Hebrew; and I fear Yahweh, the God of Heaven, who hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him: Why hast thou done this? for the men knew that he was fleeing from the presence of Yahweh, because he had told them.

Then said they unto him: What shall we do unto thee, that the sea may be calm unto us? for the sea wrought and was tempestuous.

And he said: Take me up and cast me forth into the sea; so shall the sea be calm for you, for I know that for my sake this great tempest is upon you.

Nevertheless the men rowed hard to get to the land; but they could not; for the sea was tempestuous against them. Wherefore they cried unto Yahweh, and said: We beseech Thee, O Yahweh, we beseech Thee, let us not perish for this man's life, and lay not upon us innocent blood; for Thou, O Yahweh, hast done as it pleased Thee. So they took up Jonah and cast him forth into the sea; and the sea ceased from raging.

Then the men feared Yahweh exceedingly, and they offered a sacrifice unto Yahweh and made vows.

Now Yahweh had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto Yahweh his God out of the belly of the fish, and said:

I cried by reason of my affliction unto Yahweh,[1]
And He heard me.
Out of the belly of Sheol cried I,—
Thou didst hear my voice.
For Thou hadst cast me into the deep,
Into the midst of the seas,
And the floods compassed me about;
All Thy billows and Thy waves passed over me.

Then I said: I am cast out of Thy sight,
Yet I will look once more toward Thy holy Temple.
The waters compassed me about to my very soul;
The depth closed me round about,
The weeds were wrapped about my head;
I went down to the roots of the mountains;
The earth with her bars enclosed me forever;
Yet hast Thou brought up my life from corruption,
O Yahweh, my God!

When my soul was fainting within me, I remembered Yahweh,
And my prayer came in unto Thee, into Thy Holy Temple.
They that observe lying vanities forsake their own mercy;
But I will sacrifice to Thee with the voice of thanksgiving;
I will pay that which I have vowed.
Salvation is of Yahweh.

And Yahweh spake unto the fish, and it vomited out Jonah upon the dry land.

And the word of Yahweh came to Jonah the second time, saying: Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose and went unto Nineveh, according unto the word of Yahweh. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried and said: Yet three days, and Nineveh shall be overthrown! So the people of Nineveh believed God, and proclaimed a fast and put on sackcloth from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth and sat in ashes. And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying: Let neither man nor beast, herd nor flock taste anything; let them not feed nor drink water; but let man and beast be covered with sackcloth and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?

And God saw their works that they turned from their evil way; and God repented of the evil that He had said He would do unto them; and He did it not.

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto Yahweh, and said: I pray Thee, O Yahweh, was not this my saying when I was yet in my country? Therefore did I flee before unto Tarshish; for I knew that Thou art a gracious God, merciful, slow to anger and of great kindness, and repentest Thee of the evil. Therefore, now, O Yahweh, take, I beseech Thee, my life from me; for it is better for me to die than to live.

[1] The *prayer* is evidently a song of thanksgiving, not a cry of distress. But it was as evidently chosen by the author for the figurative images of despair which, taken literally, perfectly describe the situation in which he has placed Jonah. The original writer is greatly indebted to the psalms.

Then said Yahweh: Doest thou well to be angry?

So Jonah went out of the city and sat on the east side of the city, and made him a booth there, and sat under it in the shade, till he might see what would become of the city. And Yahweh prepared a gourd, and made it come up over Jonah that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

But God prepared a worm when the morning rose the next day, and it smote the gourd so that it withered. And it came to pass when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah so that he became faint, and wished in himself to die, and said: Better for me is it to die than to live!

And God said unto Jonah: Doest thou well to be angry for the gourd? And he said: I do well to be angry, even unto death!

Then said Yahweh: Thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

ESTHER

A TALE OF THE PERSIAN COURT[1]

Now it came to pass in the days of Ahasuerus (the Ahasuerus that ruled from India even unto Ethiopia, over an hundred and seven and twenty provinces), in those days when the king Ahasuerus sat on the throne of his kingdom in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces being before him; when he showed the riches of his glorious kingdom and the honor of his excellent majesty many days,—an hundred and fourscore days. And when those days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days in the court of the garden of the king's palace; where were white, green and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble; the couches were of gold and silver upon a pavement of red and blue and black and white marble. And they were given drink in vessels of gold (the vessels being diverse one from another,), and royal wine in abundance, according to the state of the king. And the drinking was according to the law; none did compel; for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Also Vashti the queen made a feast for the women in the royal house of Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty; for she was fair to look upon. But the queen Vashti refused to come at the king's commandment by his chamberlains; therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men which knew the times (for so was the king's manner toward all that knew law and judgment; and the next unto him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media, which saw the king's face, and sat the first in the kingdom): What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus through the chamberlains? And Memucan answered before the king and the princes: Vashti the queen hath done wrong not only to the king, but also to the princes,

[1] The one book of the "Kethubim" or *"Hagiographa"* (the works gathered together after the Second Canon had been closed) which is purely secular. But the events recorded, however here exaggerated, are regarded as the foundation of the Feast of Purim, a most popular feast in the Jewish calendar. It prescribes no religious ceremonies, but is a day of rejoicing and good-will similar to our New Year's Day. The story represents well the character of Xerxes (*Ahasuerus*), and the rise of the Jew, Mordecai, to honor is not improbable.

and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands when it shall be reported: The king Ahasuerus commanded the queen Vashti to be brought before him, but she came not. Thus also the ladies of Persia and Media shall say this day unto all the king's princes which have heard of the deed of the queen, and thus shall arise too much contempt and wrath. If it please the king, let there go a royal decree from him, and let it be written among the laws of the Persians and the Medes, that it be not altered; that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree that he shall have made shall be published throughout all his empire (for it is great), all the wives shall give their husbands all honor, both to great and small.

And the saying pleased the king and the princes; and the king did according to the word of Memucan; for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language; that every man should bear rule in his own house, and that this should be published according to the language of every people.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, what she had done and what was decreed against her. Then said the king's servants that ministered unto him: Let there be fair young virgins sought for the king; and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women unto the custody of Hegai the king's chamberlain, keeper of the women; and let all things for their purification be given unto them; and let the maiden that pleaseth the king be queen instead of Vashti. And the thing pleased the king, and he did so.

In Shushan the palace there was a certain Jew whose name was Mordecai the son of Jair, the son of Shimei, the son of Kish; a Benjamite who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadrezzar the king of Babylon had carried away. And he brought up Hadassah (*Esther*), his uncle's daughter; for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter. So it came to pass, when the king's commandment and his decree were heard, and when many maidens were gathered together unto Shushan the palace to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness from him; and he speedily gave her her things for purification with such things as belonged to her, and seven maidens meet to be given her out of the king's house; and he preferred her and her maids unto the best place of the house of the women. Esther had not told her people nor her kindred; for Mordecai had charged her not to tell it. And Mordecai walked every day before the court of the women's house, to know what Esther did and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months according to the manner of the women (for so were the days of their purification accomplished,—six months with oil of myrrh and six months with sweet odors and other things for the purifying of women), then thus every maiden came unto

the king; whatsoever she desired was given her to go with out of the house of the women unto the king's house; in the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain who kept the concubines; she came in unto the king no more, except the king delighted in her and she were called by name.

Now when the turn of Esther the daughter of Abihail, the uncle of Mordecai who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. For Esther obtained favor in the sight of all that looked upon her. So Esther was taken unto King Ahasuerus in his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favor in his sight above all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast unto all his princes and his servants,—Esther's feast; and he made a release to the provinces and gave gifts, according to the state of the king. And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet informed her kindred nor her people, as Mordecai had charged her; for Esther did the commandment of Mordecai, just as when she was with him.

Now in those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those that kept the door, were wroth, and sought to lay hand upon the king Ahasuerus. And the thing was known to Mordecai who told it to Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found true; therefore they were both hanged on a tree; and it was written in the book of the chronicles before the king.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants that were in the king's gate bowed and reverenced Haman; for the king had so commanded concerning him. But Mordecai bowed not nor did him reverence. Then the king's servants which were in the king's gate said unto Mordecai: Why dost thou transgress the king's command?

Now it came to pass when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's actions would stand; for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was he full of wrath. And he thought scorn to lay hands on Mordecai alone, for they had shown him the people of Mordecai; wherefore Haman sought to destroy all the Jews throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, the month Nisan, in the twelfth year of king Ahasuerus, they cast *Pur*, that is, the lot, before Haman from day to day, and from month to month, to the twelfth,—that is to the month Adar.

And Haman said unto king Ahasuerus: There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom, whose laws are diverse from all peoples'; neither keep they the king's laws; therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed;

and I will pay ten thousand talents of silver into the hands of those that have charge of the business, to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman: The silver is given to thee, the people also, to do with them as seemeth good to thee. Then were the king's scribes called on the thirteenth day of the first month, and there was written, according to all that Haman had commanded, unto the king's lieutenants and to the governors that were over every province and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces to destroy, to kill and to cause to perish, all Jews both young and old, little children and old women, in one day, the thirteenth day of the twelfth month, the month Adar, and to take the spoil of them for a prey. The copy of the writing for a decree to be given in every province was published unto all people, that they should be ready against that day.

The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city of Shushan was perplexed.

When Mordecai perceived all that was done, Mordecai rent his clothes and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry, and came even before the king's gate; for none might enter the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came was great mourning among the Jews, and fasting and weeping and wailing; and many lay in sackcloth and ashes.

And Esther's maids and her chamberlain came and told her of it. And the queen was exceedingly grieved; she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he would not receive it. Then called Esther for Hatach, one of the chamberlains of the king, whom he had appointed to attend upon her, and gave him a commandment to Mordecai to know what and why this was. So Hatach went forth to Mordecai unto the street of the city that was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him a copy of the writing of the decree that was given at Shushan to destroy them, to show it to Esther and to explain it unto her, and to charge her that she should go in unto the king to make supplication unto the king, and to make a request before him for her people. And Hatach came and told Esther the words of Mordecai.

And Esther spake unto Hatach and gave him commandment unto Mordecai: All the king's servants and the people of the king's provinces do know, that whosoever, whether man or woman, shall come unto the king in the inner court who is not called, one law of his shall put him to death except such unto whom the king shall hold out the golden sceptre, that he may live; but I have not been called in unto the king these thirty days. And they told Mordecai Esther's words.

Then Mordecai commanded to answer Esther: Think not within thyself that thou shalt escape in the king's house, more than any of the Jews; for, if thou altogether holdest thy peace at this time, enlargement and deliverance shall arise for the Jews from another place: but thou

and thy father's house shall be destroyed. And who knoweth whether thou art not come to the kingdom for such a time as this?

Then Esther bade them answer Mordecai: Go, gather together all the Jews that are now in Shushan, and fast ye for me, and neither eat nor drink three days, night nor day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to law; and if I perish, I perish.

So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day that Esther put on royal apparel and stood in the inner court of the king's house; and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near and touched the top of the sceptre.

Then said the king unto her: What wilt thou, Queen Esther? and what is thy request? It shall be given thee even to the half of my kingdom. And Esther answered: If it seem good unto the king, let the king and Haman come this day to the banquet that I have prepared for him. Then the king said: Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine: What is thy petition, and it shall be granted thee; and what is thy request? It shall be performed, even to the half of my kingdom. Then answered Esther, and said: My petition and my request is, if I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart; but when he saw Mordecai in the king's gate, that he stood not up nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself; but when he came home, he sent and called for his friends and Zeresh his wife. And Haman told them of the glory of his riches and the multitude of his children, and all wherein the king had promoted him, and how he had advanced him above the princes and the servants of the king. Moreover Haman said: Yea, Esther the queen did let no man come in with the king, unto the banquet she had prepared, but myself; and to-morrow also am I invited unto her with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the king's gate.

Then said unto him Zeresh his wife and all his friends: Let a gallows be made, fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

On that night the king could not sleep; and he commanded the book of the records of the chronicles to be brought; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hands on the king Ahasuerus. And the king said: What honor and dignity hath been done to Mordecai for this?

Then said the king's servants that ministered unto him: There is nothing done to him. And the king said: Who is in the court?

Now Haman was come into the outward court of the king's house to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him: Behold, Haman is in the court. And the king said: Let him come in. So Haman came in; and the king said unto him: What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart: To whom would the king delight to do honor more than to myself? And Haman answered the king: For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array with it the man whom the king delighteth to honor, and bring him on horseback through the streets of the city and proclaim before him: Thus is it done unto the man whom the king delighteth to honor. Then said the king to Haman: Make haste, take the apparel and the horse as thou hast said, and do even so to Mordecai the Jew that sitteth at the king's gate; let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse and arrayed Mordecai, and brought him on horseback through the streets of the city, and proclaimed before him: Thus shall it be done to the man whom the king delighteth to honor.

And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends all that had befallen him. Then said his wise men and Zeresh his wife unto him: If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they were yet talking with him, came the king's chamberlains and hasted to bring Haman to the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again to Esther on the second day at the banquet of wine: What is thy petition, Queen Esther, and it shall be granted thee; and what is thy request, and it shall be performed even to the half of the kingdom? Then Esther the queen answered and said: If I have found favor in thy sight, and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, —I and my people,—to be destroyed, to be slain and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen: Who is he, and where is he, that doth presume in his heart to do so? And Esther said: The adversary and the enemy is this wicked Haman.

Then was Haman afraid before the king and the queen. And the king, arising from the banquet of wine in his wrath, went into the palace garden; and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king: Will he also force the queen before me in the house? As the word passed the king's lips, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king: Behold also, the gallows fifty cubits high

which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then said the king: Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath appeased.

On that day did the king Ahasuerus give the house of Haman, the enemy of the Jews, to Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet and besought him, with tears, to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose and stood before the king, and said: If it please the king, and if I have found favor in his sight, and the thing be right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman son of Hammedatha the Agagite, which he wrote to destroy all the Jews which are in all the king's provinces; for how can I endure to see the destruction of my kindred?

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew: Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews as it liketh you in the king's name, and seal it with the king's ring; for the writing which is written in the king's name and sealed with the king's ring may no man reverse. Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written, according to all that Mordecai commanded, unto the Jews and the lieutenants and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred and twenty and seven provinces; unto every province according to the writing thereof and unto every people after their language, and to the Jews according to their writing and according to their language. And he wrote in the name of the king Ahasuerus, and sealed it with the king's ring, and sent letters by post on horseback, riders on mules, camels and young dromedaries; wherein the king granted to the Jews in every city to gather themselves together and to stand for their life, to destroy, to slay and to cause to perish all the power of the people and province that would assault them, both little ones and women, and to take their spoil for a prey. Upon one day in all the provinces of king Ahasuerus, upon the thirteenth day of the twelfth month, the month Adar; the copy of the writing for a commandment to be given in every province was published to all people, that every Jew should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the command of the king. And the decree was given out at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad. The Jews had light and gladness and joy, and honor. And in every province and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

[Now in the twelfth month, the month Adar, on the thirteenth day

of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (though it was turned to the contrary,—that the Jews had rule over them that hated them), the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus to lay hand on such as sought their hurt; and no man could withstand them, for the fear of them fell upon all people. And all the rulers of all the provinces, and the lieutenants and the deputies and officers of the king helped the Jews; because the fear of Mordecai fell upon them. For Mordecai was great in the king's house, and his fame went out throughout all the provinces; for this man Mordecai waxed greater and greater. So the Jews smote all their enemies with the stroke of the sword and slaughter and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha and Dalphon and Aspatha, and Poratha, Adalia and Arisatha, Parmashta, Arisai, Aridsi and Vajestha, the ten sons of Haman son of Hammedatha, the enemy of the Jews, they slew; but on the spoil laid they not their hand. On that day the number of those that were slain in Shushan the palace was brought before the king.][1]

And the king said unto Esther the queen: The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what then have they done in the rest of the king's provinces? Now, what is thy petition, and it shall be granted thee? or what is thy request further, and it shall be done. Then said Esther: If it please the king, let it be granted to the Jews to do to-morrow also according to this day's decree, and let Haman's ten sons be hanged on the gallows. And the king commanded it so to be done; and the decree was given at Shushan, and they hanged Haman's ten sons. For the Jews that were in Shushan gathered themselves together on the fourteenth day of the month of Adar also, and stood for their lives, and slew three hundred men in Shushan, and had rest from their enemies; but they laid not their hands on the prey. But the other Jews that were in the king's provinces gathered themselves together and stood for their lives, and slew of their foes seventy and five thousand; but they laid not their hands on the prey. On the thirteenth day of the month Adar, and on the fourteenth day of the same they rested, and made it a day of feasting and gladness. But the Jews that were at Shushan assembled themselves together on the thirteenth day and on the fourteenth thereof; and on the fifteenth day they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of feasting and gladness and a good day and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews in all the provinces of the king Ahasuerus, near and far, to stablish this among them; that they should keep the fourteenth day of the month Adar, and the fifteenth of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow into joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman

[1] The labored style and rigid attention to detail of ch. ix. 1-11, indicate the hand of an unskilled editor; it is an expansion of the points given in the following verses, and is in any case out of place. The passage is therefore here put in brackets.

son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast *Pur*, that is the lot, to consume them, and to destroy them; but when Esther came before the king, he commanded by letters that his wicked device which he devised against the Jews should return upon his own head, and that he and his sons should be hanged on the gallows. Wherefore they called these days *Purim* after the word Pur. Therefore, for all the words of the letter and what they had seen concerning the matter, and which had come upon them, the Jews ordained and took upon them, and upon all such as joined themselves unto them so that it should not fail, that they would keep these two days according to their writing and according to their time every year; and that these days should be remembered and kept throughout every generation, every family, every province and every city; and that these days of Purim should not fail among the Jews, nor the memorial of them perish from their seed.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, words of peace and truth, to confirm those days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed,—the matters of their fasting and their cry. And the decree of Esther confirmed these matters of Purim; and it was written in the book.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the prosperity of his people, and speaking peace to all his seed.[1]

[1] The author seems to speak in all good faith of the enrollment of these events in the Persian records; but Herodotus, in his history of the Greco-Persian war in the reign of this very king, makes no mention of the Jews at all, though he gives the quota furnished by the inhabitants of their land (whom he calls *the Philistines of Syria*) to Xerxes' expedition.

THE SONG OF SONGS

SEVEN SCENES, ONE FOR EACH DAY OF A WEDDING-FESTIVAL [1]

FOR THE FIRST DAY

(Ch. i, 2-17; ii, 1-7)

Enter the Betrothed Pair

THE BRIDE (*singing*)

O for the kisses of thy mouth!
For thy love is sweeter than wine;
Thine ointments have a goodly fragrance,
Thy name is like ointments poured forth.
Therefore do maidens love thee. Draw me—

(*Her companions cry merrily*)
We will run after thee!

THE BRIDE (*to her attendants*)
The king will lead me into his chamber.

THE BRIDE-MAIDENS
We will be glad and rejoice in thee;
We will praise thy love above wine!

THE BRIDE (*laughing*)
Above uprightness do they love thee!
(*To her maidens*)
I am sun-burned but pleasing, O ye daughters of Jerusalem,
As the tents of Kedar, as the curtains of Solomon.
Look not askance on me because I am swarthy,
Because the sun hath tanned me;
My mother's sons were incensed against me,
They made me keeper of the vineyards;
Alas, mine own vineyard have I not kept!
(*To the Bridegroom approaching*)
Tell me, O thou whom my soul loveth,
Where thou feedest thy flock, where it resteth at noon?
For why should I be left to wander
Among the flocks of thy companions?

THE BRIDEGROOM (*sportively*)
If 'tis not known to thee, O fairest of women,
Follow the tracks of the flocks
And feed thy kids beside the shepherds' tents.
To the mares in Pharaoh's chariots have I likened thee, O my love!
Thy cheeks are comely with circlets of beads,
Thy neck with strings of coral;
We will make thee circlets of gold with studs of silver.

[1] The age-old customs of a Syrian wedding, still observed, give the best interpretation of this Idyll. The festival lasts seven days. The bride and groom play the parts of king and queen. Each has numerous attendants who, like the bystanders listening to the Dionysian dithyramb that developed into the Greek Drama, interrupt the protagonists and vivify the action.

THE BRIDE

While the king sat at his table,
My spikenard sent forth its fragrance.
My beloved is unto me as a bundle of myrrh
That lieth between my breasts.
My beloved is unto me as a cluster of henna
In the vineyards of En-gedi.

THE BRIDEGROOM

Behold, thou art fair, my love; behold, thou art fair;
Thine eyes are the eyes of a dove.

THE BRIDE

Behold, thou art fair, my beloved; yea, pleasant;
Also our couch is green.
The beams of our house are cedars,
And our rafters are firs.
I am a rose of Sharon, a lily of the valleys.

THE BRIDEGROOM

As the lily among thorns,
So is my love among the daughters.

THE BRIDE

As the apple-tree among the trees of the wood,
So is my beloved among the sons.
I sat down under his shadow with great delight,
And its fruit was sweet to my taste.
He hath brought me to the banqueting-house,
And his banner over me is love.
Stay me with dainties, refresh me with apples,
For I am love-sick.
Let his left hand be under my head,
And let his right hand embrace me.

(*She sings*) *I charge you, ye daughters of Jerusalem,*
By the roes and the hinds of the field,
That ye stir not up, nor awaken love,
Until it please.

FOR THE SECOND DAY

(Ch. ii, 8-17; iii, 1-5)

THE BRIDE (*sings*)

The voice of my beloved! Behold, he cometh
Leaping upon the mountains, skipping upon the hills.
My beloved is like a roe, or a young hart;
Behold, he standeth behind our wall;
He looketh in at the windows,
He showeth himself through the lattice.

My beloved spake, and said unto me:
Rise up, my love, my fair one,
And come away;
For lo, the winter is past, the rain is over and gone;
The flowers appear on the earth, the time of singing is come,
And the turtle-dove's voice is heard in the land.
The fig-tree ripeneth her figs, the vine-blossoms give fragrance;
Arise, my love, my fair one,
And come away.

O my dove, that art in the clefts of the rock,
In the coverts of the cliffs,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.
Let us catch the foxes, the little foxes, that spoil the vineyards,
For our vineyards are in blossom.

My beloved is mine, and I am his;
He feedeth his flock among the lilies;
(*She sings*)
Until the day breathe and the shadows flee away,
Turn, my beloved, be thou like a gazelle or a young hart
Upon the cleft hills.

(*She Tells Her Dream of Seeking and Finding Her Lover*)

By night, on my bed,
I sought him whom my soul loveth;
I sought him, but I found him not.
I said: I will rise now, and go about the city;
In the streets and in the broad spaces
I will seek him whom my soul loveth.
I sought him—— but I found him not!

The watchmen that go about the city found me;
To whom I said: Saw ye him whom my soul loveth?
Scarcely had I left them
Than I found him whom my soul loveth.
I held him, and would not let him go,
Until I had brought him into my mother's house,
And into the chamber of her who conceived me.
(*Sings*)
I charge you, O daughters of Jerusalem
By the roes, and the hinds of the field,
That ye stir not up, nor awaken love
Until it please.

FOR THE THIRD DAY, THE DAY OF THE ESPOUSALS

(Ch. iii, 6—v, i)

(*The Bystanders Discuss the Procession*)

Who is this that cometh up out of the wilderness
Like pillars of smoke,
Perfumed with myrrh and frankincense
With all powders of the merchant?

Behold, it is [like] the litter of Solomon!
Threescore mighty men are about it
Of the mighty men of Israel.
They all handle the sword, and are expert in war.
Every man hath his sword on his thigh,
Because of dread in the night.

King Solomon made himself a litter
Of the wood of Lebanon.
He made the pillars thereof of silver, the top thereof of gold.
The seat of it of purple;
The sides thereof being lovingly broidered
By the daughters of Jerusalem.

Go forth, O ye daughters of Zion,
And gaze upon *this* king;
Even upon the crown wherewith his mother
Hath crowned him in the day of his espousals,
In the day of the gladness of his heart.

THE BRIDEGROOM

Behold, thou art fair, my love behold, thou art fair;
Thine eyes are as doves' behind thy veil;
Thy hair is as a flock of goats,
That trail down from Mount Gilead.
Thy teeth are like a flock of ewes all newly shorn
Which are come up from the washing,
Whereof all are paired, and none faileth among them.
Thy lips are like a thread of scarlet,
And thy mouth is comely.
Thy temples are like a split pomegranate
Behind thy veil.
Thy neck is like the tower of David,
Builded for an armory,
Whereon there hang the thousand shields,
All the armor of the warriors.
Thy two breasts are like two fawns, the twins of a roe,
Which feed among the lilies.

(*The maidens sing*)

Until the day breathe, and the shadows flee away,
I will get me to the mountain of Hermon,
And to the hill of Lebanon.

THE BRIDEGROOM

Thou art all fair, my love, there is no spot in thee.
Come with me from the hills of the cedars,
From the mount of the cypresses.
Look from the top of Amana,
From the top of Senir and Hermon,
From the dens of the lions, from the leopards' mountains.

Thou hast ravished my heart, my sister, my bride;
Thou hast ravished my heart
With one glance of thine eyes, with one bead of thy necklace.
How fair is thy love, my sister, my bride!
How much better is thy love than wine!
Yea, the smell of thine ointments than all
Manner of spices!
Thy lips, O my bride, drop honey—
Honey and milk are under thy tongue,
And the smell of thy garments is like the smell of Lebanon.

A garden walled is my sister, my bride,
A spring shut up, a fountain sealed.
Thy shoots are a paradise of pomegranates with precious fruits;
Henna with plants of spikenard, spikenard and saffron,
Calamus and cinnamon, with trees of frankincense,
Myrrh and aloes, with all the chief spices.
Thou art a fountain of gardens, a well of living waters,
And flowing streams from Lebanon.

THE BRIDE (*beautiful as the Shulamite*)

Awake, O north wind, and come, thou south!
Blow upon my garden, that the spices thereof may flow out,
Let my beloved come into his garden,
And eat his precious fruits.

THE BRIDEGROOM

I am come into my garden, my sister, my bride;
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey,
I have drunk my wine with my milk.
Eat, my companions!
Drink, yea, drink abundantly, my friends!

(*He bids his attendants good-night.*)

FOR THE FOURTH DAY

(Ch. v, 2—vi, 3)

The Bride Relates to Her Attendants Her Morning Dream

I was sleeping, but my heart was awakened;
'Twas the voice of my beloved; he was knocking;
Open to me, my sister, my love, my dove,
My undefiled!
For my head is filled with dew,
My locks with the drops of the night.
I have put off my coat, how shall I put it on?
I have washed my feet, how can I defile them?

My beloved put forth his hand to the hole of the door,
And my heart warmed to him.
My hands dripped myrrh, my fingers spreading myrrh
On the handles of the bar.
I opened to my beloved.
But my beloved had turned away and disappeared.
My soul had failed me at his words.
I sought him but could not find him;
I called him but he answered not.

The watchmen that go about the city found me,
They smote me, they wounded me;
The keeper of the walls took from me my veil.
I adjure you, O daughters of Jerusalem,
If ye find my beloved, that ye tell him
That I am sick with love.

[*And my attendants seemed to say*]
What is thy beloved more than another's beloved,
O thou fairest among women?
What is thy beloved more than another's beloved,
That thou dost so adjure us?
[*And I said*]
My beloved is white and ruddy, the chief among ten thousand.
His head is as the finest gold, his locks are curly
And black as a raven;
His eyes are like those of doves beside the water-brooks,
Washed with milk and fitly set.
His cheeks are as a bed of spices, as banks of sweet herbs;

His lips are as lilies dripping liquid myrrh,
His hands are as rods of gold set with beryl.
His body is as polished ivory overlaid with sapphires;
His legs are as pillars of marble, set in sockets of gold;
His aspect is like Lebanon, excellent as the cedars;
His mouth is most sweet; yea, he is altogether lovely.
This is my beloved, this is my friend,
O daughters of Jerusalem.

[*Again ye questioned:*]
Whither is thy beloved gone?
O thou fairest among women.
Whither hath thy beloved turned him
That we may seek him with thee?

[*And I answered:*]
My beloved is gone down to his garden,
To the beds of spices,
To feed in the gardens, and to gather lilies.
I am my beloved's and my beloved is mine;
He is feeding his flock among lilies.

FOR THE FIFTH DAY

(Ch. vi, 4-12; vii, 1-11)

The Young Peasant-king
Brings forth his Bride from her Chamber

THE BRIDEGROOM

Thou art beautiful, O my love, as the narcissus,
Lovely as the lily of the valley,[1]
Awe-inspiring as a tower.
Turn away from me thine eyes for they have overcome me.

Thy hair is like a flock of goats that trail down from Gilead;
Thy teeth are as a flock of ewes coming up from the washing,
Whereof all are paired, and none faileth among them.
Thy temples are like a pomegranate split open
Behind thy veil.
There are three-score queens and four-score concubines,
And maidens without number.
My dove, my undefiled is but one;
She is the only one of her mother;
She is the choice one of her that bare her.
The daughters saw her and called her happy;
Yea, the queens and the concubines, and they praised her.

(*The Bystanders exclaim*)
Who is she that looketh forth as the dawn,
Fair as the moon, pure as the sun,
Awe-inspiring as a tower?

THE BRIDE (*preparing to dance, sings*)

I went down into the garden of nuts
To see the green plants of the valley;

[1] The text here is defective. Nowhere else is the beauty of women compared to that of cities, and late critics substitute for "Tirzah" and "Jerusalem" these names of flowers; they reject also the well-known "Terrible as an army with banners."

To see whether the vine budded
And the pomegranate were in bloom.
Ere I was aware, I found myself
Among the horsemen of my princely people.
(*She begins the Sword-dance*)

(*The Bystanders*) Turn again, turn again, O Shulamite![1]
Turn again, turn again, that we may look upon thee!

THE BRIDE (*modestly*)

What will ye see in the Shulamite?
A Mahanaim Dance of two companies?[2]

THE BRIDEGROOM (*enraptured by her grace*)

How beautiful are thy steps in sandals,
O prince's daughter!
The roundings of thy thighs are like the links of a chain,
The work of the hands of a skilled workman.
Thy navel is like a round goblet
Wherein no mingled wine is wanting.
Thy belly is like a heap of wheat
Set about with lilies.
Thy two breasts are like two fawns
That are twins of a gazelle.

Thy neck is like a tower of ivory;
Thine eyes are like the pools in Heshbon,
By the gate of Beth-Rabbin;
Thy nose is like the tower of Lebanon,
Which looketh toward Damascus.

Thine head upon thee is like Carmel,
And the hair of thine head like purple;
Thy king is held captive in the tresses thereof.
How fair and how pleasant art thou, O love, for delights!
This thy stature is like a palm-tree, and thy breasts
Like clusters of grapes.

I said: I will climb up into the palm-tree,
I will take hold of the branches thereof;
Let thy breasts be like clusters of the vine,
And the smell of thy breath like apples,
Thy mouth like the best wine,
That goeth down smoothly for my beloved,
Gliding through the lips of them that are asleep.

THE BRIDE

I am my beloved's,
And his desire is toward me.

[1] Tradition ascribes to Abishag the Shulamite, nurse of the aged David, a peerless beauty. It became the highest term of praise for a maiden.

[2] Mahanaim was the rival of Jerusalem and Samaria for the strength and beauty of its natural defenses. Ishbosheth, son of Saul, made it his capital; David sought refuge there from Absalom, and Solomon made it the centre of administration for the provinces east of the Dead Sea. The gaiety of its Court-life may well have given this name to a Court-dance. The sword-dance of the bride is the chief feature of the high-day of the wedding-festival.

FOR THE SIXTH DAY

(Ch. vii, 12-14; viii, 1-4)

The Bride Longs for her Mountain-home

Come, my beloved, let us go forth into the fields;
Let us lodge in the villages; let us go early to the vineyards.
Let us see whether the vine hath budded,
And the pomegranate be in flower!

There will I give thee my love;
The mandrake will give forth fragrance,
And at our doors are all manner of precious fruits,
New and old,
Which I have stored up for thee, my beloved.

O that thou wert as my brother
That sucked the breasts of my mother!
When I should find thee without, I would kiss thee,
Yea, and none would despise me.
I would lead thee, and bring thee into my mother's house,
That thou mightest instruct me.
I would cause thee to drink of spiced wine—
Of the juice of my pomegranate.
His left hand should be under my head
And his right hand should embrace me.

(*The maidens sing*) *I charge you, O ye daughters of Jerusalem*
By the roes and the hinds of the fields,
That ye stir not up, nor awaken love
Until it please.

FOR THE SEVENTH DAY

(Ch. viii, 5-14)

The Last Words of the Wedded Pair as they Go to their Home

(*Fellow-travelers exclaim*) Who is this that cometh up
From the wilderness,
Leaning upon her beloved?

THE BRIDEGROOM

Under the apple-tree I awakened thee,
Where thy mother was in travail with thee;
There was she in travail that brought thee forth.

THE BRIDE

Set me as a seal upon thine arm,
As a seal upon thy heart;
For love is strong as death,
Jealousy is cruel as the grave;
The flashes thereof are flashes of fire,
A very flame of Yah.[1]
Many waters cannot quench love,
Neither can the floods drown it.
If a man would give all the substance of his house for love,
He would be utterly contemned.

[1] The *flame of Yahweh* is the lightning.

(*She sings*) We have a little sister, and she hath no breasts.
What shall we do for our sister in the day
That she shall be spoken for?
If she be a wall, we will build upon her
A turret of silver;
And if she be a door, we will inclose her
With boards of cedar.
I was a wall, and my breasts were the towers thereof;
Now am I in his eyes as one that hath found grace.

THE BRIDEGROOM

Solomon had a vineyard at Baal-Hamon;
He let out the vineyard unto keepers;
Every one for the fruit thereof
Was to bring a thousand pieces of silver.

My vineyard, *my very own*, is before me.
Thou, O Solomon, mayest have the thousand,
So also those that keep the fruit thereof
Two hundred!

Thou that wouldst dwell in the gardens,
Our companions are hearkening for thy voice.
Cause *me* to hear it.

THE BRIDE (*singing*)

Make haste, my beloved!
Be thou like a roe, or like a young hart
Upon the mountains of spice.

THE MEMOIRS OF EZRA

WITH AN INTRODUCTION BY "THE CHRONICLER"[1]

The Introduction

(Ezra i, 1-ii, 2a; ii, 59-iv, 5; iv, 24-vi, 22)

Now in the first year of Cyrus king of Persia [538 B.C.], that the word of Yahweh by the mouth of Jeremiah might be accomplished, Yahweh stirred up the spirit of Cyrus king of Persia, that he made proclamation throughout all the kingdoms, and put it into writing, saying:

Thus saith Cyrus king of Persia: All the kingdoms of the earth hath Yahweh, the God of Heaven, given unto me; and He hath charged me to build Him a house in Jerusalem which is in Judæa. Whosoever there is among you of all His people, his God be with him; let him go up to Jerusalem in Judæa and build the House of Yahweh the God of Israel; He is the God who is in Jerusalem. And whosoever is left, in any place where he sojourneth let the men of his place help him with silver and with gold, and with goods and beasts, besides the free-will offering, for the House of God which is in Jerusalem.

Now these are the children of the province that went up out of the captivity of those that had been carried away whom Nebuchadrezzar, the king of Babylon, had carried away into Babylon, and that returned unto Jerusalem and to Judah, everyone to his own city; those who came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilsham, Mispar, Bigvai, Rehum, Baanah.[2]

Then rose up the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites, even all those whose spirit God had stirred to go up to rebuild the House of Yahweh which is in Jerusalem. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods and with beasts and with precious things, besides all that was willingly offered. Also Cyrus the king brought forth the vessels of the House of Yahweh which Nebuchadrezzar had brought forth out of Jerusalem, and put in the house of his gods,—even these did Cyrus the king bring forth by the hand of Mithredeth the treasurer and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold; a thousand chargers of silver; nine and twenty knives; thirty bowls of gold; silver basins of a second sort, four hundred and ten, and other vessels a thousand. All the vessels of gold and silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon to Jerusalem. . . .

[1] Chronicles I and II A. V. are made up of genealogical tables *from Adam to Saul*, and of *excerpts* from the pre-exilic Historical Books that concern the kings of Judah. No mention is made of the Northern Tribes; and the few incidents added to those we already know of Judaic history are untrustworthy. The writer has, however, in this Introduction, bridged over the gap between the proclamation of Cyrus and the coming of Nehemiah to Jerusalem and his wise organization of the rule of the province.

[2] It is evident that the Temple was rebuilt long before Ezra's arrival in Jerusalem. The obscure, loyal remnant left behind in Judah laid the foundation for the rebuilding of the state by their restoration of the rallying-place for the faithful in their ancient house of worship. Zerubbabel brought the treasure used for its decoration. (See "Haggai.")

And these were they that came up from Tel-Melah, Tel-harsha, Cherub, Addab and Immer; but they could not tell their fathers' houses and their seed, whether they were of Israel; the children of Delaiah, the children of Tobiah, the children of Nekoda; six hundred and fifty and two. And of the children of the priests: the children of Hakkos (children of Barzillai), who took a wife of the daughters of Barzillai the Gileadite, and were called after his name: these sought their register, that is, the genealogy; but it was not found; therefore were they deemed polluted and put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things till there should stand up a priest with URIM and with THUMMIM.

(The whole congregation together was forty and two thousand three hundred and threescore, besides their men-servants and their maid-servants, of whom there were seven thousand, three hundred; and they had two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred and thirty-five, and their asses, six thousand, seven hundred and twenty.)[1]

And some of the heads of fathers' houses, when they came to the House of Yahweh which is in Jerusalem, offered willingly for the Temple to set it up in its place; they gave after their ability into the treasury of the work threescore and one thousand darics of gold, and five thousand pounds of silver, and one hundred priest's tunics.

So the priests and the Levites and some of the people, and the singers and the porters, and the Nethinim, dwelt in their cities, and all Israel in their cities.

Now when the seventh month was come and the children of Israel were in their cities, the people gathered themselves together as one man in Jerusalem. Then stood up Jeshua the son of Jozadak and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, and builded the altar of the God of Israel to offer burnt-sacrifice thereon, as it is written in the law of Moses, the man of God. And they set the altar upon its bases (for fear was upon them because of the people of the countries); and they offered burnt-offerings thereon unto Yahweh, even burnt-offerings morning and evening. And they kept the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the ordinance, as the duty of every day required; and afterward the continual burnt-offering, and the offerings of the new moons, and of all the appointed seasons of Yahweh that were hallowed, and of all that freely offered a freewill-offering unto Yahweh. From the first day of the seventh month began they to offer burnt-offerings to Yahweh; but the foundation of the Temple of Yahweh was not yet laid. They gave money also unto the hewers and to the carpenters; and food and drink and oil unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea, unto Joppa, according to the grant that they had of Cyrus king of Persia.

Now in the second year of their coming unto the House of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak and the rest of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and they appointed the Levites from twenty years old and upwards to have the oversight of the work of the House of Yahweh. Then stood Jeshua with his sons and his brethren, and Kadmiel and his sons, the sons of Judah, together, to have the oversight of the workmen

[1] These are also given later as the numbers that went up with Ezra.

in the House of God; the sons of Henadad also, with their sons and their brethren the Levites. And when the builders laid the foundation of the Temple of Yahweh, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Yahweh according to the direction of David king of Israel. And they sang one to another, praising and giving thanks unto Yahweh; for He is good, for His mercy endureth forever toward Israel. And all the people shouted with a great shout when they praised Yahweh, because the foundation of the House of Yahweh was laid. But many of the priests and Levites and heads of fathers' houses,—the old men that had seen the first house standing on its foundation,—wept with a loud voice, when this house was before their eyes; and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building a Temple to Yahweh, the God of Israel, they drew near to Zerubbabel and to the heads of fathers' houses, and said unto them: Let us build with you, for we seek your God as ye do, and we do sacrifice unto Him since the days of Esarhaddon king of Assyria, who brought us up hither.[1] But Zerubbabel and Jeshua and the rest of the heads of fathers' houses of Israel, said unto them: Ye have nothing to do with us to build a house unto our God; but we ourselves will build together unto Yahweh, the God of Israel, as King Cyrus, king of Persia, hath commanded us. Then those people of the land weakened the hands of the people of Judah, and harried them while they were building, and hired counsellors against them to frustrate their purpose, all the days of Cyrus king of Persia until the reign of Darius king of Persia.[2] Then ceased the work of the House of God which is at Jerusalem until the second year of the reign of Darius king of Persia.

Now the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem; in the name of the God of Israel prophesied they unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the House of God which is at Jerusalem; and with them were the prophets of God, helping them. At the same time came unto them Tattenai, the governor beyond the River, and Shethar-bozenai, and their companions, and said unto them: Who gave you a decree to build this house, and to finish this structure? What are the names of the men that are building this building? But the eye of their God was upon the elders of the Jews,[3] and they did *not* make the people cease till the matter should come to Darius, and till answer should be returned by letter concerning it.

A copy of the letter that Tattenai, the governor beyond the River, and Shethar-bozenai, and his companions the Apharsachites who were beyond the River, sent unto Darius the king; they sent a letter unto him wherein was written thus:

[1] These were therefore not Israelites but aliens brought in to replace the prominent men of the deported Ten Tribes, and possibly descended from those who had begged for a priest of Yahweh to instruct them how to worship the "God of the Land." (2 Kings, xvii, 25-28.)

[2] The Chronicler has confused the appeal to Darius concerning the building of the *Temple*, with that to Artaxerxes (*Xerxes*) some decades later concerning the rebuilding of the city walls. Ch. iv, 6-23 is misplaced and must follow ch. v, 1—vi, 22. Ch. iv, 24—vi, 18 is in Aramaic.

[3] This is the first use of the name *Jews* for the Israelites in Judæa. Only thus were the dwellers in the province to be known henceforward.

Unto Darius the king, all peace.

Be it known unto the king that we went into the province of Judah to the House of the great God which is builded with great stones, and timber is laid in the walls; and this work goeth on with great diligence and prospereth in their hands.

Then asked we those elders and said unto them thus: Who gave you a decree to build this house and to finish these walls? We asked their names also to announce to thee, that we might write the names of the men who were at the head of them. And thus they returned answer, saying: We are the servants of the God of heaven and earth, and rebuild the house which was buided these many years ago, which a great king of Israel builded and finished. But because our fathers had provoked the God of heaven, He gave them into the hand of Nebuchadrezzar, king of Babylon, the Chaldæan, who destroyed this house and carried the people away into Babylon. But in the first year of Cyrus, king of Babylon, Cyrus the king made a decree to build this House of God. And the gold and silver vessels also of the House of God, which Nebuchadrezzar took out of the Temple that was in Jerusalem and brought them into the Temple of Babylon,—these did Cyrus the king take out of the Temple of Babylon, and they were delivered unto one whose name was Sheshbazzar whom he had made governor; and he said unto him: Take these vessels and go, put them in the Temple that is in Jerusalem, and let the House of God be builded in its place. Then came the same Sheshbazzar and laid the foundations of the House of God which is in Jerusalem; and since that time until now hath it been in building, and yet it is not completed.

Now therefore, if it seem good to the king, let search be made in the king's treasure-house which is at Babylon, whether it be so that a decree was made by Cyrus the king to build this House of God at Jerusalem; and let the king send his pleasure to us concerning this matter.

Then Darius the king made a decree, and search was made in the house of the archives, where the treasures were laid up in Babylon. And there was found at Almetha, in the palace that is in the province of Media, a roll, and therein was this written:

A record. In the first year of Cyrus the king, Cyrus the king made a decree: Concerning the House of God at Jerusalem, let the house be builded, the place where they offer sacrifice, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits, with three rows of great stones and a row of new timber; and let the expenses be given out of the king's house; and also, let the gold and silver vessels of the House of God, which Nebuchadrezzar took out of the Temple which is at Jerusalem and did bring into Babylon, be restored and brought back to the Temple which is at Jerusalem, every one to its place, and thou shalt put them into the House of God.

Now, therefore, Tattenai, governor beyond the River, Shetharbozenai and your companions the Aphareschites who are beyond the River, be ye far from thence; let the work of this House of God alone; let the governor of the Jews and the elders of the Jews build this House of God in its place.

Moreover I make a decree concerning what ye shall do to these elders of the Jews for the building of this House of God; that of the king's goods, even of the tribute beyond the River, expenses be given with all diligence to these men, that they be not hindered. And that which they have need of, both of young bullocks and rams and lambs for burnt-offerings to the God of Heaven, wheat, salt, wine, and oil according to the word of the priests that are at

Jerusalem, let it be given them day by day without fail; that they may offer sacrifices of sweet savor unto the God of Heaven, and pray for the life of the king and of his sons.

Also I make a decree: that whosoever shall alter this word, let a beam be pulled out of his house, and let him be lifted up and fastened thereon; and let his house be made a dunghill for this; and may the God that hath caused His name to dwell there overthrow all kings and all peoples that shall put forth their hand to alter the same, or to destroy the House of God which is in Jerusalem.

Then Tattenai, the governor beyond the River, Shethar-bozenai and their companions, because that Darius the king had thus sent, acted with all diligence. And the elders of the Jews builded and prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus and Darius, kings of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king (B.C. 515).

Then the Children of Israel, the priests and the Levites and the rest of the children of the captivity (who had come with Sheshbazzar or had remained in hidden places of the province), kept the dedication of the House of God with joy. And they offered at the dedication of this House of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God which is at Jerusalem; as it is written in the book of Moses.[1]

And the children of the captivity kept the Passover on the fourteenth day of the first month. For the priests and the Levites had purified themselves together; all of them were pure. And they killed the Passover lamb for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel that were come back out of captivity, and all such as had separated themselves from the filthiness of the nations of the land to seek Yahweh, the God of Israel, ate and kept the Feast of Unleavened Bread seven days with joy; for Yahweh had made them joyful, and had turned the heart of the king of Persia unto them, to strengthen their hands in the work of the House of God, the God of Israel.

Account of a Second Attempt of Their Neighbors to Prevent the Upbuilding of Judæa

(Ezra, iv, 6-23)

In the reign of Artaxerxes, in the beginning of his reign, wrote they an accusation against the inhabitants of Judah and Jerusalem; Bishlam, Mithredath, Tabeel and his companions wrote unto Artaxerxes king of Persia; and the *writing of the letter was in Aramaic character, and set forth in the Aramaic tongue.*[2] Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this manner—then wrote Rehum the chancellor and Shimshai the scribe, and

[1] Ezra, ch. vi, 18, ends the first extract from the Aramaic record; the rest of the chapter is in Hebrew.

[2] The confused preface and opening of this letter show the lack of critical editing of most of the late writings in the Canon. The words in italics are so printed by the present editor to call attention to the statement in the Hebrew versions (and also in the LXX) of the anomaly of Aramaic inserted in a Canonical book. The Aramaic begins here at the eighth verse: Rehum the chancellor.

the rest of their companions: the Dinites and the Apharesthechites, the Tarpelites, the Apharesites, the Archevites, the Babylonians, the Shushanchites, the Debites, the Elamites, and the rest of the nations whom the great and noble Asenapper brought over and set in the city of Samaria, and the rest that are in the country beyond the river— And now—(this is the copy of the letter that they sent unto him, even unto Artaxerxes the king)—

> Thy servants, the men beyond the river—and now be it known unto the king, that the Jews that came up from thee are come to us unto Jerusalem; they are rebuilding the rebellious and the bad city, and have finished the walls and are digging out the foundations. Be it known now unto the king that, if this city be builded and the walls finished, they will not pay tribute, impost or toll, and so thou wilt endamage the revenue of the kings. Now because we eat the salt of the palace, and it is not meet for us to see the King's dishonor, we therefore have sent and announced to the king that search may be made in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time; for which cause was this city laid waste. We announce to the king, that if this city be builded, and the walls finished, by this means thou shalt have no portion beyond the River.

Then sent the king an answer unto Rehum the chancellor and to Shimshai the scribe and to the rest of their companions that dwell in Samaria and to the rest beyond the River:

> Peace! The letter which ye sent unto us hath now been plainly read before me; and I decreed, and search hath been made; and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.
>
> Also, there have been mighty kings over Jerusalem who have ruled over all the country beyond the River, and tribute, impost and toll were paid to them.
>
> Make ye now a decree to cause these men to cease, that this city be not builded [i.e. defended by walls] until a decree shall be made by me. And take heed that ye be not slack herein; why should damage grow to the hurt of kings?

Then, when the copy of the letter of King Artaxerxes was read before Rehum, and Shimshai the scribe and their companions, they went in haste to Jerusalem unto the Jews, and made them cease by force and craft.

The Chronicler Introduces the Commanding Personality of Ezra the Scribe

(Ch. vii, 1-7, 11-26)

Now [about sixty years] after these things, in the reign of Artaxerxes [1] king of Persia, Ezra the son of Seriah,[2] son of Azariah, son of Hilkiah, son of Shallum, son of Zadok, son of Amariah, son of Azariah, son of Meraioth, son of Zerahiah, son of Bukki, son of Abishua, son of Phineas, son of Eleazar, son of Aaron the chief priest—this Ezra went up from Babylon. He was a ready scribe in the Law of Moses which

[1] Succession of the Persian Kings: Cyrus, king of Anshan (559 B.C.); his great campaigns (558-539); sole ruler of S. W. Asia (538-529). Cambyses his son (528-522); Darius (*Hystaspes*) (521-486); Xerxes, *here called Artaxerxes, and generally identified with the Ahasuerus* of "Esther," (485-465); Artaxerxes I (465-424); Darius II (424-404); Artaxerxes II (404-359); Artaxerxes III, great persecutor of the Jews (359-338); Darius III (336-331), conquered by Alexander of Macedon.

[2] Note the care with which the genealogy of Ezra is traced to Aaron.

Yahweh, the God of Israel, had given; and the king granted all his request, according to the hand of Yahweh his God upon him. And there went up some of the Children of Israel and of the priests and the Levites and the singers and the porters and the Nethinim unto Jerusalem in the seventh year of the king. And he came to Jerusalem in the fifth month in the seventh year of the king. For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Ezra had set his heart to seek the Law of Yahweh and to do it, and to teach in Israel its statutes and ordinances.

Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even the scribe of the words of the commandments of Yahweh, and of His statutes to Israel.[1]

ARTAXERXES, KING OF KINGS, unto Ezra the priest, the scribe of the Law of the God of Heaven, *and so forth* . . .

Now I make a decree, that all they of the people of Israel and their priests and the Levites in my realm that are minded of their own free will to go with thee to Jerusalem, go. Forasmuch as thou art sent of the king and his seven counsellors to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; to carry the silver and gold that the king and his counsellors have freely offered unto the God of Israel whose habitation is in Jerusalem, and all the silver and gold that thou shalt find in the province of Babylon, with the free-will offering of the people and of the priests, offering willingly for the name of their God which is in Jerusalem; therefore thou shalt buy with all diligence with this money bullocks, rams, lambs, with their meal-offerings and their drink-offerings, and shalt offer them upon the altar of the House of your God which is in Jerusalem. And whatsoever shall seem good to thee and to thy brethren to do with the rest of the silver and gold, that do ye after the will of God. And the vessels that are given thee for the service of the House of God, deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the House of God which thou shalt have occasion to bestow, bestow it out of the king's treasure-house.

And I, even I, Artaxerxes the king, do make a decree to all the treasurers that are beyond the River, that whatsoever Ezra the priest, the scribe of the Law of the God of Heaven, shall require of you, it be done with all diligence unto a hundred talents of silver and to a hundred measures of wheat and to a hundred baths of wine and to a hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of Heaven, let it be done exactly for the House of the God of Heaven; for why should there be wrath against the realm of the king and his sons?

And thou, Ezra, after the wisdom of thy God that is in thy hand, appoint magistrates and judges who may judge all the people that are beyond the River, all such as know the laws of thy God, and teach ye him that knoweth them not. And whosoever will not do the law of thy God and the law of the king, let judgment be executed upon him with all diligence; whether it be unto death, or to banishment, or to confiscation of goods, or imprisonment.

Extracts Taken by the Chronicler from the Memoirs of Ezra

(Ch. vii, 27 - ix, 15)

Blessed be Yahweh, the God of our fathers, who hath put such a thing as this in the king's heart, to beautify the House of Yahweh in Jerusalem, and hath extended mercy unto *me* before the king and his

[1] So far in Hebrew. The letter from the king is in Aramaic.

counsellors, and before all the king's mighty princes. And I was made strong according to the hand of Yahweh my God upon me, and I gathered together out of Israel chief men to go up with me.

Now these are the heads of their fathers' houses, and this is the genealogy of them that went up with me from Babylon in the reign of Artaxerxes the king.

> Of the sons of Phineas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush; of the sons of Shecaniah, of the sons of Parush, Zechariah; and with him were reckoned by genealogy of the males, a hundred and fifty. Of the sons of Pahath-moab, Eliehoenai the son of Zerahiah; and with him two hundred males. Of the sons of Shecaniah, the son of Jahaziel; and with him three hundred males. Of the sons of Adin, Ebed the son of Jonathan; and with him fifty males. And of the sons of Elam, Jeshaiah, the son of Athaliah; and with him seventy males. And of the sons of Shephatiah, Zebadiah the son of Michael; and with him fourscore males. Of the sons of Joab, Obadiah the son of Jehiel; and with him two hundred and eighteen males. And of the sons of Shelemith, the son of Josiphiah; and with him a hundred and threescore males. And of the sons of Bebai, Zechariah, the son of Bebai and with him, twenty and eight males. And of the sons of Asgad, Johanan the son of Hakkatan; and with him, a hundred and ten males. And of the sons of Adonikam that were the last, these are their names, Eliphalet and Jeiel and Shemaiah, and with them threescore males. And of the sons of Bigvai, Othai and Zaccur; and with him seventy males.[1]

And I gathered them together to the river that runneth to Ahava and there we camped three days; and I viewed the people and the priests, and found there none of the sons of Levi. Then sent I for Eliezer, for Ariel, for Shemaiah and for Elnathan, and for Nathan, for Jarib, for Elnathan, for Zechariah and for Meshallum, chief men; also for Joiarib and for Elnathan, teachers. And I gave them commandment unto Iddo the chief at the place Casiphia; and I told them what they should say unto Iddo and his brother who were set over the place Casiphia, that they should bring unto us servants for the house of our God. And according to the good hand of our God upon us, they brought us a man of discretion of the sons of Mahli the son of Levi, the son of Israel; and Sherebiah with his sons and his brethren, eighteen; and Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; and of the Nethinim, whom David and the princes had given for the service of the Levites, two hundred and twenty Nethinim; all of them were enrolled by name.

Then I proclaimed a fast there at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us and for our little ones, and for all our substance. For I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying: The hand of our God is upon all those that seek Him, for good; but His power and His wrath is against all those that forsake Him. So we fasted and besought our God for this; and He was entreated of us. Then I separated twelve of the chiefs of the priests besides Sherebiah; Hashabiah, and ten of their brethren with them, and weighed unto them the silver and the gold and the vessels, even the offering for the House of Yahweh, our God, which the king and his counsellors and his princes,

[1] In all, 1406 men of different orders under eighteen leaders.

and all Israel there present, had offered; I weighed into their hand six hundred and fifty talents of silver, and silver vessels a hundred talents; and twenty bowls of gold, of a thousand darics; a hundred talents of gold; and two vessels of fine, bright brass, precious as gold. And I said unto them: Ye are holy unto Yahweh, and the vessels are holy; and the silver and the gold are a freewill offering unto Yahweh, the God of your fathers. Watch ye and keep them, until ye weigh them before the chiefs of the priests and the Levites and the princes of the fathers' houses of Israel at Jerusalem, in the chambers of the House of Yahweh. So the priests and the Levites received the weight of the silver and the gold and the vessels, to bring them to Jerusalem unto the House of our God.

Then we departed from the river Ahava on the twelfth day of the first month, to go to Jerusalem; and the hand of God was with us, and He delivered us from the hand of the enemy and lier-in-wait by the way. And we came to Jerusalem and abode there three days. And on the fourth day the silver and the gold and the vessels were weighed in the House of our God into the hand of Meremoth son of Uriah the priest; and with him was Eleazar the son of Phinehas (and with them was Jozabad the son of Jeshua and Noadiah the son of Binnui, the Levites) the whole by number and by weight; and all the weight was recorded in writing at that time.

The children of the captivity that were come out of exile offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, seventy and seven lambs and twelve he-goats for a sin-offering; all this was a burnt-offering unto Yahweh. And they delivered the king's commissions unto the king's satraps and to the governors beyond the River, and they furthered the people and the House of God.

NOW WHEN THESE THINGS were done, the princes drew near unto me, saying: The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, doing according to their abominations, even those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Egyptians and the Amorites. For they have taken of their daughters for themselves and for their sons, so that the holy seed have mingled themselves with the peoples of the lands; yea, the hand of the princes and the rulers hath been first in this faithlessness. And when I heard this thing I rent my mantle and my garment and plucked off the hair of my head and of my beard, and sat down appalled. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the unfaithfulness of them of the captivity. And I sat appalled until the evening offering.

And at the evening offering I rose up from my fasting, even with my garment and my mantle rent, and I fell upon my knees; and I spread out my hands unto Yahweh our God, and I said: O my God, I am ashamed and blush to lift up my face unto Thee, my God; for our iniquities are increased over our head, and our guiltiness is grown up to the heavens. Since the days of our fathers we have been exceeding guilty unto this day; and for our iniquities have we, our kings and our priests, been delivered into the hands of the kings of the lands, to the sword, to captivity, to spoiling and to confusion of face, as it is this day. And now, for a little moment, grace hath been shown from Yahweh our God, to leave us a remnant to escape, and to give us a nail in His Holy Place, that our God may lighten our eyes, and give us a

little reviving in our bondage. For we are bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the House of our God, and to repair the ruins thereof, and to give us a wall in Judah and in Jerusalem.

And now, O our God, what shall we say after this? for we have forsaken Thy commandments which Thou didst command by Thy servants the prophets, saying: The land unto which ye go to possess it is an unclean land through the uncleanness of the peoples of the lands, through the abominations wherewith they have filled it from one end to the other in their filthiness. Now therefore, give not your daughters to their sons, neither take their daughters unto your sons, nor seek their peace nor their prosperity for ever; that ye may be strong and eat the good of the land, and leave it for an inheritance to your children for ever.

Now, after all that is come upon us for our evil deeds and for our great guilt, seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such a remnant, shall we again break Thy commandments, and make marriages with the peoples that do these abominations? Wouldest Thou not be angry with us till Thou hadst consumed us, so that there should be no remnant nor any to escape? O Yahweh, the God of Israel, Thou art righteous; for we are left, a remnant that hath escaped, as it is this day. Behold, we are here before Thee in our guiltiness, for none can stand before Thee, because of this.

APPENDIX BY ANOTHER HAND

(Ezra, ch. x, 1-19; Neh. viii, 1-8a; xiii, 1-3; ix, 1-3; viii, 9b-18)

Now while Ezra prayed and made confession, weeping and casting himself down before the House of God, there was gathered together unto him a very great congregation of men and women and children; for the people wept very sore. And Shecaniah, the son of Jehiel, one of the sons of Elam, answered and said unto Ezra: We have broken faith with our God and have married foreign women of the peoples of the land; yet there is hope for Israel concerning this thing. Now therefore, let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of Yahweh, and of those that tremble at the commandment of our God; and let it be done according to the law. Arise! for the matter belongeth unto thee, and we are with thee; be of good courage, and do it.

Then arose Ezra and made the chiefs of the priests, the Levites, and all Israel, swear that they would do according to this word; so they did swear.

Then Ezra rose up from before the House of God, and went into the chamber of Jehohanan the son of Eliashib; and when he came there, he did eat no bread nor drink water, for he mourned because of the faithlessness of them of the captivity. And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity that they should gather themselves together unto Jerusalem; and that whosoever came not within three days, according to the decision of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of the captivity.

Then all the men of Judah and Benjamin gathered themselves

together unto Jerusalem within the three days; it was the ninth month, on the twentieth day of the month; and all the people sat in the broad place before the House of God, trembling because of this matter, and for the great rain.

And Ezra the priest stood up and said unto them: Ye have broken faith, and have married foreign women and thus increased the guilt of Israel. Now therefore make confession unto Yahweh, the God of your fathers, and do His pleasure; and separate yourselves from the peoples of the land and from the foreign women.

Then all the congregation answered and said with a loud voice: As thou hast said, so is it for us to do. But the people are many, and it is a time of much rain, and we are not able to stand without; neither is this a work of one day or two, for we have greatly transgressed in this matter. Let now our princes be appointed for all the congregation, and let all those in our cities who have married foreign women come at appointed times, and with them the elders of their city and the judges thereof, until the fierce wrath of our God be turned from us as touching this matter. Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against this matter, and Meshullam, and Shabbetai the Levite helped them; but the children of the captivity did so. And Ezra the priest with certain heads of fathers' houses, according to their fathers' houses, and all of them by their names, were separated; and they sat down in the first day of the tenth month to examine the matter. And they made an end with all the men that had married foreign women by the first day of the first month.

And among the sons of the priests were found some that had married foreign women; namely, of the sons of Jeshua, the son of Jozadak and his brethren,—Maaseiah and Eliezer and Jarib and Gedaliah. And they gave their hand that they would put away their wives; and, being guilty, they offered a ram of the flock for their guilt.[1]. . . All these had taken foreign wives, and some of them had wives by whom they had children.

[Now when the seventh month was drawing near [2] and the Children of Israel were in their cities, all the people gathered themselves together as one man into the broad place that was before the Water Gate; and they spake to Ezra the scribe to bring the book of the Law of Moses which Yahweh had commanded to Israel. And Ezra the priest brought the Law before the congregation, both men and women and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the broad place which was before the Water Gate from early morning to midday, in the presence of the men and the women and of those who could understand; and the ears of all the people were attentive unto the Book of the Law.

And Ezra the scribe stood upon a pulpit of wood which they had made for the purpose; and beside him stood Shema and Anaiah and Uriah and Hilkiah and Masseiah on his right hand; and on his left hand, Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, and Meshullam. And Ezra opened the book in the sight of the people, for he was above all the people; and when he opened it, all the people stood up. And Ezra blessed Yahweh, the great God. And all the people answered: Amen, Amen, with the lifting up of their hands;

[1] Vv. 20-43 give only the names of 19 sons of priests, 1 singer and 86 laymen who had married foreign women. The activities of Ezra *after this festival* are given in the Memoir of Nehemiah, with whom he was closely associated. The genealogical tables of the returning families in both Memoirs are almost identical, and here omitted.

[2] Nehemiah viii, 1-6, to end of p. 354 as specified in the caption on p. 352.

and they bowed their heads and fell down before Yahweh] with their faces to the ground. Also Jeshua and Bani and Sherebiah, Janin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah,—even the Levites,—caused the people to understand the Law; and the people stood in their place. And they read in the Book of the Law of God distinctly; and they gave the sense, and caused them to understand the reading.

On that day they read in the book of Moses in the hearing of the people; and in it was found written that no Ammonite nor Moabite should enter into the assembly of God for ever; because they met not the Children of Israel with bread and with water, but hired Balaam against them to curse. (Howbeit, our God turned the curse into a blessing.) And it came to pass, when they had heard the law, that they separated from Israel all the aliens.

Now in the twenty and fourth day of this month, the Children of Israel were assembled with fasting and with sackcloth, and with earth upon them. And the seed of Israel separated themselves from all foreigners and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the Law of Yahweh, their God, a fourth part of the day; and another fourth part they confessed and prostrated themselves before Yahweh, their God.

But Ezra the priest, the scribe, and the Levites that taught the people, said unto all the people: This day is holy unto Yahweh your God. Mourn not, nor weep. (For all the people wept when they heard the words of the Law.) Then he [Ezra?] said unto them: Go your way, eat the fat and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our God; neither be ye grieved, for the Joy of Yahweh is your strength. So the Levites stilled all the people, saying: Hold your peace for the day is holy; neither be ye grieved. So the people went their way to eat and to drink, and to send portions, and to make great mirth; because they had understood the words declared unto them.

And on the next day were gathered together the heads of fathers' houses of all the people and the Levites unto Ezra the scribe, to give attention to the words of the Law. And they found written in the Law, how that Yahweh had commanded by Moses that the Children of Israel should dwell in booths in the feast of the seventh month; and that they should publish and proclaim in all their cities and in Jerusalem, saying: Go forth unto the mount, and fetch olive-branches, and branches of wild olive, and myrtle-branches and palm-branches, and branches of thick trees, to make booths, as it is written. So the people went forth and brought them and made themselves booths, every one on the roof of his house and in their courts, and in the courts of the House of God, and in the broad place of the Water Gate, and in the broad place of the Ephraim Gate. And all the congregation of those who were come back from the captivity made booths, and dwelt in the booths; and since the days of Joshua the son of Nun unto that day, the Children of Israel had not done so. And there was very great gladness. Also, day by day, from the first day unto the last day did Ezra read in the book of the Law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according to the ordinance.

THE MEMOIRS OF NEHEMIAH

WITH INTERPOLATIONS BY THE CHRONICLER

(Neh. i, 1-vii, 6, 61-73; xi, 1-4)

THE WORDS OF NEHEMIAH the son of Hecaliah.

Now it came to pass in the month of Chislev, in the twentieth year,[1] as I was in Shushan the castle, that Hanani, one of my brethren, came out of Judah, he and certain men; and I asked them concerning the Jews of the captivity that had returned and concerning Jerusalem. And they said unto me: The remnant of the captivity that are left there in the province are in great affliction and reproach; the wall of Jerusalem is broken down and the gates thereof are burned with fire. And when I heard these words, I sat down and wept. And I mourned certain days, and I fasted and prayed before the God of heaven, and said:

O Yahweh, the God of heaven, the great and awful God that keepeth covenant and mercy with them that love Him and keep His commandments! I beseech Thee, let Thine ear be attentive and Thine eyes open, that Thou mayest hear the prayer of Thy servant which I pray unto Thee day and night for the Children of Israel, Thy servants, while I confess the sins of the Children of Israel which we have sinned against Thee; yea, I and my father's house have sinned,—yea, I and my father's house have sinned against Thee. We have dealt very corruptly against Thee, and have not kept Thy commandments nor Thy statutes, nor the ordinances which Thou didst command Thy servant Moses.

Remember, I beseech Thee, the word that Thou didst command Thy servant Moses, saying: If ye deal treacherously, I will scatter you abroad among the peoples; but, if ye return unto Me, and hear My commandments and do them, though your dispersed ones were under the uttermost part of the heaven, yet will I gather them from thence and will bring them to the place which I have chosen to cause My name to dwell there. Now these are Thy servants and Thy people, whom Thou hast redeemed by Thy great power and by Thy strong hand. O Yahweh, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servants who delight to reverence Thy name; and prosper, I pray Thee, Thy servant this day, and grant him mercy in the sight of this man.

Now I was cup-bearer unto the king.

It came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine and gave it to the king. Now I had not beforetime been sad in his presence. And the king said unto me: Why is thy countenance sad, seeing thou art not sick? This is nothing else than sorrow of heart. Then I was very sore afraid. And I said unto the king: Let the king live forever! Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me: For what dost

[1] Probably the year 445 B.C. since Artaxerxes I came to the throne in 465.

thou make request? So I prayed unto the God of heaven; and I said unto the king: If it please the king, and if thy servant have found favor in thy sight,—that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. And the king said unto me, the queen also sitting by him: For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me, and I set him a time. Moreover I said unto the king: If it please the king, let letters be given me to the governors beyond the River, that they may let me pass through till I come to Judah; and a letter to Asaph, the keeper of the king's park, that he may give me timber to make beams for the gates of the castle that appertaineth to the house, and for the walls of the city, and for the house that I shall enter into. And the king granted me according to the good hand of my God upon me.

Then I came to the governors beyond the River, and gave them the king's letters. Now the king had sent with me captains of the army and horsemen. And when Sanballat the Horonite and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the Children of Israel.

So I came to Jerusalem and was there three days. And I arose in the night, I and some few men with me; neither told I any man what God put it in my heart to do for Jerusalem; neither was there any beast with me save the beast that I rode upon. And I went out by night by the Valley Gate, even toward the Dragon's Well and to the Dung Gate, and viewed the walls of Jerusalem which were broken down, and the gates thereof were consumed with fire. Then I went on to the Fountain Gate and to the King's Pool; but there was no place for the beast that was under me to pass. Thus I went up in the night through the valley and viewed the wall; and I turned back and entered by the Valley Gate, and so returned. And the rulers knew not whither I went, nor what I did; neither had I as yet told it to the Jews, nor to the priests nor to the nobles nor to the rulers, nor to the rest who should do the work.

Then said I unto them: Ye see the evil case that we are in; how Jerusalem lieth waste, and the gates thereof are burned with fire; come and let us build up the walls of Jerusalem, that we be no more a reproach. And I told them of the hand of my God that was good upon me, as also of the king's words that he had spoken unto me. And they said: Let us rise up and build. So they strengthened their hands for the good work. But when Sanballat the Horonite and Tobiah the servant, the Ammonite, and Geshem the Arabian heard it, they laughed us to scorn and despised us, and said: What is this thing that ye do? will ye rebel against the king? Then answered I them, and said: The God of heaven, He will prosper us; therefore we His servants will arise and build; but ye have no portion, nor right, nor memorial in Jerusalem.

Then Eliashib the high priest rose up with his brethren, the priests, and they builded the Sheep Gate; they sanctified it and set up the doors of it; even unto the Tower of Hammeah they sanctified it,—unto the Tower of Hananel. And next unto him builded the men of Jericho. And next to them builded Zaccur, the son of Imri. And the Fish Gate did the sons of Hassenaah build; they laid the beams thereof and set up the doors of it, the bolts and the bars thereof. And next to them repaired Meremoth the son of Uriah, the son of Hakkoz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabel. And next unto them repaired Zadok the son of Baana. And next unto them the Tekoites repaired; and their nobles put not their necks to

the work of their lord. And the gate of the old city did Joiada the son of Pascah and Meshullam the son of Besodeiah repair; they laid the beams thereof, and set up the doors thereof, and the bolts and the bars thereof. And next unto them repaired Melatiah the Gibeonite and Jadon the Meronothite, the men of Gibeon and of Mizpah, for them that appertained to the throne of the governor beyond the River. Next unto him repaired Uzziel the son of Harhaiah, goldsmiths. And next unto him repaired Hananiah, one of the apothecaries; and they fortified Jerusalem even unto the broad wall. And next unto them repaired Rephaiah the son of Hur, the ruler of half the district of Jerusalem. And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto them repaired Hattush the son of Hashabneiah; Malchijah the son of Pahath-Moab repaired another portion and the tower of the furnaces. And next unto him repaired Shallum the son of Hallohesh, the ruler of half the district of Jerusalem, he and his daughters. The Valley Gate repaired Hanum and the inhabitants of Zanoah; they built it and set up the doors thereof, the bolts and the bars thereof, and a thousand cubits of the wall unto the Dung Gate. And the Dung Gate repaired Malshijah the son of Rechab, the ruler of the district of Beth-haccherem; he built it, and set up the doors thereof, the bolts thereof and the bars thereof. And the Fountain Gate repaired Shallum the son of Colhozah, the ruler of the district of Mizpah; he built it and covered it, and set up the doors thereof, the bolts and the bars thereof, and the wall of the pool of Shelah by the king's garden, even unto the stairs that go down from the City of David. After him repaired Nehemiah the son of Ashuk, the ruler of half the district of Beth-zur, unto the place over against the sepulchres of David, and unto the pool that was made, and unto the house of the mighty men. After him repaired the Levites: Rehum the son of Bani; next unto him repaired Hashabiah, the ruler of half the district of Keilah for his district; after him repaired their brethren, Bevvai the son of Henadad, the ruler of half the district of Keilah; and next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another portion, over against the going up to the armory at the turning of the wall. After him Baruch the son of Zabnai thoroughly repaired another portion, from the turning of the wall to the door of the house of Eliashib the high priest. After him repaired Meremoth the son of Uriah the son of Hakkoz another portion, from the door of the house of Eliashib even to the end of the house of Eliashib. And after him repaired the priests, the men of the plain. After them repaired Benjamin and Hasshub over against their house. After them repaired Azariah the son of Maaseiah the son of Ananiah beside his own house. After him repaired Binnui the son of Henadad another portion, from the house of Azariah unto the turning of the wall and unto the corner. Palal the son of Uzai repaired over against the Turning of the wall, and the tower that standeth out from the upper house of the king, which is by the court of the guard. After him Pedaiah the son of Parosh repaired. After him, the Tekoites repaired another portion, over against the great tower that standeth out, and unto the wall of Ophel. Above the Horse Gate the priests repaired, every one over against his own house. After them repaired Zadok the son of Immer over against his own house. And after him repaired Hananiah the son of Shelemaiah and Hanun the sixth son of Zalaph, another portion. After him repaired Meshullam the son of Berechiah over against his chamber. After him repaired Malchijah, one of the goldsmiths, unto the house of the Nethinim and of the

merchants, over against the gate of Hammiphkad and to the ascent of the corner. And between the ascent of the corner and the Sheep Gate repaired the goldsmiths and the merchants.

Now it came to pass that when Sanballat heard that we builded the wall, he was wroth, and had great indignation and mocked the Jews. And he spake before his brethren and the army of Samaria, and said:

What do these feeble Jews? Will they fortify themselves? Will they offer sacrifice? Will they make an end in a day? Will they dig the stones out of the heaps of rubbish, seeing they are burned?

Now Tobiah the Ammonite was by him, and he said: Even what they build, their stone wall,—a fox could break it down, if he ran up! Hear, O our God, for we are despised; and turn back their reproach upon their own head! Give them up to plunder in a land of captivity; and cover not their iniquity; and let not their sin be blotted out from before Thee; for they have provoked Thee to anger in the presence of the builders. So we built the wall; and all the wall was joined together unto half the height thereof; for the people had a mind to work.

But it came to pass that when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the repairing of the walls of Jerusalem went forward, and that the breaches thereof began to be stopped, then they were exceeding wroth; and they conspired to come all of them together and fight against Jerusalem, and to cause insurrection therein. But we made our prayer unto our God, and set a watch against them day and night. And Judah said: The strength of the bearers of burdens is decayed; and there is much rubbish, so that we cannot build the wall. And our adversaries said: They shall not know nor see till we come into the midst of them and slay them, and cause the work to cease. And it came to pass that, when the Jews that dwelt near them came, they said unto us ten times: Ye must return unto us from all places. Therefore set I in the lowest parts of the spaces behind the wall, in the open places,—I even set there the people after their families with their swords, their spears and their bows. And I looked and rose up, and said unto the nobles and to the rulers, and to the rest of the people: Be not ye afraid of them; remember Yahweh, who is great and awful; and fight for your brethren, your sons and your daughters, your wives and your houses.

And when our enemies heard that it was known to us, and that God had brought their counsel to nought, then we returned all of us to the wall, every one unto his work. And from that time forth, half of my servants wrought in the work, and half of them held the spears, the shields, the bows and the coats of mail; and the rulers were behind all the house of Judah. They that builded the wall and they that bare burdens laded themselves; every one with one of his hands wrought in the work and with the other held his weapon; and the builders, every one had his sword girded by his side and so builded. And he that sounded the trumpet was by me. And I said to the nobles, to the rulers and to the rest of the people: The work is great and large, and we are separated upon the wall, one far from another; in what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us.

So we wrought in the work; and half of them held the spears from the dawn of the morning till the stars appeared. Likewise at the same time I said unto the people: Let every one with his servant lodge in Jerusalem, that in the night they may be a guard to us, and may labor in the day. So neither I nor my brethren nor my servants, nor the men

of the guard which followed me, none of us put off our clothes; every one went with his weapon to the water.

Then there arose a great cry of the people and of their wives against their brethren the Jews. For there were that said: We, our sons and our daughters are many; let us get corn, that we may eat and live. Some also there were that said: We are mortgaging our fields, and our vineyards and our houses; let us get corn because of the dearth. There were also that said: We have borrowed money for the king's tribute upon our fields and our vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to help it; for other men have our fields and vineyards.

Now I was very angry when I heard their cry and these words; and I consulted with myself, and contended with the nobles and the rulers, and said unto them: Ye lend upon pledge, every one to his brother. And I held a great assembly against them. And I said unto them: We, after our ability, have redeemed our brethren the Jews, that sold themselves unto the nations; and would ye nevertheless sell your brethren, and should they sell themselves unto us? Then held they their peace, and found never a word. Also I said: The thing that ye do is not good; ought ye not to walk in the fear of our God, because of the reproach of the nations our enemies? And I likewise, my brethren and servants, have lent them money and corn. I pray you, let us leave off this exaction. Restore to them, I pray you, even this day, their fields, their vineyards, their olive-yards and their houses, also the hundredth part of the silver, the corn, the wine and the oil, that ye exact of them. Then said they: We will restore them, and we will require nothing of them; as thou sayest, so will we do. Then I called the priests and took an oath of them, that they should do according to this promise. Also I shook out my lap, and said: So may God shake out every man from his house and from his labor, that performeth not this promise; even thus be he shaken out and emptied. And all the congregation said: Amen, and praised Yahweh. And the people did according to this promise.

Moreover, from the time that I was their appointed governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that were before me laid burdens upon the people, and took of them for bread and wine above forty shekels of silver; yea, even their servants lorded over the people; but so did not I, because of the fear of God. Yea, also I set hand to the work of this wall, neither bought we any land; and all my servants were gathered together to the work. Moreover there were at my table, of the Jews and the rulers, a hundred and fifty men, besides those that came unto us from among the nations that were round about us. Now that which was prepared for one day was one ox and six choice sheep, also fowls were prepared for me; and, once in ten days, store of all sorts of wine: yet for all this I demanded not the bread of the governor, because the service was heavy upon the people. Remember unto me, O my God, for good, all that I have done for this people.

Now it came to pass, when it was reported to Sanballat and Tobiah, and to Geshem the Arabian, and to the rest of our enemies, that I had builded the wall and that there was no breach left therein—though even

unto that time I had not set up the doors in the gates—that Sanballat and Geshem sent unto me, saying: Come, let us meet together in one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers to them, saying: I am doing a great work so that I cannot come down; why should the work cease, whilst I leave it and come down to you? And four times they sent unto me after this sort, and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written: It is reported among the nations and Geshem saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall; and thou wouldest be their king, even according to these words. And thou hast also appointed prophets to proclaim of thee at Jerusalem, saying: There is a king in Judah; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

Then I sent unto him, saying: There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all would have us afraid, saying: Their hands shall be weakened from the work, that it be not done. But now, strengthen Thou my hands!

As for me, I went into the house of Shemaiah the son of Delaiah, the son of Mehetabel, who was shut up; and he said: Let us meet together in the House of God, within the Temple, and let us shut the doors of the Temple; for they will come to slay thee; yea, in the night will they come to slay thee. And I said: Should such a man as I flee? and who is there that, being such as I, could go into the Temple and live? I will not go in. And I discerned, and lo, God had not sent him; for he pronounced this prophecy against me, because Tobiah and Sanballat had hired him. For this cause was he hired, that I should be afraid and do so, and sin; and that they might have matter for an evil report, that they might taunt me. Remember, O my God, Tobiah and Sanballat according to these their works; and also the prophetess Neadiah and the rest of the prophets that would have put me in fear.

So the wall was finished in the twenty-fifth day of the month Elul, in fifty and two days. And it came to pass, when all our enemies heard thereof, that all the nations that were about us feared, and were much cast down in their own eyes; for they perceived that this work was wrought by our God. Moreover, in those days, the nobles of Judah sent many letters to Tobiah, and letters from Tobiah came unto them; for there were many in Judah sworn unto him, because he was the son-in-law of Shecaniah son of Arah; and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah to wife. Also they spake of his good deeds before me, and reported my words to him. And Tobiah sent letters to put me in fear.

Now it came to pass, when the wall was built and I had set up the doors, and the porters and the singers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the governor of the castle, charge over Jerusalem; for he was a faithful man, and feared God above many. And I said unto them: Let not the gates of Jerusalem be opened until the sun be hot; and while they stand on guard, let them shut the doors and bar ye them; and let the watches be appointed of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house. Now the city was wide and large, but the people were few therein, and the houses were not builded. And my God put into my heart to gather together the nobles and the rulers and the people, that they might be reckoned by genealogy. And I found the book of the genealogy of them that came up at the first, and I found written therein:

These are the children of the province that went up out of the captivity of those that had been carried away (whom Nebuchadrezzar the king of Babylon had carried away), and that returned unto Jerusalem and to Judah, every one unto his own city; who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Remaiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Rehum and Baanah.[1]. . .

And these were they that went up from Tel-melah, Tel-harsha, Cherub, Addon and Immer; but they could not tell their fathers' houses, nor their seed, whether they were of Israel; the children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two. And of the priests: the children of Habaiah, the children of Hakkoz, the children of Barzillai the Gileadite, and was called after their name;—these sought their register, that is, their genealogy, but it was not found; therefore were they deemed polluted and put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things till there should be a priest with Urim and Thummim.

The whole congregation together was forty and two thousand three hundred and threescore, besides their men-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred forty and five singing men and singing women; their horses were seven hundred and thirty-six; their mules, two hundred and forty-five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. And some from among the heads of fathers' houses gave unto the work: the Tirshatha (Nehemiah) gave to the treasury a thousand darics of gold, fifty basins, five hundred and thirty priests' tunics; and some of the heads of fathers' houses gave into the treasury of the work twenty thousand darics of gold and two thousand and two hundred pounds of silver. And that which the rest of the people gave was twenty thousand darics of gold and two thousand pounds of silver and seven priest's tunics.

So the priests and the Levites and the porters and the singers, the Nethinim and some of the people dwelt in the cities. But the princes of the people dwelt in Jerusalem; the rest of the people cast lots to bring one in ten to dwell in Jerusalem, the holy city, and nine parts in the other cities. And the people blessed all the men that freely offered themselves to dwell in Jerusalem.

Now they were the chiefs of the province that dwelt in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, to wit: Israelites, the priests and the Levites, the Nethinim (the Nethinim dwelt in Ophel unto the place over against the Water Gate toward the east and the tower that standeth out), and the children of Solomon's servants. And in Jerusalem dwelt certain of the children of Judah and of the children of Benjamin.[2]. . .

The Dedication of the Walls

(Neh. xii, 27-43; ix, 4, 5b-31)

Now at the feast of the Dedication of the Wall of Jerusalem, the Levites were sought out from all places to bring them to Jerusalem to keep the dedication with gladness, both with thanksgiving and with singing, with cymbals, with psalteries and with harps. And the sons

[1] The detailed lists are given in full in A. V.; they are here omitted. Of priests, there were 4,289; Levites, 74; Singers of Asaph, 148; Nethinim, and children of Solomon's servants, 392; the rest were laymen.

[2] Here follows another list (ch. xi, 4b-xii, 26, A. V.), of little interest to the general reader.

of the singers gathered themselves together, both out of the plain round about Jerusalem and from the villages of the Netophathites; also from Beth-Gilgal, and out of the fields of Geba and Amavith; for the singers had builded themselves villages about Jerusalem. And the priests and the Levites purified themselves; and they purified the people and the gates and the wall.

Then I brought up the princes of Judah upon the wall, and appointed two great companies that gave thanks, going in procession: on the right hand, upon the wall toward the Dung Gate; and after them went Hoshaiah and half of the princes of Judah: Ahaziah, Ezra and Meshallum; Judah and Benjamin and Shemaiah and Jeremiah; and certain of the priests with trumpets: Zechariah the son of Jonathan the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zacour, the son of Asaph; and his brethren, Shemaiah and Azaral, Milalai, Gilalai, Maai, Nathaniel and Judah and Hanani with the musical instruments of David, the man of God. And Ezra the Scribe went before them. By the Fountain Gate and straight before them they went up by the stairs of the City of David at the going up of the wall above the house of David, even to the Water Gate eastward. And the other company of them that gave thanks went to meet them, and I after them with the half of the people upon the wall, above the Tower of the Furnaces, even unto the broad wall; and above the Gate of Ephraim, and by the gate of the old city and by the Fish Gate, and the Tower of Hananel and the Tower of Hammeah, even unto the Sheep Gate; and they stood still in the gate of the guard.

So stood the two companies of them that gave thanks in the House of God, and I and the half of the rulers with me; and the priests Eliakim, Maaseiah, Miniamim, Micaiah, Elioenai, Zechariah and Hananiah, with trumpets; and Maaseiah and Shemaiah, and Eleazar and Uzzi, and Jehohanan and Malchijah and Elam and Ezer. And the singers sang loud with Jezrahiah their overseer. And they offered great sacrifices that day, and rejoiced with great joy; and the women also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

Then stood up upon the platform of the Levites Jeshua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah and Chenani, and cried with a loud voice unto Yahweh, their God, and said: Stand up and bless Yahweh, your God from everlasting to everlasting; and say: Blessed be Thy glorious name, that is exalted above all blessing and praise!

Then spake Ezra the priest, and said: [O Yahweh], Thou art *the* God, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshipeth Thee. Thou art Yahweh, the God who did choose Abram, and did bring him out of Ur of the Chaldees, and give him the name of Abraham; Thou didst find his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite and the Jebusite and the Girgashite, even to give it unto his seed, and hast performed Thy words, for Thou art righteous. And thou sawest the affliction of our fathers in Egypt. and didst hear their cry by the Red Sea; and didst show signs and wonders upon Pharaoh and on all his servants, and on all the people of his land (for Thou knowest that they dealt proudly against them); and didst get Thee a name, as it is this day. Thou didst divide the sea before them, so that they went through the midst of the sea on the

dry land; and their pursuers Thou didst cast into the depths, as a stone in the mighty waters. And in a pillar of cloud Thou didst lead them by day, and in a pillar of fire by night, to give them light in the way wherein they should go. Also Thou didst come down upon Mount Sinai, and speak with them from heaven, and gavest them just ordinances and laws of truth, good statutes and commandments; and didst make known unto them Thy holy sabbath, and a law by the hand of Moses, Thy servant, and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst; and didst command them that they should go in to possess the land which Thou hadst lifted up Thy hand to give them.

But they and our fathers dealt proudly, and stiffened their neck and hearkened not to Thy commandments, nay, refused to hearken; neither were they mindful of the wonders that Thou didst among them; but stiffened their necks, and in their rebellion appointed a captain to lead them back into bondage. But Thou art a God ready to pardon, gracious and full of compassion, slow to anger and plenteous in mercy, and Thou didst not forsake them. Yea, when they had made them a molten calf, and said: This is the God that brought thee out of Egypt, and had wrought great provocations; yet Thou, in Thy manifold mercies, forsookest them not in the wilderness. The pillar of cloud departed not from over them by day, that led them in the way; neither did the pillar of fire by night to show them light and the way wherein they should walk. Thou gavest also Thy good spirit to instruct them, and didst not withhold Thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst Thou sustain them in the wilderness, and they lacked nothing; their garments waxed not old, and their feet swelled not.

Moreover Thou gavest them kingdoms and peoples, which Thou didst allot, quarter by quarter; so they possessed the land of Sihon, even the land of the king of Heshbon and the land of the king of Bashan. Their children also didst Thou multiply as the stars of heaven, and didst bring them into the land of which Thou didst say to their fathers that they should go in to possess it. So the children went in and possessed the land, and Thou didst subdue before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the peoples of the land, that they might do with them as they would. And they took fortified cities and a fat land, and possessed houses full of good things, cisterns hewn out, vineyards and olive-yards and fruit-trees in abundance; so they did eat and were filled and became fat, and took delight in Thy great goodness.

Nevertheless they were disobedient and rebelled against Thee, and did cast Thy law behind their back, and slew Thy prophets that did forewarn them, to turn them back unto Thee; and they wrought great provocations. Therefore Thou didst deliver them into the hand of their adversaries, who did distress them; and in the time of their trouble, when they cried unto Thee, Thou heardest from heaven; and according to Thy manifold mercies, Thou gavest them deliverers who saved them out of the hand of their enemies. But after they had had rest, they did evil again before Thee; therefore Thou didst leave them in the hand of their enemies, so that they had dominion over them; yet, when they returned and cried unto Thee, many times Thou didst hear from heaven and deliver them according to Thy mercies; and didst forewarn them, that Thou mightest bring them back unto Thy law; yet they dealt proudly, and hearkened not unto Thy commandments, but sinned against

Thine ordinances (which, if a man do, he shall live through them), and presented a stubborn shoulder and stiffened their neck, and would not hear.

Still more years didst Thou extend mercy unto them, and didst forewarn them by Thy spirit through Thy prophets; yet would they not give ear; therefore gavest Thou them into the hand of the nations of the lands. Nevertheless, in Thy manifold mercies, Thou didst not utterly consume them, nor forsake them; for Thou art a great and merciful God.

Now, therefore, our God, great and mighty, the awful God, who dost keep covenant and mercy, let not all the travail seem little before Thee that hath come upon us, on our kings, on our princes and on our prophets and on our fathers and on all Thy people, since the time of the kings of Assyria unto this day. Howbeit Thou art just in all that hath come upon us; for Thou hast dealt truly, but we have done wickedly; neither have our kings, our princes, our priests nor our fathers kept the Law, nor hearkened unto Thy commandments and Thy testimonies, wherewith Thou didst testify against them. For they have not served Thee in their kingdom and in Thy great goodness that Thou gavest them, and in the large and fat land that Thou gavest them, neither turned they from their wicked works. Behold, we are servants this day; and as for the land that Thou gavest unto their fathers to eat the fruit thereof, behold, we are servants in it. And it yieldeth much increase, but unto the kings whom Thou hast set over us because of our sins; also they have power over our bodies and over our cattle at their pleasure; and we are in great distress.

Yet, for all this, we are making a sure covenant and subscribing it; and our princes, our Levites and our priests, do set their seal upon it.

The Signing of the Covenant

NOW THOSE WHO SET THEIR SEAL were:

Nehemiah the Tirshatha,[1] the son of Hecaliah;
Zedekiah [and twenty more], these were the priests;
And the Levites: Jeshua the son of Azaniah; Binnui of the sons of Hanadad; Kadmiel [and fourteen more];
And the chiefs of the people: Parosh [and forty three more];
And the rest of the people, the priests, the porters, singers, Nethinim, and all they that had separated themselves from the peoples of the land, according to the Law of God, their wives, their sons, their daughters,—every one that had knowledge and understanding,—they clave unto their brethren and their nobles; and they entered into a curse and an oath to walk in God's Law, which was given by Moses the servant of God; to observe and to do all the commandments of Yahweh, our God, and His ordinances and His statutes; and that we would not give our daughters unto the peoples of the land, nor take their daughters for our sons; and if the peoples of the land should bring ware or any victuals to sell on the sabbath or on a holy day, that we would not buy of them on the sabbath or on a holy day; also, that we would forego the seventh year, and the exaction of every debt.[2]

Then we made ordinances for us: to charge ourselves yearly with a third part of a shekel for the service of the House of our God; for the shew-bread, and for the continual meal-offering, and for the continual burnt-offering of the sabbaths, of the new moons, for the appointed

[1] The office of the *Tirshatha*, as Nehemiah was called, seems to have been above that of the governor, a sort of Commissioner or Plenipotentiary sent on a special mission.

[2] This signing of the covenant seems to correspond with the signing of our Declaration of Independence, and is so referred to by later writers.

seasons, and for the holy things, and for the sin-offerings to make atonement for Israel, and for all the work of the House of God. And we cast lots,—the priests, the Levites and the people,—for the wood-offering, to bring it into the House of our God according to our fathers' houses, at times appointed, year by year, to burn upon the altar of Yahweh our God, as it is written in the Law; and to bring the first-fruits of our land and of all fruit of all manner of trees, year by year, to the House of Yahweh; also the first-born of our sons and of our cattle, as it is written in the Law, and the firstlings of our herds and of our flocks, to bring to the House of our God, unto the priests that minister in the House of our God; and that we should bring the first of our dough, and our heave-offerings, and the fruit of all manner of trees and the wine and the oil unto the priests, to the chambers of the House of our God; and the tithes of our land to the Levites; for they, the Levites, take the tithes in all the cities of our tillage. And the Priest, the son of Aaron, shall be with the Levites when the Levites take tithes; and the Levites shall bring up a tithe of the tithes into the House of our God, to the chambers in the treasure-house. For the Children of Israel shall bring the heave-offering of the corn, of the wine, and of the oil unto the chambers where are the vessels of the sanctuary, and the priests that minister, and the porters and the singers; and we will not forsake the House of our God.

And on that day were men appointed over the chambers for the treasures, for the heave-offerings, for the first-fruits, and for the tithes to gather of them according to the fields of the cities the portions appointed by the Law for the priests and for the Levites; for Judah rejoiced for the priests and the Levites that served. And they kept the ward of their God and the ward of the purification; and so did the singers and the porters, according to the commandment of David and of Solomon, his son. For in the days of old, of David and Asaph, there were choirs of singers and songs of praise and thanksgiving unto God. So all Israel, in the days of Nehemiah, gave the portions of the singers and the porters, as every day required; and they hallowed for the Levites, and the Levites hallowed for the sons of Aaron.

Nehemiah's Second Term of Administration

(Ch. xiii, 4-31; xii, 22-26)

Now before this, Eliashib the priest, who was appointed over the chambers of the House of our God, being allied unto Tobiah, had prepared for him a great chamber where aforetime they laid the meal-offerings, the frankincense, and the vessels, and the tithes of the corn, the wine and the oil, which were given by commandment to the Levites and the singers and the porters, and the heave-offerings for the priests.

But in all this time, I was not at Jerusalem; for in the two and thirtieth year of Artaxerxes king of Babylon I went unto the king; and after certain days, I asked leave of the king and I came back to Jerusalem. Then I understood the evil that Eliashib had done in preparing for Tobiah a chamber in the courts of the House of God. And it grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and I brought thither again the vessels of the House of God, with the meal-offerings and the frankincense.

And I perceived that the portions of the Levites had not been given

them; so that the Levites and the singers, who did the work, were fled every one to his field. Then contended I with the rulers, and said: Why is the House of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the wine and the oil unto the treasuries. And I made treasurers over the treasuries; Shelemiah the priest, and Zadok the scribe; and of the Levites Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful, and their office was to distribute to their brethren. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the House of my God, and for the wards thereof.

In those days I saw in Judah some treading wine-presses on the sabbath, and bringing in heaps of corn and lading asses therewith; as also wine, grapes and figs, and all manner of burdens which they brought into Jerusalem on the sabbath-day; and I forewarned them in the day they sold victuals. Also, there dwelt men of Tyre therein who brought in fish, and all manner of ware, and sold on the sabbath-day unto the Children of Judah and of Jerusalem. Then I contended with the nobles of Judah, and said unto them: What evil thing is this that ye do, and profane the sabbath-day? Did not your fathers thus? and did not our God bring all this evil upon us therefor, and on this city? Yet ye are bringing more wrath upon Israel by profaning the sabbath.

And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath; and some of my servants set I over the gates, that there should be no burden brought in on the sabbath-day. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I forewarned them, and said unto them: Why lodge ye about the wall? If ye do so again, I will lay hands upon you. From that day forth came they no more on the sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath-day.

Remember unto me, O my God, this also; and spare me according to the greatness of Thy mercy.

In those days also saw I the Jews that had married women of Ashdod, of Ammon and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people. And I contended with them, and cursed them, and smote some of them and plucked off their hair, and made them to swear by God, saying: Ye shall not give your daughters unto their sons, nor take their daughters for your sons or for yourselves. Did not Solomon, king of Israel, sin by these things? yet among nations was there no king like him, and he was beloved of God; and God made him king over all Israel, yet even him did the foreign women cause to sin. Shall we then hearken unto you to do all this great evil,—to break faith with our God in marrying foreign women?

And one of the sons of Jehoiada, the son of Eliashib the High Priest, was son-in-law to Sanballat the Horonite; therefore I chased him from me. Remember them, O God, because they have defiled the Priesthood, and the covenant of their Priesthood and of the Levites.

Thus cleansed I them from everything foreign, and appointed wards for the priests and for the Levites, every one in his work; also for the wood-offering at times appointed, and for the first-fruits.

Remember me, O my God, for good.

(Added by the "Chronicler")

As for the Levites in the days of Eliashib, Joiada and Johanan and Jaddua, there were recorded the heads of fathers' houses; also the priests in the reign of Darius the Persian. The sons of Levi, heads of fathers' houses, were written in the Book of the Chronicles,[1] even until the days of Johanan son of Eliashib. And the chiefs of the Levites, Hashabia, Sherebiah and Jeshua son of Kadmiel, with their brethren over against them, to praise and give thanks, according to the commandment of David, the man of God, watch next to watch. And Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub, were porters keeping the watch at the porters' houses at the gates. These were in the days of Jehoiakim son of Jeshua, the son of Jozadak; and in the days of Nehemiah the Governor, and of Ezra the priest, the Scribe.

(Memoirs of Nehemiah, ch. xii, 22-26.)

[1] These Chronicles are lost. They are not the work of "The Chronicler," though thus referred to.

LATE INDEPENDENT POEMS

INSERTED IN THE BOOKS OF THE SECOND CANON

I. THE SO-CALLED PRAYER OF HANNAH [1]

My heart rejoiceth in Yahweh, my horn is exalted in Yahweh;
My mouth is enlarged over mine enemies
Because I rejoice in Thy salvation.
None is so holy as Yahweh, for there is none beside Thee,
Neither is there any Rock like unto our God.
Talk no more exceeding proudly, be no arrogance on your lips,
For Yahweh is a God of wisdom, by Him are actions weighed.

The bows of the mighty men are broken
And they that stumbled are girded with strength;
The satiated are hiring themselves out for bread,
And they that hungered have ceased to want;
While the barren hath borne seven, she that had many languisheth.

Yahweh killeth and maketh alive.
He bringeth down to the grave, and bringeth up.
He raiseth up the poor out of the dust,
He lifteth the beggar from the dunghill,
To make them sit with princes, and inherit the throne of glory.

For the pillars of the earth are Yahweh's,
And He hath set the world upon them.
He will keep the feet of His holy ones,
But the wicked shall be put to silence in darkness.
They that strive with Yahweh shall be broken in pieces;
For not by strength shall man prevail.
Against them will He thunder from heaven;
Yahweh shall judge the ends of the earth,
And He will give strength unto His king
And exalt the horn of His anointed.

(1 Sam'l, ii, 1b-10.)

II. ON THE UTTER NEGLECT OF THE LAW

Behold, the days come, saith the God Yahweh,
That I will send a famine upon the land;
Not a famine of bread, nor a thirst for water,
But of hearing the words of Yahweh.
They shall wander from sea to sea, from the north to the south;
They shall run to and fro to seek the word of Yahweh,
And shall not find it.
In that day shall the fair virgins and the youths
Faint for thirst.

(Amos, viii, 10-13.)

[1] There is nothing here suitable to Hannah's situation and expressed feeling; also the phraseology and style are not only late, but borrowed. See any Reference Bible and Vol. I, p. 208, note.

III. ON THE POWER OF YAHWEH

Yahweh, the militant God,
Is He that toucheth the land, and it melteth,
And all that dwell therein mourn;
And it riseth up suddenly, like the River,
And sinketh again, like the river of Egypt.
It is He that buildeth His upper chambers in heaven,
And hath founded His vault within the earth;
It is He that calleth for the waters of the sea,
And poureth them out upon the face of the earth.
Yahweh is His name.

(Amos, ix, 5-6.)

IV. YAHWEH WILL SIFT HIS PEOPLE AND RESTORE THE FAITHFUL

I will not utterly destroy the House of Jacob, saith Yahweh;
For lo, I will command to sift this House of Israel
Among all the nations,
As corn is sifted in a sieve,
And not the least grain shall fall to the earth.
All the sinners among my people shall die by the sword,
Although they say:
The evil shall neither overtake nor confront us.

Behold, the days come, saith Yahweh,
That the ploughman shall overtake the reaper,
And the treader of grapes him that soweth the seed.
And the mountains shall drop sweet wine,
And all the hills shall melt.

And I will *turn the captivity* of My people Israel.
They shall *rebuild their waste cities* and inhabit them;
They shall plant vineyards and eat the fruit thereof;
And I will plant them upon their own land;
And *they shall be plucked up no more*
Out of the land which I have given them,
Saith Yahweh, Thy God.[1]

(Amos, ix, 8b-15.)

V. SAMARIA SHALL FIND NO MERCY, BUT ISRAEL SHALL REPENT AND BE SAVED

Samaria shall bear her guilt,
For she hath rebelled against her God.
Her men shall fall by the sword, her infants be dashed in pieces;
Her women with child shall be ripped up.

Return, O Israel, unto thy God, Yahweh;
For thou hast stumbled in thine iniquity.
Take with you words, turn unto Yahweh
And say unto Him:

Forgive our sins and accept in us what is good!
So will we pay Thee, instead of bulls, the offering of our lips.
Asshur shall not save us; we will not ride on horses,
Nor will we again take as gods the work of our own hands;
For in Thee alone doth the fatherless find mercy!

[1] These snatches of song (II, III, and IV) presuppose conditions that had not been dreamed of in the days of Amos. They were arbitrarily inserted by the late editors (P), probably to mitigate the exceeding severity of the prophets of the eighth century, whose God was still chiefly a God of Justice. Tiglath-Pileser III had not yet begun his career of conquest (c. 737 B.C.); nor, whatever punishment might be inflicted for the sins of the majority, did they foresee the utter devastation of the whole province, nor the annihilation of the Monarchy.

I will heal their backsliding, I will love them freely,
For Mine anger is withdrawn.
I will be as dew upon Israel; he shall bloom like the lily,
And cast forth his roots like Lebanon.
His branches shall spread; his beauty shall be
As that of the olive-tree, his fragrance like Lebanon.
They that dwell under his shadow
Shall again make corn to grow,
And shall blossom as the vine.
The scent thereof shall be as the wine of Lebanon.

Ephraim [shall say]
What have I to do any more with idols?
As for Me, I will respond, and look favorably upon him.
I am like a leafy cypress-tree;
From Me cometh thy fruit.

Whoso is wise,
Let him understand these things;
Whoso is prudent, let him know them;
For the ways of Yahweh are right, the just do walk in them;
But transgressors do stumble therein.

(Hosea, xiv, 1-10.)

VI. ON THE FALL OF TYRE

(Partly by Isaiah, c. 725 B.C.)

Wail, ye ships of Tarshish! for your fortress is laid waste.
There is neither dwelling-place, nor any harbor.
Be still, ye dwellers on the coast,
For whom the merchants of Zidon provided,
Whose messengers were on many waters;
Whose harvests were the wheat of Shihor; their revenue
Was the traffic of nations.
Be ashamed, Phœnicia, for the sea hath spoken, saying:
I have not travailed, nor have I brought forth,
Nor have I reared young men, nor brought forth virgins!

Pass ye over to Tarshish; wail, ye dwellers on the coast!
Is this your joyous city, Tyre, the city founded in ancient days,
Whose feet were wont to carry her afar-off to sojourn?
Who hath devised this for Tyre, that crowned queen,
Whose merchants were princes, the most honored of the earth?
Yahweh Sabaoth hath devised it, to pollute the pride of all glory;
To bring into contempt all the honorable of the earth.

Overflow thy land like the Nile, O daughter of Tarshish!
There are no more bounds.
His hand He stretched over the sea, He hath shaken kingdoms.
Yahweh gave charge to destroy the fortresses of Canaan.
And He said: Exult no more, thou violated daughter of Zidon!
Arise, pass over to Chittim; yet there thou wilt find no rest.

Behold, the land of the Chaldæans—a people that was not *when Asshur founded it for shipmen;*(?) they have set up their siege-towers; they have overthrown her palaces; it is made a ruin.

Howl, ye ships of Tarshish! your stronghold is laid waste!

(Is. xxiii, 1-14.)

A Late Appendix to the Above

(Is. xxiii, 15-18a.)

In that day, Tyre will be forgotten for seventy years, during the reign of one line of kings; at the end of seventy years, it shall fare with Tyre as with the harlot in the song:

Take thy lute, and go about the city,
Harlot, long forgotten!
Make sweet melody, sing many songs,
That they may recall thee to mind.

For at the end of seventy years, Yahweh will remember Tyre, and she shall return to her hire, and shall have commerce with all the kingdoms of the world. But her gain and her hire shall be dedicated to Yahweh.

VII. Two Judgments Upon Assyria

A

Should the axe vaunt itself over him that heweth therewith?
Should the saw brag against him that moveth it?
As if a rod should sway him that carrieth it
Or as if a staff lifted up him who is not wood!
Therefore will Yahweh, the lord of hosts,
Send leanness upon the prosperity of Asshur;
And under his glory shall be kindled a burning as of fire.

The Light of Israel shall be the fire, his Holy One the flame,
To burn and consume his thorns and his briers in one day,—
The glory of his forest and of his fruitful field.
He will consume both soul and body.
He [Asshur] shall be like a sick man who wasteth away.
The remnant of his forest-trees shall be so few,
That a child might number them.

In that day will the remnant of Israel, those of the House of Israel who have escaped, lean no more on him that smote them, but upon the Holy One of Israel with fidelity. And the remnant of Jacob will turn to the Mighty God. For though thy People, O Israel, were as the sand of the sea, only a remnant shall return; destruction is determined, bringing in justice like a flood. For a strict decree of extermination shall Yahweh, the lord of hosts, execute in all the earth.

(Is. x, 15-23.)

B

Therefore thus saith the lord Yahweh Sabaoth: O My people that dwell in Zion, be not afraid of Asshur, though he smite you with a rod and lift up his staff upon you like Egypt of old; for yet a little while and My fury will come to an end, and My wrath shall turn to his destruction. Yahweh Sabaoth shall stir up against him a scourge, as in the slaughter of Midian at the rock of Oreb; and His rod He will lift up over the sea, as against Egypt of old.

Behold, the *lord* Yahweh Sabaoth shall lop his boughs with a crash,
And the high of stature shall be hewn down,
And the lofty be laid low;
He shall cut down the thickets with iron,
And Lebanon's forest shall be felled by a Mighty One.

(Is. x, 24-27, 33-34.)

VIII. How Yahweh Protects His People

Like a hovering bird,
So will Yahweh Sabaoth protect Jerusalem;
Sheltering and rescuing, sparing and delivering
As He watcheth over her.

Return unto Him, O sons of Israel, against whom ye sorely sin;
In that day, let every man cast away
His idols of silver and gold,
Which their own guilty hands have made for themselves.

Asshur shall fall by no sword of a man,
But a sword, not of man, shall destroy him;
And he shall flee from the sword,
But his young warriors shall become bondmen.
Through terror, his defense shall disappear,
His princes shall be dismayed at a banner;
Saith Yahweh, who hath a fire in Zion,
And a furnace in Jerusalem.

(Is. xxxi, 5-9.)

Zion shall be redeemed through justice,
And those who have forsaken evil, through righteousness.
But apostates and sinners shall be destroyed together,
And those who forsake Yahweh shall perish.

(Is. xxxi, 28.)

At that time will a gift be brought to Yahweh Sabaoth from a people tall and of a polished skin; from a people dreaded far and wide; a nation that is sturdy and victorious, whose land rivers divide; they shall come to the place of the Name of Yahweh Sabaoth.

(Is. xviii, 7.)

IX. A Parable

Listen, and hear my voice, attend and hark to my speech.
Is the ploughman ever done with his ploughing,
With opening and harrowing the ground?
Doth he not, when its surface is leveled, scatter fennel
And sow cummin broadcast?
Doth he not put the wheat in due rows, with barley
In the appointed place,
And spelt in the border thereof?
It is Yahweh that teacheth him aright; his God traineth him.

We do not thresh fennel with sledges,
Nor are cart-wheels rolled over cummin;
But fennel is beaten out with a staff
And cummin with a rod.
Is bread-corn crushed to pieces?
Nay, the threshing goeth not on forever,
Though the wagon-wheels with their sharp edges move noisily;
Our care is never to crush it.

This also cometh from Yahweh Sabaoth.
Wonderful is His counsel;
Great is His wisdom.

(Is. xxviii, 23-29.)

X. The So-called Prayer of Habakkuk [1]

O Yahweh, I have heard the report of Thee,
And I am afraid.
O Yahweh, revive Thy work in the midst of the years,
In the midst of the years, make it known;
In wrath remember compassion.
Eloah [2] cometh from Teman, The Holy One from Mount Paran.
Selah.
His glory covereth the heavens, earth is full of His praise.
A brightness appeareth as the light, rays hath He at his side,
And there is the hiding of His power.
Before Him goeth the pestilence,
And fiery bolts go forth at His feet.
He standeth and shaketh the earth;
He beholdeth, and maketh the nations tremble,
And the everlasting hills are dashed in pieces;
The ancient hills do bow.
His goings are of old.

I see the tents of Cushan in affliction,
The curtains of the land of Midian do tremble.
Is it, O Yahweh, against the rivers, is it against the rivers
That Thine anger is kindled,
Or Thy wrath against the sea,
That Thou didst ride upon Thy horses, on Thy chariots of victory?
Thy bow was made quite bare, as the tribes did swear,
The bow of Thy word.
Selah.
Thou didst cleave the earth with rivers.
The mountains saw Thee and they trembled.
The torrent of waters overflowed;
The deep uttered its voice, and lifted on high its waves.
The sun and moon stood still in their habitation;
At the light of Thine arrows they went,
At the gleam of Thy glittering spear.
Thou marchest through the land in indignation,
Thou threshest the peoples in anger.
Thou art come forth for the deliverance of Thy people,
For the saving of Thine anointed.
Thou woundest the head out of the house of the wicked,
Uncovering the foundation even unto the neck.
Selah.
Thou didst strike through with his own staves
The head of his rulers,
That came as a whirlwind to scatter me.
Their rejoicing was over devouring the poor secretly.
Thou didst walk through the sea with Thine horses—
Through the foaming of mighty waters.
When I heard, my belly trembled; my lips quivered at Thy voice;
Bitterness entered into my bones; I trembled within myself,
Longing that I might rest in the day of trouble,
When he shall come up against the people whom he invadeth.

For though the fig-tree may not blossom
Nor any fruit be on the vine,
And the labor of the olive shall fail,
And the fields shall yield no food;

[1] The superscription of this poem, "*Upon Shigioneth*," together with the subscript, "*For the Chief Musician upon Stringed Instruments*," indicates that it once belonged to one of the collections of psalms. Its tenor does not accord with Habakkuk's prophecy. Like psalm xviii, which the editor thought a fitting close to the life of David, it voices the feelings of the community under circumstances of a much later period; but unlike that psalm, it has fallen out of its place in the liturgy.

[2] Another form of *El* and *Elohim*. Used also in "Job."

Though the flock be cut off from the fold,
And no herd shall be in the stalls,—
Yet I will rejoice in Yahweh,
I will exult in the God of my salvation.
Yahweh Adonai is my strength.
He maketh my feet like hinds' feet
And He maketh me walk upon my high places.
(Habakkuk, iii, 2-19.)

XI. The Search for Wisdom

("Job," ch. xxviii)

There is a mine for silver, a place to refine gold;
Iron is taken from the dust, copper molten from the rock.
Man putteth an end to darkness, searching in thick gloom
And dense shadows.
He breaketh through to a strange people;
Dried up, forgotten of men, they grope.
The earth (above them) bringeth forth bread,
But underneath it is turned up as by fire.
A place whose stones are sapphire, and where the dust is gold;
A path unknown to birds, which the vulture's eye hath not seen.
Which lions' whelps have not trod, nor the fierce lion passed by.

Man putteth his hand on the rock, he wrencheth hills from the roots.
He breaketh shafts for light in the rocks,
And his eyes see precious things.
He bindeth the floods from overflowing,
And bringeth to light what is hidden.

But where can WISDOM be found?
And where is the place of understanding?
Man knoweth not the way to her, nor is she to be found
In the land of the living.
The Deep saith: She is not in me, and the Sea saith: Nor with me.
She cannot be bought for gold, nor shall silver be weighed
For the price thereof.
She cannot be valued with gold of Ophir,
With the precious onyx, nor with sapphire.
Gold and glass cannot equal her.
Nor can vessels wrought of gold be exchanged for her.
Corals and crystals are naught beside her,
For the price of Wisdom is above rubies.
The topaz of Ethiopia is not equal to her,
Neither can she be valued with pure gold.[1]

Whence, then, cometh Wisdom?
And where is the seat of understanding?
Seeing it is hidden from the eyes of all that live,
And kept close from the birds of heaven.
Destruction and Death say: We have heard of her fame.

God knoweth the way of her, and He knoweth her place,
For He looketh to the ends of the world,
He seeth everything under heaven.
For He gave a weight for the winds,
He weigheth the waters by measure.

[1] This chapter, while showing many affinities with the earlier colloquies, presents the protagonist in a state of calm submission to the Divine Will utterly foreign to his torment of spirit and rebellious questioning of God's purposes both before and after it. On the other hand, it would make a happy conclusion to that "Praise of Wisdom" (Prov. i-ix.) which forms the introduction to the final assembling of the Book of Proverbs, and it closes with a refrain there twice repeated. (Prov. i, 7; ix, 10.) The two poems might have come from the same hand.

When He made a law for the rain, and a path for the thunderbolt,
Then He saw her, and proclaimed her,
Established her, and set her apart.
And unto Man He said:
Behold, the fear of Yahweh, that is wisdom,—
And departing from evil, that is understanding!

THE LAST AGE
OF THE
LITERATURE OF THE OLD TESTAMENT

FROM THE CLOSE OF PERSIAN RULE
TO THE RECOVERY OF INDEPENDENCE THROUGH
THE REVOLT OF THE MACCABEES

POEMS ON JUDÆA'S RAPID CHANGES OF FORTUNE
THE WORDS OF KOHELETH
THE SEVENTH BOOKLET OF THE BOOK OF JEREMIAH
THE PROPHECIES OF ZECHARIAH II
A BOOKLET OF LAMENTATIONS
THE BOOK OF DANIEL
THE THIRD COLLECTION OF PSALMS
THE FIRST BOOK OF THE MACCABEES
PROPHECIES OF THE MESSIAH

THE FLUCTUATING FORTUNES OF JUDÆA

(359-332 B.C.)

A. An Appeal to Yahweh

Against the Persecutions of Artaxerxes III (*Ochus*)[1]

The mercies of Yahweh will I sing; I will praise His deeds
According to all that Yahweh hath bestowed upon us,
And His great goodness toward the House of Israel;
According to His compassion and His manifold loving-kindness.
He said: Surely they are My people, sons that will not be false.
So He was their Saviour;
In all their afflictions, He was afflicted;
In His love and in His pity, He redeemed them,
He took them up and carried them all the days of old.

But they rebelled, and grieved His holy spirit;
Therefore, He changed and became their enemy;
He Himself fought against them.
Then did Israel remember the days of old, the days of Moses, saying:
Where is He that brought them up out of the sea,
With the shepherds of His flock?
Where is He that put His holy spirit in their midst?
That caused His glorious arm to be at the right hand of Moses?
Who cleft the waters before them to win Him a glorious name?
Where is He that led them through the deep,
Like a horse in the meadows, like cattle in the valley,
And without stumbling?
The spirit of Yahweh led them and caused them to rest.
So didst Thou lead Thy people, to make Thyself a glorious Name!

Look down from Heaven and behold,
Even from Thy holy and glorious dwelling-place!
Where is Thy zeal? and where Thy mighty acts?
The yearning of Thy heart, and Thy compassion,
Now withheld from us?
For Thou art our Father; Abraham knoweth us not,
And Israel doth not acknowledge us;
Thou, O Yahweh, art our Father, our Redeemer from of old;
That is Thy name.
O Yahweh, why causest Thou us to wander from Thy ways,
And hardenest our hearts so that we fear Thee not?

Return for the sake of Thy people, the tribes of Thy inheritance!
Thy people are well-nigh destroyed; our foes defile Thy sanctuary!
We are become like those over whom Thou didst never rule;
Like those who have never been called by Thy name!

[1] Ochus, son of Artaxerxes II, who took his father's throne-name, was the last great king of Persia; after his death the kinghom lasted but eight years. He showed none of the clemency and constructive ability of his predecessors; his only claim to greatness was his success in war. The Jews were treated with extreme rigor, as if especially obnoxious to him.

O, that Thou wouldest rend the Heavens and come down!
That before Thee the mountains would quake!
That as brushwood blazes with fire, fire might fall from heaven
To proclaim Thy name to thy foes, that nations might tremble
At Thy presence!
When Thou didst terrible things that we looked not for,
And whereof from of old no man had heard;
Yea, the ear hath not heard, nor hath the eye seen
A God like unto Thee,
Who worketh for him that waiteth for Him.

O that Thou wouldest meet those who work righteousness,
Those that remember Thee and Thy ways!
Behold, Thou wast wroth, and we sinned,
Wroth at our breach of faith, and we became guilty;
We thought that, like those whom Thou lovedst of old,
We should be saved.

But we are all become as one unclean;
All our righteousness is but as a polluted garment.
We are all withered like leaves, and our iniquities like wind
Carry us away.
There is no one that calleth on Thy name
Or rouseth himself to lay hold on Thee!
For Thou hast hid Thy face from us,
And hast delivered us to the results of our guilt.

But, O Yahweh! Thou art our father!
We are the clay, and Thou art the potter!
And we are all the work of Thine own hand!
Be not very sore displeased, O Yahweh!
Remember not our iniquity forever!

Behold, look, we beseech Thee! We are all Thy people!
Thy holy cities are become a wilderness;
Zion is become a wilderness; Jerusalem is a desolation;
Our holy and beautiful House, where our fathers praised Thee,
Is burned with fire,
And all our pleasant places are become a ruin.
Seeing all these things, O Yahweh, wilt Thou restrain Thyself?
Wilt Thou hold Thy peace, and afflict us more?
(Is. lxiii, 7-19; lxiv, 1-12.)

B. THE CONDITION OF JERUSALEM AT THE ADVENT OF ALEXANDER OF MACEDON

. . . hath He smitten it as He smote the smiter?
. . . was it slain as its slayers were slain?
Seeing that this is its state, may Jacob's guilt now be purged?
For this is all that could be done to expiate his sin,
When he hath made the altar-stones like chalk broken in pieces,
And Asherahs and pillars of the sun rise up no more.

For the fenced city is solitary, the habitation is forsaken,
Its inmates have been scattered, it is left like a wilderness.
There calves shall feed and there they shall lie down,
And consume the branches thereof.

When the boughs thereof are withered, they are broken off;
Women shall gather them and set them ablaze,
For it is not a discerning people.
Therefore He that made it shall have no compassion on it,
And He that formed it shall show it no favor.
(Is. xxvii, 7-11.)

C. ON THE SAME SUBJECT

Behold, Yahweh maketh the earth empty and layeth it waste. He turneth it upside down and scattereth the inhabitants thereof. It shall be with the people as with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the debtor, so with the creditor. The earth shall be utterly desert and utterly despoiled; for Yahweh hath spoken His word.

The earth fainteth, it fadeth away;
The world faileth, it fadeth away,
The lofty people of the earth languish.
The earth is polluted under the inhabitants thereof,
Because they have transgressed the law, violated the statutes,
Broken the everlasting covenant.
Therefore a curse devoureth the earth; all mankind is found guilty;
Earth's inhabitants cease to be; few men are left.

The new wine faileth; the vine withereth;
All the merry-hearted do sigh; the joy of timbrels ceaseth;
The uproar of the jubilant ends, the sound of the lute ceaseth.
They drink not wine with a song; the strong drink is bitter
To those who drink it.

Broken down is the City of Chaos. Every house is shut close
So that none may enter.
In the streets men cry aloud because of the failure of wine.
All gladness hath passed away, joy is banished from the earth.
In the city is left desolation, the gate is battered to ruin.
Yea, thus will it be throughout the earth
In the midst of the peoples;
As at the beating of olive-trees, as at the gleaning of grapes
When the vintage is done.

The peoples afar-off send forth resounding cries;
Because of the majesty of Yahweh they shout from [over] the sea;
Therefore, in the regions of light, glorify ye Yahweh,
Even the name of Yahweh, Israel's God, in the Isles of the Sea!
From the confines of the earth we have heard songs of praise;
Glory is come for the righteous.[1]

But I [can only] say: I waste away! I waste away! Alas for me!
The robbers rob; yea, the robbers make a thorough robbery.
Terror, the pit and the snare are upon you, every man in the land!
Whoso flees from the noise of the terror will fall into the pit;
Whoso escapeth from the pit, will be taken in the snare;
For the windows of heaven are open, and earth's foundations quake.
The earth is broken, is broken! the earth is crumbled!
The earth doth totter and quake; it reeleth like a drunkard;
It rocketh to and fro like a hammock!
Its rebellion lieth heavy upon it;
It falleth and shall not rise again.

It will come to pass in that day that Yahweh will punish
The host of the high heavens on high,
And the kings of the earth on the earth;
They will be swept together as prisoners into a pit;
They shall be cast into prison, and, after many days, be punished.

[1] This strophe is no insertion by another hand, as some have thought. The poet is racked by the thought of the freedom and prosperity of those Jews who are settled in western lands, as compared with the terrible sufferings of those in Jerusalem, their holy land.

Then shall the moon be confounded, and the sun ashamed;
For Yahweh Sabaoth will rule in Mount Zion
And in Jerusalem,
And before His elders shall be Glory.

(Is. xxiv, 1-23.)

AN APPENDIX WITH EXPLANATORY SUBSCRIPT

Come, My people, enter your chambers, and shut fast your doors;
Hide thyself for a little time, until His wrath be past;
For behold, Yahweh cometh forth out of His place
To visit on the dwellers upon earth their iniquity.
The earth will disclose her blood-shedding,
And will no more cover her slain.

For in that day Yahweh will punish with the sword, with His great and strong and sharp sword, the fleeing serpent Leviathan, the coiled serpent Leviathan, and will slay the sea-monster. And in that day Yahweh will beat out His wheat from The River to the Torrent of Egypt, and ye shall be gleaned up one by one, ye Children of Israel. In that day, also, a great horn shall be blown; and those will come who were lost in the land of Assyria and were dispersed in the land of Egypt. And they shall worship Yahweh in the holy mountain in Jerusalem.

(Is. xxvi, 20-21; xxvii, 1, 12-13.)

D. A Song of Rejoicing

Tyre Has Been Conquered by Alexander and Jerusalem Has Been Saved

A strong city is ours;
His help He giveth us for walls and bulwarks.
Open ye the gates, that the righteous nation may enter,
The nation that keepeth faithful.
Thou keepest in perfect peace the mind stayed on Thee,
Because it trusteth in Thee.

Trust ye in Yahweh forever, for Yahweh is an eternal Rock.
He hath cast down the lofty city, them that dwelt on high,
Laying it low, laying it low even to the ground;
Bringing it even to the dust.
The foot shall trample it down, even the feet of the afflicted,
Even the steps of the helpless.

The path of the just is straight; Thou, O Most Righteous!
Makest level the path of the Just;
In the way of Thy judgments, O Yahweh, have we waited for Thee.
Thy Name and Thy praise were the desire of our soul.
With my soul I desired Thee; with the spirit within me
Have I sought Thee earnestly.
When Thy judgments are on earth, the peoples learn righteousness.

Though favor be shown to the wicked,
He will not learn righteousness.
In a land of righteous dealing, he will still devise mischief;
He will not consent to see the majesty of Yahweh.
Thy hand was uplifted, yet they saw it not;
Let them see with shame Thy zeal for Thy people;
The fire appointed for Thy foes, let it devour them!

But Thou, O Yahweh, wilt establish peace for us;
For in very deed, all our works Thou hast wrought for us.
O Yahweh, our God, other lords besides Thee
Have had dominion over us.
But of Thee only do we make our boast.

Their dead live not, their shades rise not again;
To that degree didst Thou punish them.
Thou didst destroy them and made all memory of them to perish.
Thou hast gotten Thee honor, yea, exceeding great honor
Among all the nations, O Yahweh!
Thou art honored even to the farthest ends of the earth.

In our trouble, O Yahweh, we sought Thee, pouring out our prayer
Silently, when Thy chastening came upon us;
As a woman with child, drawing near to her time,
Crieth out in her pangs.
So did we cry out before Thee, we writhed in our anguish;
We have been with child, we have groaned with pain;
But we brought forth nothing good, no deliverance for our land,
Nor are the inhabitants of this our land brought back to life!

But Thy dead shall live!
They that lie in the dust shall awake and sing for joy!
For Thy dew is the Dew of Lights,[1]
And the earth shall bring the shades back to life.
(Is. xxvi, 1-19.)

E. A Psalm of Thanksgiving for the Restoration of Israel[2]

(Is. xxxviii, 9-20)

I said:
In the noon-tide of my days I go even to the gates of Sheol;
I am deprived of the residue of my years.
I shall no more see Yahweh in the land of the living;
No more shall I be a man among the dwellers upon earth.
My dwelling is plucked up and like a shepherd's tent
It is borne away from me;
Like a weaver have I rolled up my life;
He severs me from the loom.

Night and day, Thou givest me up to pain;
I cry even till morning;
Yea, more; like a lion He breaketh all my bones.
Mine eyes, full for weeping, look upward unto Thee.
Like a swift do I scream, I mourn like a dove;
O Yahweh, I am overpowered; be Thou my surety!

[1] A notable expression of a belief, not only in the future life of the spirit, but in the resurrection of its body, which may have been inspired by Ezekiel's Vision of the Dry Bones reclothed with flesh, and breath given to them. (Ezek. xxxvii, 1-14.) The word "lights" was a synonym for the highest heaven, wherein Yahweh was supposed to dwell. He was also called "Father of Lights."

[2] Attributed by a late editor to Hezekiah the king, and put into the "Book of Isaiah." Instead, like many of the so-called *individual* psalms, it voices the emotions of the nation. It is indebted for figures and form of expression to the "Psalms" and the "Book of Job." It accords well with the preceding poems both in language and strength, and in recording the sudden breaking-up of peace by Artaxerxes III, and the equally sudden return of hope in the advent of Alexander of Macedon. An appendix seems designed to fit the poem for liturgical use.

What shall I say? Himself hath spoken to me,
And Himself hath done it.
I shall go softly all my years . for the bitterness of my soul.
O Yahweh, by these things do men live;
Therein is the life of my spirit.
Therefore, do Thou recover me, and make me to live!

Behold, instead of peace, I had great bitterness;
But Thou, for love of my soul . hast delivered it
From the pit of corruption;
For Thou hast cast all my sins behind Thee!
For Sheol cannot praise Thee, Death cannot celebrate Thee!
They that go down into the pit cannot hope for Thy mercy.
The living, the living alone, shall praise Thee,
As I do this day!
The father shall make known to his children Thy truth.

Yahweh is ready to deliver me!
Therefore will we sing songs to the stringed instruments
in the House of Yahweh
All the days of our life!

F. Three Songs of Exultation

(c. 334-332)

I

O Yahweh, my God art Thou!
Thee will I exalt, Thy name will I praise,
For Thou hast done wonderful things.
Ancient prophecies hast Thou fulfilled
In faithfulness and truth.

For Thou hast made of a city, a heap;
Of a fortified city, a ruin.
The fortress of the strangers is no longer a city;
Never shall its walls be rebuilt!

Therefore shall the strong peoples glorify Thee,
The terrible nations shall fear Thee;
For a stronghold art Thou to the needy in distress;
A refuge from the storm, a shade from the heat.

For the blast of the terrible ones
Was as a fierce storm against the walls, as heat in a drought.
Thou didst silence the noise of the strangers,
As heat is subdued by the shadow of a cloud.
Thus hast Thou brought low the shouts of the terrible ones.
(Is. xxv, 1-5a.)

II

Behold, this is our God,
For whom we waited, that He should save us!
Let us exult and rejoice in His deliverance!
For the hand of Yahweh will rest upon this mountain,
And Moab will be trodden in his place,[1]
Even as straw is trodden down in the dunghill.

When he shall spread forth his hands in the midst thereof,
As he that swimmeth spreadeth forth his hands to swim,
His pride shall be brought down
Together with the cunning of his hands;
And the stronghold of his high walls will He bring down,
Lay low and cast to the ground,
Even to the dust.

(Is. xxv, 9-12.)

III

Of the fair vineyard, sing ye a song![2]
I, Yahweh, do guard it;
At all times do I water it, lest any harm should come;
Night and day am I on the watch,
There is no wrath in Me.
Who would send briers and thorns against Me?
I would go through them flaming, would burn them all together;
Or, if they take hold of My strength
That they may make peace with Me,
They *shall* make peace with Me!

(Is. xxvii, 2-6.)

[1] Moab is here used as a pseudonym for Israel's fiercest enemies.
[2] An attempt to rival Isaiah's famous parable of "The Vineyard" (ch. v, 1-7) in a contrasting prophecy of universal pardon.

THE WORDS OF KOHELETH (Gr. *ECCLESIASTES*)[1]

I

The Introduction

(Ch. i, 3-17)

What gain hath a man of all his toil
Which he toileth in under the sun?
One generation passeth away, and another generation cometh,
But the earth abideth forever.
Also the sun ariseth, and the sun goeth down,
And hasteth to the place of his rising.
The wind goeth toward the south and turneth about to the north;
It turneth about continually, and returneth in its circuits.
All rivers run into the sea, yet the sea is not full;
To the place where rivers go, thither they go again.
All things toil to weariness,
Man cannot utter it.
The eye is not satisfied with seeing,
Nor is the ear filled with hearing.
That which hath been is that which shall be,
And there is nothing new under the sun.

Is there a thing of which it is said: See, this is new? It hath been already in the ages which were before us. There is no record of them of former times, neither shall there be any remembrance of them of later times that are to come, among those that shall come after.

I, Koheleth,[2] was king over Israel in Jerusalem; and I applied my mind to seek and to search out all things that are done under heaven———a sore task that Elohim hath given to the sons of men to busy themselves therewith. I have seen all the works that are done under the sun; and behold, it was all vanity and a chasing after wind.

. . . . . .[3]

Then I thought to myself: I have become great and got more than all that were before me in Jerusalem, and my mind is stored with much wisdom and knowledge.

And so I set myself to experience foolishness and frivolity, though I knew that this, too, was a chasing after wind.

. . . . . .

[1] A thoroughly unorthodox work; but so manipulated by several hands as to be converted into a notable guide for youth, worthy to be admitted into the Canon. The places where additions are made for this purpose, quite regardless of the argument of the author, are indicated as omissions in the text, but are grouped together in an appendix that their full value may be relished.

[2] "Koheleth" means *preacher*.

[3] Here was introduced a needless proverb. The next omission is of another proverb quite opposed to the author's ceaseless delight in mental activity.

II

Koheleth Pronounces Judgment on the Worth of Self-Indulgence and Ambition

(Ch.ii, 1-13, 14b-25a, 26b)

I said to myself: Come now, I will test thee with mirth and will enjoy pleasure; but, behold, this also was vanity. I said of laughter, it is madness—and of mirth: What doth it accomplish? I sought to pamper my body with wine and to pursue folly, that I might judge whether this was the best way for the sons of men to spend the few days of their lives. I undertook great works. I builded me houses; I planted me vineyards; I made me gardens and parks, and planted in them all kinds of fruit-trees; I made me pools of water wherewith to nourish the young trees in my groves. I purchased man-servants and maid-servants and had a household of dependents. Also I had great possessions in cattle and flocks, more than any one before me in Jerusalem. I gathered me also silver and gold, royal treasures and provinces, singers and dancing-girls, and all the delights of the sons of men.

And so I became great and increased more than any that were before me in Jerusalem; and whatsoever mine eyes desired I kept not from them. I denied myself no pleasure, but rejoiced in all my labor, and this was the reward of it all: I looked upon all that my hands had wrought, and the toil wherewith I had toiled; and behold! all was vanity and a chasing after wind; and there was nothing worth while under the sun.

Thus I tested madness and folly; for what can the man do that cometh after the king, but what hath been done already? Then I saw that there is advantage in wisdom over folly, as in light over darkness. But I also perceived that one final event cometh to all. Then I said in my heart: The end of the fool will also be mine; why then should I make myself more wise? So I concluded: This also is vanity; for of the wise man as of the fool there is no permanent record, seeing that in the days to come every thing will be forgotten; and the wise man must die even as the fool. So I hated life; for evil to me seemed all the work that is wrought under the sun; for all is vanity and chasing after wind.

And I hated all the toil wherein I had toiled under the sun, seeing that I must leave it to one that shall come after me; and who knoweth whether he will be a wise man or a fool? Yet he will control all the result of my toil under the sun wherein I have shown myself wise! This also is vanity!

And I gave myself up to despair concerning all that I had toiled for under the sun, inasmuch as the man who hath toiled with wisdom, knowledge and integrity must leave it as an inheritance to one who hath not toiled for it. Surely this is vanity and a great evil. For what hath a man from all his toil and his well-planned action under the sun, when all his days were pain, and his efforts vexation, yea, even at night without rest for his mind? Surely, this is vanity. There is nothing better for a man than to eat and drink, and take his pleasure for his toil. And it seemeth to me that this is the will of Elohim. For who should eat and who should drink, if not man? But this also is vanity and a chasing after wind.

III

God Preordains Every Event, but Man Cannot Fathom His Plans

(Ch. iii, 1-2, 9-15)

To everything there is a season, and a time for every thing that happens under the sun:

A time to be born and a time to die;
A time to plant, and a time to uproot that which is planted.[1]

. . . . . .

What profit then hath the worker for his labor? I have observed every task which Elohim hath set for the sons of men. He hath set the whole world within the comprehension of man, yet so that he cannot fathom the *plan* of Elohim from the beginning of His work to the end. Therefore I see nothing better for them than to be happy and enjoy themselves as long as they live. Indeed, that every man should eat and drink and take pleasure in all his labor, is a gift of Elohim. I know that whatsoever He doeth, is for ever; nothing can be added to it, nor can anything be taken from it; and He hath so made it that men should reverence Him. That which is hath been from of old, and that which is to be hath already been.

IV

Why Doth God Permit Injustice and Evil, and What Is Man's Motive for Work?

(Ch. iii, 16-22; iv, 1-8, 13-16)

Moreover I saw under the sun in place of justice, wickedness; and where the righteous should have been were wicked men. And I said to myself: Is it that Elohim may sift the sons of men, and that they may see that they themselves are but as beasts? For the fate of the sons of men befalleth also beasts; as the one dieth, so dieth the other; yea, they have all one breath. Man hath no advantage over the beast, for all is vanity. All go to one place. All are of the dust, and all return to dust. Who knoweth whether the spirit of man goeth upward, and the spirit of the beast downward? Wherefore I perceived that there is nothing better for a man than to rejoice in his works, for that is his portion; for who can help him to see what shall be after him?

Then I considered again all the oppression practised under the sun and the tears of those that were oppressed, and they had no comforter! the violence of their oppressors, but they had no avenger! Wherefore I praised those that had long since died rather than those still living; but happier than both is he that is yet unborn, since he hath not seen the evil that is done under the sun.

Again I considered that all toil and all skilled work is due to a man's rivalry with his neighbor. This also is vanity and chasing after wind;

Better is a handful in quiet
Than both hands full through toil and chasing after wind.

[1] A commentator has here inserted a long list of antitheses, wherein he shows that he has mistaken Koheleth's belief in predestination for man's choice of a *fitting* time for his acts.

And I further considered the vanity that there is under the sun. One man liveth alone and hath no mate; yea, he hath neither son nor brother, yet he toileth without end, and his eye is never satisfied with his wealth. For whom then should I toil, and bereave my soul of pleasure? This also is vanity; yea, it is a sorry business.

V

Changes of Fortune, and the Wisdom of Reticence

(Ch. iv, 13-v, 8)

Better is a low-born youth who is wise than an old and foolish king who no longer accepteth counsel. For through a rebellion he may come to be a king, who in his own kingdom was born a beggar. I have seen all the living under the sun flocking to the child who was to stand in his stead. There was no end to all the people whom he headed; yet they that come after him shall not rejoice in him. Surely, this also is vanity and a chasing after wind.

Observe thy pilgrimages to the House of Elohim, and be ready to hear, rather than to offer sacrifices like the fools who know not that they do wrong. Be not rash with thy mouth, nor be led to utter hastily a word before Elohim; for He is in heaven and thou upon earth, therefore let thy words be few. For

A dream cometh from overmuch business,
And a fool's voice in a multitude of words.

When thou makest a vow unto Elohim, defer not to pay it. Whatever thou owest, pay. It is better not to vow than to vow and not pay. Let not thy mouth bring guilt upon thee, neither say before Elohim that it was an error. Wherefore wouldst thou provoke Elohim to anger by thy voice, and destroy thine own handiwork? for from the multitude of dreams and follies come a multitude of needless words.

If thou see the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not; for one higher than those in power watcheth, and there is one still higher.

. . . . . .
. . . . . .

VI

Koheleth Pronounces Upon the Worth of Riches

(Ch. v, 9-vi, 9)

He that loveth silver never hath enough silver,
And he that coveteth wealth will have no profit;
This, also, is vanity.
With the increase of goods, they increase who share them;
And what is the profit of the owner thereof,
But to feast his eyes with it?
Sweet is the sleep of the laborer if he have eaten little or much;
But the satiety of the rich giveth them no rest in sleep.[1]

[1] These are probably current proverbs which the author takes for his text.

A grievous evil have I seen under the sun,—riches hoarded by the owner thereof, but lost through a bad venture, whereby there is nothing left for his son. There is no return from all his labor that he may carry away with him. Surely it is a grievous evil that, in all points as he came, so shall he go. What profit hath he that he toileth for the wind; that he hath spent all his days in saving, in much weariness and sickness and distress?

What I have seen to be good and fitting is for one to eat, drink, and take pleasure for all his toil under the sun, all the days of the life that Elohim hath granted him; for that is his portion. Every man to whom Elohim hath given riches and possessions, and also power to enjoy them and take his portion and rejoice in his toil,—this is the gift of Elohim. Let him remember that the days of his life are not many; therefore Elohim approveth the joy of his heart.

There is an evil which I have seen under the sun, and it is heavy upon men,——a man to whom Elohim hath given riches and wealth and honor, so that he wanteth nothing that his soul might desire; yet Elohim giveth him not the power to enjoy it, but a stranger enjoyeth it. Surely this is vanity, and a sore evil.

If a man beget a hundred children and live many years, be his life ever so long and his soul have not enough of joy[1]—I say that an untimely birth is better than he; though it come in vain and departeth in darkness, and the name thereof is covered with darkness, and though it have not seen nor known the sun; yet this is better than the other. And though a man live a thousand years twice told, if he have enjoyed no good—do not all go to one place?

What advantage then hath the wise man over the fool? or the poor man that hath knowledge, and therefore goeth before the living? Better is the seeing of the eyes than the unfulfilled desire,[2]—though this also is vanity and a chasing after wind.

VII

All Things Are Fore-Ordained Yet Man Can Know Nothing of the Future; Therefore It Is Wisdom to Enjoy the Present

(Ch. vi, 10-vii, 29)

Whatsoever is, hath been named long ago; and what man is, is foreknown. He can not contend with Him that is mightier than he. Though there are many things that increase vanity, how is man bettered? For who knoweth what is good for a man in his life-time,——counting the days of his life of vanity and spending them as a shadow? For who can tell a man what is to be after him under the sun?

The day of death is better than the day of birth,[3]
It is better to go to the house of mourning
Than to a house of feasting;
For that telleth the end of all men.
The heart of the wise is in the house of mourning;
But the heart of fools is in the house of mirth.
And this, too, is vanity.
Better is the end of a thing than its beginning.

[1] Ch. v, 3c, *"and moreover he hath no burial"* is a gloss that carries on his unhappiness into all eternity—the doom of endless wandering from the ways of Wisdom.
[2] This last clause seems to voice the old saw: "Half a loaf is better than no bread."
[3] Several lines here interpolated by a commentator and entirely opposed to the argument of the author, are omitted.

Say not thou: How was it that the former days were better than these? for it is not through wisdom that thou dost inquire concerning this. Consider the work of Elohim; for who can make straight what He hath made crooked? In the day of prosperity, be joyful; and in the day of adversity, remember that Elohim hath made the one as well as the other, to the end that man should find out nothing of the future.

All things have I seen in my life of vanity. Here is a righteous man that perisheth in his righteousness, and there is a wicked man who liveth long in his wickedness. Be not over-righteous, neither make thyself over-wise,—why shouldest thou destroy thyself? But do not be over-wicked, nor be thou foolish; why die before thy time? It is good to take hold of this, and not to withdraw from that. There is not a righteous man upon earth that always doeth well and hath not sinned.

Also, take not heed of all that is said [about thee], lest thou hear thy servant defame thee; for oftentimes, as thine own heart knoweth, thou hast defamed others.

All this have I tested by wisdom. I said: I will get wisdom; but it was far from me. Far off is what exists, and very deep; who can find it out? I set my heart upon knowing, to search out and to seek wisdom. The sum of what I found is that wickedness is folly, and that frivolity is madness. And I found out that more bitter than death is a woman whose mind is snares and nets, and whose hands are fetters. One thing my soul sought, but found not: one man among a thousand did I find; but a wife among all those have I not found. Behold, only this have I found: that Elohim made man upright; but they have sought out many devices.

VIII

Determines from His Own Experience Advice for the Young

(Ch. viii, 2-10, 14-17; ix, 1c-6)

Obey the order of the King; be not hasty to go before him, nor stand for an unpleasant matter; for whatever he desireth he doth. Forasmuch as the word of the king is all-powerful, who may say unto him: What doest thou? Yet no man hath power over the wind to restrain the wind; and none hath power over the day of death, nor over the chances of war. All this have I seen by applying my mind to whatsoever is done under the sun, where one man hath power over another to do him harm.

Thus have I seen wicked men buried, and those coming back from the sacred place glorifying them in the city. Surely this is vanity.

There is another vanity done upon earth: righteous men treated as though they were wicked, and wicked men whose lot is as though they were righteous. I said: This also is vanity.

So I commend mirth: for there is no better thing under the sun for a man than to eat and drink and be merry, and that this should accompany him in his toil all the days of the life which Elohim hath given him under the sun.

When I did set my mind to acquire wisdom and to see clearly what happens upon earth, I realized that man cannot understand all the work of Elohim which is done under the sun, despite all his efforts to seek it out; yea, though he deprive himself of sleep day and night, he can

not fathom it; yea, though a wise man may think he hath discovered it, yet shall he not be able to find it. Man knoweth nothing of all the past.

There is one fate alike for all, for the righteous and for the wicked; for the good and the clean and for the unclean; for him that sacrificeth and for him that sacrificeth not; as the virtuous, so is the sinner; and he that sweareth as he that feareth an oath. This is the worst evil in all that is done under the sun, that there is one fate for all; yea, also, the mind of the sons of men is full of evil and of folly through their life; and, after that,—to the dead.

Yet for all who still live there is hope; a living dog is better than a dead lion. For the living know that they will die, but the dead know nothing; neither is there for them any longer a recompense, for even the memory of them is forgotten. Their love, as well as their hatred and their envy, is long since perished, nor have they any further share in any thing that happens under the sun.

IX

Koheleth's Practical Rule of Life

(Ch. ix, 7-18)

Go thy way, eat thy bread with joy,
And drink thy wine with a merry heart;
For Elohim hath already given
His approval of thy deeds.
Let thy garments be always white,
And let not thy head lack oil.
Enjoy life with the wife whom thou lovest
All the days of thy vain life,
Which He hath given thee
Under the sun.

For that is thy portion in life, and wages for thy labor under the sun. Whatsoever thy hand attaineth to, do it with thy might; for there is no work nor device, nor knowledge nor wisdom, in Sheol whither thou goest. I have seen under the sun, that

The race is not to the swift, nor the battle to the strong;
Wise men lack bread, men of discernment lack wealth,
And favor is wanting to men of skill;
But time and fate overtake them all.

Moreover, man knoweth not his time; as fishes are caught in nets, and as birds are caught in a snare, even so are the sons of men snared when an unfortunate chance cometh upon them.

This I once saw under the sun, and it seemed to me a great lesson: There was a little city, and few men within it; and there came a great king against it and besieged it, and threw up great bulwarks against it. And there was found in it a man, poor but wise, who by his wisdom saved the city; yet no man took notice of him. Then said I: Wisdom is better than strength; nevertheless the wisdom of the poor is despised, and their words are in no wise heeded. . . . . .

. . . . . .

X

The Same Continued

(Ch. x, 4-7, 16-17, 19-20)

If the spirit of the ruler rise up against thee, resign not thine office; for gentleness allayeth even real offenses. There is an evil which I have seen under the sun, an error which proceedeth from a ruler: folly is set in high positions, and keen minds set in a humble place. I have seen slaves on horses, and princes walking on foot like slaves.

Woe unto thee, O land, when thy king is a boy,
And thy princes feast in the morning!
Happy art thou, O land, when thy king is a free man,
And thy princes feast at a fitting time—
For strength, and not in drunkenness.
For a feast is made for laughter, and wine enliveneth life;
And money is good for all things.

Even in thought revile not the king,
And denounce not the rich in thy bed-chamber;
For a bird of the air shall carry the sound,
And that which hath wings shall reveal the matter.

XI

The Same Continued

(Ch. xi, 1-2, 5-9)

Cast thy bread upon the face of the waters,
For thou shalt find it after many days.
Divide thy portion into seven, yea, even into eight,
For thou knowest not what evil shall be upon the earth.

As thou knowest not the way of the spirit
Into the bones in the womb of her that is pregnant,
Even so thou knowest not the work of Elohim,
Who maketh all things.

In the morning sow thy seed,
And in the evening withhold not thine hand;
For thou knowest not which shall prosper,
This or that;
Or whether they both shall alike be good.

Light is sweet,
And pleasant it is for the eyes to behold the sun.
And if a man live many years,
Let him rejoice in them all,
But remember also the days of darkness,
For they shall be many.
Whatsoever is coming is vanity.

Rejoice, O young man, in thy youth,
And let thy heart cheer thee in the days of thy strength;
And walk in the ways of thy desire,
And according to the sight of thine eyes.

XII

Conclusion

(Ch. xi, 10; xii, 1b-5—; 6, 5d, 7a)

Therefore, remove vexation from thy heart,
And put away evil from thy flesh,
Before the evil days come and the years draw nigh
When thou shalt say: I have no pleasure in them;
Before the sun is darkened, and clouds return after the rain.
The day when the keepers of the house shall tremble,
And the strong men are bent,
And the grinders cease because they are few;
And the spirit of the eyes shall look through the windows,
And the doors shall be closed to the streets.
When the sound of the mill is low
And one riseth at the twittering of the birds,
And the daughters of music are faint.
When one is afraid of a height and terrors are in the road;
And the almond-tree shall blossom and the grasshopper be a burden.
And the caper-berry shall fail.

Before the silver cord is snapped,
And the golden bowl is broken,
And the pitcher is shattered at the fountain,
And the wheel falleth into the well.

Because man goeth to his eternal home;
And the mourners go about the street;
And the dust returneth to the earth as it was.
All is vanity!
This Is the End of the Matter.

[Note. The Comments and Proverbs inserted to change the secular character of the work into a guide for youth are given below in the chapters and verses of Ecclesiastes in A. V.; but there are also single words and short phrases, too numerous to be listed, that were changed or introduced to the same end. All this was done by pious scribes in the late Greek period.

Chapters i, 15, 18; ii, 11, 14; iii, 11a, 14, 15, 17; iv, 5, 9-12; v, 14, 15, 19; vi, 6-7; vii, 3, 5-6, 7, 18, 29; viii, 2, 11-13; ix, 1, 18; xi, 9, 10-11; xii, 7, 13, 14. The reasons why these are not credited to the original author may be found in Prof. M. Jastrow's *A Gentle Cynic* (Lippincott and Co., 1922.)]

THE SEVENTH BOOKLET OF THE BOOK OF JEREMIAH

A. The Vow of the Rechabites [1]

The word which came unto Jeremiah from Yahweh in the days of Jehoiakim the son of Josiah, saying: Go unto the house of the Rechabites, and speak unto them and bring them into the House of Yahweh, into one of the chambers, and give them wine to drink.

Then I took Jaazaniah the son of Habaziniah, and his brethren and all his sons, and the whole house of the Rechabites; and I brought them into the House of Yahweh, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which was by the chamber of the princes which was above the chamber of Maaseiah the son of Shallum, the keeper of the door. And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them: Drink ye wine.

But they said: We will drink no wine: for Jonadab [2] the son of Rechab our father commanded us saying: Ye shall drink no wine, neither ye nor your sons for ever; neither shall ye build houses nor sow seed nor plant nor possess vineyards; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us,—to drink no wine all our days, we, our wives, our sons nor our daughters; nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed; but we have dwelt in tents, and have obeyed and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said: Come, let us go to Jerusalem for fear of the army of the Chaldæans and for fear of the army of the Syrians. So we are dwelling at Jerusalem.

Then came the word of Yahweh unto Jeremiah, saying: Thus saith Yahweh Sabaoth, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to My words? saith Yahweh. The words of Jonadab the son of Rechab that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment. Notwithstanding that I have spoken unto you, rising early and speaking, ye hearkened not unto Me. I have also sent unto you all My servants the prophets, rising up early and sending, saying: Return ye now, every man from his evil way, and amend your doings, and go not after other gods to serve them and ye shall dwell in the land which I have given you and your fathers; but ye have not inclined your ear nor hearkened unto Me.

Because the sons of Jonadab the son of Rechab have performed the

[1] This tale, as well as the prophecies against Egypt and Philistia, here marked D and E, may have been taken from records of the prophet's earliest activities in Jerusalem. As for the rest, none of the booklet is held to be Jeremianic.

[2] A Jehonadab the son of Rechab is mentioned in the time of Jehu, son of Nimshi, who became king of Israel, slew all the kindred of Ahab and all the priests of Baal (2 Ki. xv, and Vol. I, p. 249 of this edition).

commandment of their father which he commanded them, but this people have not hearkened unto Me; therefore, thus saith Yahweh the God of Israel, the God of Hosts: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have promised against them, because I have spoken unto them and they have not listened; I have called unto them, but they have not answered.

And Jeremiah said unto the House of the Rechabites, thus saith Yahweh, the God of Israel: Because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according to all that he hath commanded you; therefore thus saith Yahweh Sabaoth, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before Me forever. (Jer. ch. xxxv.)

B. A Prophecy of Nebuchadrezzar's Conquest of Egypt

Then came the word of Yahweh unto Jeremiah in Tahpahnes, saying: Take great stones in thine hand and hide them in the clay in the brick-kiln which is at the entry of Pharaoh's house in Tahpahnes in the sight of the men of Judah, and say unto them: Thus saith Yahweh Sabaoth, the God of Israel; Behold, I will send and take Nebuchadrezzar, the king of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt; and put such as are for death to death, such as are for captivity to captivity, and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them and carry them away; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth thence in peace. He shall break also the images of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire.

(Ch. xliii, 8-13.)

C. A Prophet Foretells the Destruction of the Jews in Egypt Because of Their Idolatry

The word which came to Jeremiah concerning all the Jews which dwelt in the land of Egypt at Migdol and at Tahpahnes and at Noph and in the region of Pathros, saying: Thus saith Yahweh Sabaoth, the God of Israel: Ye have seen all the evil I have brought upon Jerusalem and upon all the cities of Judah; and behold, they are this day a desolation, and no man dwelleth therein because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense and to serve other gods whom they knew not, they, ye, nor your fathers. Howbeit, I sent unto you all My servants the prophets, rising early and sending, saying: Oh! do not this abominable thing which I hate! But they hearkened not, nor inclined their ear, to turn from their wickedness and the burning of incense unto other gods.

Wherefore My fury and Mine anger were poured forth and kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate at this day. Therefore now, thus saith Yahweh, the militant God, the God of Israel: Wherefore commit ye great evil against your souls, to cut off from you man and woman, child and suck-

ling, out of Judah to leave you none remaining? In that ye provoke Me to wrath with the works of your hands, burning incense unto other gods in the land of Egypt whither ye have gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? Have ye forgotten the wickedness of your fathers and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness and the wickedness of your wives, which they have committed in the land of Judah and in the streets of Jerusalem? They are not humbled even unto this day, neither have they feared, nor walked in My Law, nor in My statutes that I set before you and before your fathers.

Therefore thus saith Yahweh Sabaoth, the God of Israel: Behold, I will set My face against you for evil and to cut off all Judah. And I will take the remnant of Judah that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed and fall in the land of Egypt; they shall be consumed by the sword and by the famine; they shall die, from the least even unto the greatest by the sword and by the famine; and they shall be an execration, an astonishment and a curse and a reproach. For I will punish them that dwell in the land of Egypt as I have punished Jerusalem, by the sword, by the pestilence and by the famine; so that none of the remnant of Judah which are gone into the land of Egypt to sojourn there shall escape or remain, that they should return into the land of Judah to which they have a desire to return to dwell there; for none shall return but such as shall escape.

Then all the men who knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, answered Jeremiah and said: As for the word thou hast spoken to us in the name of Yahweh, we will not hearken unto thee; but we will certainly do whatsoever goeth forth out of our own mouth,—to burn incense to the queen of heaven and to pour out drink-offerings unto her,—as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem; for then had we plenty of victuals and were well and saw no evil. But since we left off burning incense to the queen of heaven, and pouring out drink-offerings unto her, we have lacked everything, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven and pourd out drink-offerings unto her, did we make cakes to worship her and pour out drink-offerings to her without our men?

Then Jeremiah said unto all the people, to the men and the women, and to all the people which had thus answered him, saying: The incense that ye burned in the cities of Judah and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not Yahweh remember them, and came it not into His mind? So that Yahweh could no longer bear, because of the evil of your doings, because of the abominations which ye committed; therefore is your land a desolation, an astonishment and a curse, without an inhabitant at this day. Because ye have burned incense and because ye have sinned against Yahweh, and have not obeyed the voice of Yahweh, nor walked in His law, nor in His statutes, nor in His testimonies; therefore this evil is come upon you at this day.

Moreover, Jeremiah said unto all the people and to all the women: Hear the word of Yahweh, all Judah that is in the land of Egypt! Thus saith Yahweh Sabaoth, the God of Israel, saying: Ye and your wives have both spoken with your mouths and fulfilled with your hand, say-

ing, We will surely perform our vows that we have vowed—to burn incense to the queen of heaven and to pour out drink-offerings to her. Ye will surely accomplish your vows and surely perform your vows. Therefore, hear ye the word of Yahweh, all Judah that dwell in the land of Egypt. Behold, I have sworn by My great name, that My name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, By the life of the God Yahweh! Behold, I will watch over them for evil and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to sojourn there shall know whose words shall stand, Mine or theirs. And this shall be a sign unto you, saith Yahweh, that I will punish you in this place, that ye may know that My words shall surely stand against you for evil. Thus saith Yahweh: Behold, I will give Pharaoh Hophra, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah, king of Judah, into the hand of Nebuchadrezzar king of Babylon, his enemy that sought his life. (Ch. xliv, 1-30.)

D. A Prophecy of Jeremiah Against Egypt

The word of Yahweh that came to Jeremiah the Prophet against the nations,—against Egypt, against the army of Pharaoh Necho, king of Egypt, which was by the River Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim, the son of Josiah, king of Judah:

Order ye the buckler and shield, and draw near unto battle. Harness the horses and get up, ye horsemen, and stand forth with helmets; furbish the spears and put on the brigandines. Wherefore have I seen them dismayed and turned backward? Their mighty ones are beaten down, and are fled apace and look not back; for fear was round about them, saith Yahweh. Let not the swift flee away, nor the mighty man escape; they shall stumble and fall toward the north by the River Euphrates.

Who is this that cometh up as a flood, whose waters move like rivers? Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith: I will go up and will cover the earth; I will destroy the city and the inhabitants thereof.

Come up, ye horses, and rage, ye chariots, and let the warriors come forth,—the Ethiopians and the Libyans, that handle the shield, and the Lydians that bend the bow. For this is the day of Yahweh Sabaoth, a day of vengeance, that He may avenge Himself of His adversaries; and the sword shall devour, and it shall be satiate and made drunk with their blood; for Yahweh, the militant God, hath a sacrifice in the north country by the River Euphrates.

Go up into Gilead, and take balm, O virgin daughter of Egypt! In vain shalt thou use many medicines; thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land; for the warrior hath stumbled against the warrior, and they are fallen both together.

The word that Yahweh spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt: Declare ye in Egypt and publish in Migdol, and publish in Noph and

in Tahpahnes; say ye: Stand fast and prepare thee, for the sword shall devour round about thee. Why are thy valiant men swept away? they stood not, because Yahweh did drive them. He made many to fall, yea, one fell upon another; and they said: Arise, and let us go to our own people, to the land of our nativity, from the oppressing sword! They did cry there; Pharaoh, king of Egypt is but a noise; he hath passed the time appointed.

As I live, saith the King whose name is Yahweh Sabaoth: As surely as Tabor is mid the mountains, and Carmel is by the sea, so shall he come. O thou daughter, dwelling in Egypt, prepare thyself to go into captivity; for Noph [*Memphis*] shall be waste and desolate, without an inhabitant. Egypt is as a very fair heifer, but destruction cometh; it cometh out of the north; also her hired men are in the midst of her as fatted bullocks; for they also are turned back and fled away together; they did not stand, because the day of their calamity was come upon them, the time of their visitation. The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest, saith Yahweh, though it cannot be searched; because they are more than the grasshoppers,—innumerable. The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

Yahweh the militant, the God of Israel, saith: Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods and their kings, even Pharaoh and them that trust in him; and I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; and after that it shall be inhabited, as in the days of old.

But fear not thou, O My servant Jacob, and be not dismayed, O Israel! for behold, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return. and be in rest and at ease, and none shall make him afraid.

Fear thou not, O Jacob, My servant, saith Yahweh; for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, only will I correct thee in measure; yet will I not leave thee wholly unpunished.[1]

(Ch. xlvi.)

E. Destruction of the Philistines

The word of Yahweh that came to Jeremiah the prophet against the Philistines, before the Pharaoh smote Gaza.

Thus saith Yahweh: Behold, waters rise up out of the north and shall be an overflowing flood, and shall overflow the land and all that is therein, the city and them that dwell therein. Then the men shall cry out, and all the inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his steeds, at the rushing of his chariots, the rumbling of his wheels, the fathers shall not look back for their children because of the feebleness of their hands; because of the day that cometh to spoil all the Philistines, and to cut off from Tyre and from Zidon every helper that remaineth; for Yahweh will spoil the Philistines, the remnant of the country of Caphtor.

[1] The present opinion on these oracles is that those against Elam, the Philistines and Edom, were written when Alexander was on the march for Syria; and that the one against Kedar came somewhat later, c. 312 B.C.; that against Damascus, still later. The first collection of the Jeremianic Booklets was doubtless in the Chaldæan period, which may account for these later and un-Jeremianic oracles being attributed to the same source.

Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley; how long wilt thou cut thyself? O thou sword of Yahweh, how long will it be before thou rest? put thyself into thy scabbard, rest, and be still.

How can it be quiet, seeing that Yahweh hath given it a charge against Ashkelon, and against the sea-shore? There hath He appointed it.

(Ch. xlvii.)

F. A Judgment Against Moab

Against Moab, thus saith Yahweh Sabaoth, the God of Israel:

Woe unto Nebo! for it is spoiled;
Kiriathaim is confounded and taken;
Misgab is confounded and dismayed.
Praise Moab no more, Heshbon deviseth evil against it.
Come, let us cut it off from being a nation!
Thou too shalt be spoiled, O Madmen; the sword pursueth thee.[1]

A voice of crying from Horonaim,
Spoiling and great destruction;
Moab is destroyed,
Her little ones have caused a cry to be heard.
In the ascent of Luhith, ariseth continual weeping;
In the descent to Horonaim, the enemy heareth a cry of despair:
Flee! save your lives! be like heath in the wilderness!

For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken; and Chemosh shall go forth into captivity, his priests and his princes together. The spoiler shall come upon every city, and no city shall escape; the valley also shall perish and the plain shall be destroyed, as Yahweh hath spoken. Give wings unto Moab, that it may flee and get away; for the cities thereof shall be desolate, without any to dwell therein. Cursed be he that doeth the work of Yahweh deceitfully, and cursed be he that keepeth back his sword from blood.

Moab has been at ease from his youth and he hath settled on his lees; he hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed. Therefore the days come, saith Yahweh, that I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, and break his bottles. And Moab shall be ashamed of Chemosh, as the House of Israel was ashamed of Beth-el their confidence.

How can ye say: We are mighty and strong men for the war? Moab is spoiled, and gone from her cities, and his chosen young men are gone down to slaughter, saith the King whose name is Yahweh Sabaoth. The calamity of Moab cometh near and his affliction hasteth fast. All ye that are about him bemoan him, and all ye that know his name, say: How is the strong staff broken, the beautiful rod!

Thou daughter that dost inhabit Dibon, come down from glory and sit athirst; for the spoiler of Moab shall come upon thee; he shall destroy thy strongholds.

O inhabitant of Aroer, stand by the way and espy; ask him that fleeth and her that escapeth, and say: What hath happened? Moab is

[1] Madmen was a Moabite city.

confounded, for it is broken down; howl and cry out, tell ye it in Arnon, that Moab is ruined. And judgment is come upon the plains,—upon Holon, and upon Jahaz and upon Mephaath; and upon Dibon and upon Nebo and upon Beth-Diblathaim; and upon Kiriathaim and Beth-gamul and upon Beth-Meon, and upon Kerioth and upon Bozrah, and upon all the cities of Moab, far or near; the horn of Moab is cut off and his arm is broken, saith Yahweh.

Make ye him drunken, for he magnified himself against Yahweh; Moab also shall wallow in his vomit, and he also shall be held in derision; for was not Israel a derision unto thee? was *he* found among thieves? for when thou didst speak of him, thou didst skip for joy. O ye that dwell in Moab, leave the cities and dwell in the rocks, and be like the dove that maketh her nest in the sides of the hole's mouth.

We have heard of the pride of Moab (he is exceeding proud), his loftiness and his arrogance and the haughtiness of his heart. I know his wrath, said Yahweh; but his lies shall effect nothing. Therefore will I howl for Moab, I will cry out for all Moab, will mourn for the men of Kir-heres. O vine of Sibnah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach to the sea of Jazer; the spoiler is fallen upon thy summer fruits and upon thy vintage. And joy and gladness is taken from the plentiful field and from the land of Moab; and I have caused wine to fail from the winepresses; none shall tread with shouting; the shouting will be no shouting. From the cry of Heshbon even unto Elealeh and unto Jahaz have they uttered their voice, from Zoar even unto Horonaim, as a heifer of three years old; for the waters also of Nimrim shall be desolate. Moreover I will cause to cease in Moab, saith Yahweh, him that offereth in the high places and him that burneth incense to his gods. For every head shall be bald, and every beard clipped; upon all the hands shall be cuttings and upon the loins, sackcloth. Everywhere shall there be lamentation, upon all the housetops of Moab and in the streets thereof; for I have broken Moab like a vessel wherein is no pleasure, saith Yahweh. They shall groan, saying: How Moab is broken down! How shamefully Moab hath turned the back! So Moab shall be a derision and a dismay to all who are about him.

For thus saith Yahweh: Behold, he shall fly as an eagle, and shall spread his wings over Moab. Kerioth is taken, and the strongholds are surprised, and in that day the mighty men's hearts shall be as the heart of a woman in her pangs. And Moab shall be wiped out as a nation because he hath magnified himself against Yahweh. Fear and the pit and the snare shall be upon thee, O inhabitant of Moab, saith Yahweh. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare; for I will bring upon it, even upon Moab, the year of their punishment, saith Yahweh. They that fled stood under the shadow of Heshbon because of the force: but a fire shall come out of Heshbon and a flame from the midst of Sihon, and shall devour the corner of Moab and the crown of the head of the tumultuous ones.

Woe be unto thee, O Moab! The people of Chemosh perisheth;
Thy sons are taken captive and thy daughters are captives.
Yet will I bring again the captivity of Moab
In the latter days, saith Yahweh.

Thus far is the judgment of Moab.

(Ch. xlviii.)

G. THE JUDGMENT AGAINST AMMON.

Concerning the Ammonites, thus saith Yahweh:

Hath Israel no sons? hath he no heir? Why does their king [1] inherit Gad, and his people dwell in his cities? Therefore, behold, the days come, saith Yahweh, that I will cause an alarum of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire. Then shall Israel be heir to them that were his heirs, saith Yahweh.

Howl, O Heshbon, for Ai is spoiled; cry, ye daughters of Rabbah!
Gird you with sackcloth and lament; run to and fro by the hedges!
For their king goeth into captivity, his priests and princes also.
Wherefore gloriest thou in the vales, in thy flowing valley,
O backsliding daughter that trusted in her treasures
Saying: Who shall come against me?

Behold, I will bring a fear upon thee, saith Yahweh the militant God, from all those that are round about thee, and ye shall be driven out, every man right forth; and none shall succor him that wandereth. But afterward I will bring again the captivity of the Children of Ammon, saith Yahweh. (Ch. xlix, 1-6.)

H. CONCERNING EDOM SAITH YAHWEH SABAOTH:

Is wisdom no longer in Edom? is counsel perished from the prudent? Is their wisdom vanished? [2]

Flee, turn back, dwell concealed, O inhabitants of Dedan; for I will bring the calamity of Esau upon him in the day that I visit him. If grape-gatherers came to thee, would they not leave some grapes for the gleaners? if thieves come by night, they will destroy only until they have their sufficiency. But I have made Esau bare, I have uncovered his secret places and he shall not be able to hide himself; his seed is spoiled and his brethren and his neighbors, and he is not. Leave thy fatherless children; I will preserve them alive; and let thy widows trust in Me.

For thus saith Yahweh: Behold, they who believed that they should not drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? Thou shalt not go unpunished, but thou shalt surely drink. For I have sworn by Myself, saith Yahweh, that Bozrah is to become a desolation, a waste, a reproach and a curse; and all the cities thereof shall be perpetual wastes.

I have heard a rumor from Yahweh, and an ambassador is sent to the peoples: Gather ye yourselves together, and rise up to the battle, and come against her. For lo, I will make thee small among the peoples, despised among men. Thy terribleness hath deceived thee, the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the heights of the hills. Though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith Yahweh.

And Edom shall be a desolation; everyone that goeth by it shall be astonished and shall hiss at the plagues thereof; as in the overthrow of Sodom and Gomorrah and their neighbors, saith Yahweh, no man shall abide there, neither shall a son of man dwell in it. Behold, He shall

[1] Viz. the king of the Ammonites.

[2] The reputation for wisdom of the Edomites persisted from early days to the end. "Job" represents the life and intelligence of an Edomite sheik; so do his friends. But they were always ruthless in war and especially so toward the Israelites, their nearest kin.

come up, like a lion from the swelling of Jordan, against the habitation of the strong, but I will suddenly make him run away from her; and what hero can I appoint over her, for who is like Me? and who shall appoint the time for Me, and who is that shepherd that shall stand before Me?

Therefore hear the judgment of Yahweh that he hath devised against Edom, and His purposes that He hath purposed against the inhabitants of Teman; surely the least of the flock shall draw them out; surely He will make their habitations desolate. The earth is moved at the noise of their fall, at the cry the noise of which was heard in the Red Sea. Behold, He shall come up and fly as the eagle, and spread His wings upon Bozrah; and at that day, the heart of the mighty men of Edom shall be as the heart of a woman in her pangs.

(Ch. xlix, 7-22.)

J. CONCERNING DAMASCUS

Hamath is confounded and Arpad; for they have learned evil tidings; their hearts are faint; there is sorrow as on the sea; it cannot be quiet. Damascus is become feeble; she turneth herself to flee, but fear seizeth upon her; anguish and sorrows have taken hold of her, as of a woman in travail. How is the much-praised city left! the city of My joy!

Her young men shall fall in her streets, and all her men of war shall be cut off in that day, saith Yahweh Sabaoth. And I will kindle a fire on the wall of Damascus; it shall consume the palaces of Ben-Hadad. (Ch. xlix, 23-27.)

K. CONCERNING KEDAR AND THE KINGDOMS OF HAZOR, WHICH NEBUCHADREZZAR KING OF BABYLON SHALL SMITE, THUS SAITH YAHWEH:

Arise ye, go up to Kedar, and spoil the men of the East! their tents and their flocks shall they take away; they shall take to themselves their curtains, all their vessels and their camels; and they shall cry out: Fear is on every side!

Flee! get you far off; dwell deep, O ye inhabitants of Hazor, saith Yahweh; for Nebuchadrezzar king of Babylon hath taken counsel against you and hath conceived a purpose against you. Arise, get you up into the wealthy nation that dwelleth without care, saith Yahweh; which hath neither gates nor bars and dwelleth alone. Their camels shall be a booty and the multitude of their cattle a spoil; and I will scatter unto all winds them that are in the utmost corners, and I will bring calamity on them from all sides, saith Yahweh. And Hazor shall be a dwelling for dragons, a desolation for ever; no man shall abide there nor a son of man dwell in it. (Ch. xlix, 28-33.)

L. THE WORD OF YAHWEH THAT CAME TO JEREMIAH THE PROPHET AGAINST ELAM IN THE BEGINNING OF THE REIGN OF ZEDEKIAH KING OF JUDAH, SAYING:

Thus saith Yahweh Sabaoth: Behold, I will break the bow of Elam, the chief of their might; and upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their ene-

mies, before them that seek their life; and I will bring evil upon them, even My fierce anger, saith Yahweh. And I will send the sword after them, till I have consumed them; and I will set My throne in Elam, and will destroy from thence their king and princes, saith Yahweh.

But it shall come to pass in the latter days, that I will bring back again the captivity of Elam. (Ch. xlix, 34-39.)

M. THE DOOM OF BABYLONIA

The word that Yahweh spake against Babylon, against the land of the Chaldæans, by Jeremiah the prophet:

Declare ye among the nations and publish, and set up a standard; publish and conceal not; say, Babylon is taken; Marduk is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast.

In those days and in that time, saith Yahweh, the Children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek Yahweh their God. They shall ask the way to Zion with their faces thitherward, saying: Come and let us join ourselves to Yahweh in a perpetual covenant that shall not be forgotten. My people have been lost sheep; their shepherds have caused them to go astray, have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting-place. All that found them have devoured them; and their adversaries said: We offend not, because they have sinned against Yahweh, the habitation of Justice,—even Yahweh, the Hope of their fathers. Remove out of the midst of Babylon, and go forth out of the land of the Chaldæans, and be as the rams before the flocks.

For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken; their arrows are from an expert man; none shall return in vain. And Chaldæa shall be a spoil; all that spoil her shall be satisfied, saith Yahweh.

O ye destroyers of Mine heritage, because ye were glad, because ye rejoiced, because ye are grown fat as the heifer at grass, and bellow as bulls; your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost [1] of the nations shall be a wilderness, a dry land and a desert. Because of the wrath of Yahweh, it shall not be inhabited, it shall be wholly desolate; everyone that goeth by Babylon shall be astonished and hiss at all her plagues. Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against Yahweh. Shout against her round about; she hath given her hand; her foundations are fallen, her walls are thrown down; for it is the vengeance of Yahweh; take vengeance upon her; as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in time of harvest; for fear of the oppressing sword they shall turn every one to his people, and they shall flee, every one to his own land.

Israel is like scattered sheep; the lions have driven him away; first the king of Assyria devoured him, and last, this Nebuchadrezzar, king of Babylon, hath broken his bones. Therefore, thus saith Yahweh Sabaoth, the God of Israel: Behold, I will punish the king of Babylon

[1] The farthest east of the civilised world. China and India seem to be ignored in all the Hebrew writings.

and his land as I have punished the king of Assyria. And I shall bring Israel again to his inheritance; and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. In that time and in those days, saith Yahweh, the iniquity of Israel shall be sought for and not found; and the sins of Judah, they shall not be found; for I will pardon them whom I reserve.

Go up against the land of Merathaim, against it and against the inhabitants of Pekod; waste and utterly destroy them, saith Yahweh, and do according to all that I have commanded thee.

A sound of battle is in the land, and of great destruction! How is the hammer of the whole earth cut asunder and broken! How is Babylon become a desolation among the nations! I have laid a snare for thee, and also thou art taken, O Babylon, and thou wast not aware; thou art found and also caught, because thou hast striven against Yahweh.

Yahweh hath opened His armory, and hath brought forth the weapons of His indignation; for this is the work of Yahweh, the militant God, in the land of the Chaldæans. Come against her from the utmost border, open her store-houses, cast her up as heaps, and destroy her utterly; let nothing of her be left. Slay all her bullocks; let them go down to be slaughtered. Woe unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of Babylon, to declare in Zion the vengeance of Yahweh our God, the vengeance of His Temple!

Call together the archers against Babylon; all ye that bend the bow, camp against it round about; let none thereof escape; recompense her according to her work, according to all that she hath done, do to her; for she hath been arrogant against Yahweh, against the Holy One of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith Yahweh.

Behold, I am against thee, O thou most proud, saith the militant God, Yahweh; for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise her up; and I will kindle a fire in his cities, and it shall devour all that is near him.

Thus saith Yahweh Sabaoth: The Children of Israel and the Children of Judah were oppressed together: and all that took them captive held them fast; they refused to let them go. Their Redeemer is strong; Yahweh Sabaoth is His name. He shall thoroughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylonia.

A sword is upon the Chaldæans, saith Yahweh, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars, and they shall dote; a sword is upon her warriors, and they shall be dismayed. A sword is upon their horses and their chariots, and upon all the mixed people that are in the midst of her; and they shall become as women; a sword is upon her treasures, and they shall be stolen. A drought is upon her waters, and they shall be dried up; for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation.

As God overthrew Sodom and Gomorrah and their neighboring cities; so shall no man abide there, neither shall any son of man dwell therein. Behold, a people shall come from the north and a great nation, and many kings shall be raised up from the borders of the earth; they

shall hold the bow and the lance; they are cruel and will not show mercy; their voice shall roar as the sea, and they shall ride upon horses put in array like men for the battle against thee, O daughter of Babylon. The king of Babylon heard the report of them, and his hands trembled; anguish took hold of him and pangs as of a woman in travail. Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her; and who is a chosen one whom I may appoint over her? and who will point out the time? and what shepherd can stand before Me?

Therefore hear ye the counsel of Yahweh that he hath taken against Babylon; and his purposes that He hath purposed against the land of the Chaldæans; surely the least of the flock shall draw them out; surely He shall make them and their habitation desolate. At the noise of the taking of Babylon, the earth is moved, and their cry is heard among the nations.

Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against Me, a destroying wind; and I will send into Babylon fanners, that shall fan her and empty the land, for in the day of trouble all round about shall be against her. Against him that bendeth the bow, let the archer bend his, and against him that lifteth himself up in his brigandine; and spare ye not the young men; destroy ye utterly all her host. Thus the slain shall fall in the land of the Chaldæans, they that are thrust through in her streets. For Israel hath not been forsaken (nor hath Judah), of his God Yahweh Sabaoth, though their land was filled with sin against the Holy One of Israel. Flee out of the midst of Babylon, and let every man deliver his soul; be not cut off in her iniquity; for this is the time of Yahweh's vengeance; He will render unto her her recompense. Babylon hath been a golden cup in the hand of Yahweh that made all the earth drunken; the nations have drunk of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed; howl for her; take balm for her wound if so be she may be healed.

We would have healed Babylon, but she is not healed; forsake her, and let us go each one into his own country; for her judgment reacheth up to heaven, and is lifted up even to the skies. Yahweh hath brought forth our righteousness; come, and let us declare in Zion the work of Yahweh our God.

Make bright the arrows, gather up the shields! Yahweh hath raised up the spirit of *the king of the Medes,*[1] for his plan is against Babylon, to destroy it; because it is the vengeance of Yahweh, the vengeance of His Temple. Set up the standard upon the walls of Babylon; make the watch strong; set up the watchmen, prepare the ambushes; for Yahweh hath both devised and done that which He spake against the inhabitants of Babylon.

O thou that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy covetousness. Yahweh Sabaoth hath sworn by Himself, saying: Surely I will fill thee with men as with caterpillars; and they shall lift up a shout against thee. He hath made the earth by His power; He hath established the world by His wisdom, and hath stretched out the heavens by His understanding. When He uttereth His voice, there is a multitude of waters in the heavens; He causeth the vapors to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures.

Every man is brutish before His knowledge; every founder is

[1] Full proof this is no word from Jeremiah.

confounded by the graven image; for his molten image is falsehood, there is no breath in them. They are vanity, the work of errors; in the time of their visitation, they shall perish. The *Portion of Jacob* is not like them; for He is the framer of all things, and Israel is the rod of His inheritance; Yahweh Sabaoth is His name.

Thou art My battle-axe and weapon of war; with thee will I break in pieces the nations, and with thee will I destroy kingdoms; with thee will I break in pieces the horse and his rider; with thee will I break in pieces the chariot and its rider; with thee also will I break in pieces man and woman; with thee will I break in pieces old and young, and with thee will I break in pieces the young man and the maid. I will also break in pieces with thee the shepherd and his flock, the husbandman and his yoke of oxen, and with thee will I break in pieces captains and rulers. And I will render to Babylon and all the inhabitants of Chaldæa all the evil they have done in Zion in your sight, saith Yahweh.

Behold, I am against thee, O destroying mountain which destroyest all the earth, saith Yahweh; and I will stretch out My hand upon thee, and will roll thee down from the rocks; and I will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith Yahweh.

Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her; call together against her the kingdoms of Ararat, Mimni and Ashkenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the kings of the Medes, the captains thereof, and the ruler thereof and all the land of his dominion. And the land shall tremble and grieve; for every purpose of Yahweh shall be fulfilled against Babylon, to make the land of Babylon a desolation without an inhabitant.

The warriors of Babylon have forborne to fight; they have remained in their strongholds; their might hath failed; they became as women. Her dwelling-places are burned; her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, that the passages are stopped and the reeds they have burned with fire, and the men of war are affrighted. For thus saith Yahweh Sabaoth, the God of Israel: The daughter of Babylon is like a threshing-floor in the time that He thresheth her; yet a little while, and the time of her harvest shall come. Nebuchadrezzar the king of Babylon hath devoured me, hath crushed me, hath made me an empty vessel; he hath swallowed me up as a dragon; he hath filled his belly with my delicates, he hath cast me out; the violence done to me and to my flesh be upon Babylon,——shall the inhabitant of Zion say.

Therefore thus saith Yahweh: Behold, I will plead thy cause and take vengeance for thee; and I will dry up her sea, and will make her springs dry. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and a hissing without an inhabitant. They shall roar together like lions, they shall yell as lions' whelps. In their heat I will make their feasts, and I will make them drunken that they may rejoice, and sleep a perpetual sleep and wake no more, saith Yahweh. And I will bring them down like lambs to the slaughter, like rams with he-goats.

How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land and a wilderness, a land where no man dwelleth, neither doth a son of man pass by.

And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall no more flow unto him together; yea, the wall of Babylon shall fall.

Go ye out of the midst of her, my people; and deliver ye every man his soul from the fierce anger of Yahweh. And lest your heart faint and ye fear for the rumor that shall be heard in the land,——a rumor shall come one year, and a year after that a rumor, and violence in the land, ruler against ruler. Therefore the days come that I will do judgment upon the graven images of Babylon; and the whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth and all that therein is shall sing for Babylon; for the spoilers shall come from the north unto her, saith Yahweh. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

Ye that have escaped the sword, stand not still; remember Yahweh afar off, and let Jerusalem come into your mind.

We are confounded, because we have borne reproach; shame hath covered our faces, for strangers have entered the sanctuaries of Yahweh's House.

Wherefore behold, the days come, saith Yahweh, that I will do judgment upon her graven images; and through all her land the wounded shall groan. Though Babylon should mount up to heaven, and though she should fortify her strength to the height, yet from Me shall spoilers come upon her, saith Yahweh.

A sound of a cry from Babylon! of great destruction from the land of the Chaldæans! because Yahweh hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, the noise of their voice is uttered; because the spoiler is come upon her, upon BABYLON; and her mighty men are taken; every one of their bows is broken; for Yahweh, God of recompenses, shall surely requite. And I will make drunk her princes, her wise men, her captains, her rulers and her mighty men; and they shall sleep a perpetual sleep and not wake, saith the King whose name is Yahweh Sabaoth.

Thus saith Yahweh Sabaoth: The walls of broad Babylon shall be utterly broken down, and her high gates burned with fire; and the people shall labor in vain,—all the folk with the fire, and they shall be weary.

Thus far are the words of Jeremiah.

(Ch. l,1-46; li, 1-64.)

N. A Remarkable Interpolation in Ch. lii [1]

These are the people whom Nebuchadrezzar carried away captive:

In the seventh year, three thousand Jews and three and twenty.

In the eighteenth year of Nebuchadrezzar, he carried away captive eight hundred thirty and two persons.

In the three and twentieth year of Nebuchadrezzar, Nebuzar-Adan the captain of the Guard, carried away captive of the Jews seven hundred forty and five persons. *All the persons were four thousand and six hundred.* (Ch. lii, 28-30.)

[1] Ch. lii, which closes the "Book of Jeremiah" (A. V.), reproduces *verbatim* the account given by P in 2 Ki. xxiv, 18—xxv, 27, 31-34 (Vol. I, pp. 305-6). But these three verses are wholly at variance with the earlier records and the many allusions to the total desolation of the province. They throw light, however, on the conditions of the cities other than Jerusalem, of the rural districts, and on the first attempts to rebuild the Temple.

THE PROPHECIES OF ZECHARIAH II

(Zech. ix, 1 - xiv, 21)

A. The Impending Fall of Tyre and Philistia

(Ch. ix, 1-10)

Yahweh sendeth a word to Hadrach, on Damascus doth it light;
For Yahweh's are the men of Aram, as are the tribes of Israel.
Hamath also shall border thereon; Tyre and Zidon if they be wise.

Tyre did build herself a stronghold;
She heaped up silver as dust, gold as mire of the streets.
Behold, Yahweh shall cast her out, and smite her power by sea.
She shall be devoured by fire; Ashkelon shall see it and fear.
Gaza also shall be sore pained, the hope of Ekron be shamed.
The king shall perish from Gaza, Ashkelon shall be unoccupied,
And a bastard shall dwell in Ashdod.

I will cut off the pride of the Philistines;
I will take away his blood out of his mouth,
His abominations from between his teeth.
Yet he also shall be a remnant for our God.
He shall be as a chief in Judah,
And Ekron as a Jebusite.

I will encamp about My House
As against an enemy's host, that none pass through or return;
And no oppressor shall pass through them any more,
For now I have seen with Mine eyes.

Rejoice greatly, O Daughter of Zion,
Shout, O Daughter of Jerusalem!
Behold, thy king cometh unto thee,
Filled full with triumph and victory,
Lowly, and riding upon an ass; on a colt, the foal of an ass.
I will cut off the chariot from Ephraim,
The horse from Jerusalem.
The battle-bow shall be cut off.
He shall speak peace unto the nations,
And his dominion shall be from sea to sea,
And from the River to the ends of the earth.[1]

(C. 200 B.C.)

B. A Plea to the Israelites in Babylon to Return to Jerusalem

(Ch. ix, 12-17)

Return to the stronghold, ye prisoners of hope!
Even to-day do I declare that I will render double unto thee.
For I bend Judah for Me, I fill the bow with Ephraim;
And I will stir up thy sons, O Zion,
Against thy sons, O Javan;

[1] Some critics attribute this poem to an Ephraimite author in the time of Jeroboam II who was planning the conquest of Judah and the reunion of the Twin Kingdoms. But the historical allusions and the religious background point to a much later date,—that of the Pre-Maccabæan Period followed by the ascendancy of the Pharisees in the community, and the general expectation of the advent of the Messiah.

And I will make thee as the sword of a warrior,
And Yahweh shall be seen over them.
His arrow shall go forth as the lightning.

Yahweh Adonai shall blow the horn,
And shall go with whirlwinds of the south;
Yahweh Sabaoth will defend them and they shall destroy;
They shall tread down the sling-stones.
They shall drink, and make a noise as through wine,
They shall be filled like the basins, like the corners of the altar;
And Yahweh their God shall save them as the flock of His people.
For they shall be as the stones of a crown
Glittering over His land.
For how great is their goodliness, how great is their beauty!
Corn shall make the young men cheerful,
And new wine, the maids.

C. Israel has been Misled by False Leaders but Yahweh will Lead and Save them

(Ch. x, 1-12)

Ask ye of Yahweh rain in the time of the latter rains,
Even of Yahweh who maketh the lightning,
And He will give you showers; to every one grass in the field.
The teraphim speak only vanity, the diviners have seen lies,
And dreams speak falsely, their comfort is vain.
Therefore they go their way like sheep;
They are afflicted, because there is no shepherd.

Mine anger is kindled against the shepherds,
And I will punish the rams;
For Yahweh Sabaoth hath remembered His flock, the House of Judah,
And He maketh them like His goodly horse in the battle.
Out of them cometh the corner-stone, out of them the stake;
Out of them the battle-bow, out of them every master together;
And they shall be as warriors
Treading down the mire of the streets in the battle;
And they shall fight, because Yahweh is with them;
And the riders on horses shall be confounded.

I will strengthen the House of Judah, will save the House of Joseph,
And I will bring them back, for I will have mercy upon them,
And they shall be as though I had not cast them off.
For I am Yahweh their God, and I will hear them.
And they of Ephraim shall be like a warrior,
And their heart shall rejoice as through wine;
Yea, their children shall see it and rejoice,
Their heart shall be glad in Yahweh.

I will hiss for them and gather them,
For I have redeemed them;
And they shall increase as they have increased.
And I will sow them among the peoples,
And in far countries they shall remember Me.
They shall live with their children, and shall return.

I will bring them back also out of the land of Egypt,
And gather them out of Assyria;
And I will bring them into the land of Gilead,—
Into the land of Lebanon,
And it shall not be sufficient for them;
And over the sea affliction shall pass.

The waves shall be smitten in the sea,
And all the depths of the Nile shall dry up;
The pride of Assyria shall be brought down,
And the sceptre of Egypt shall depart from her race.
But these will I strengthen in Yahweh,
And they shall walk up and down in His name,[1]
Saith Yahweh.

D. AN INTERLUDE SYMBOLIZING THE CONDITIONS THAT COMPEL THE COMING OF A DELIVERER,—THE MESSIAH

(Ch. xi, 1-3)

Open thy doors, O Lebanon,
That the fire may devour thy cedars!
Wail, O cypress-tree, for the cedar is fallen,—
Because the glorious ones are destroyed.
Wail, O ye oaks of Bashan,
For the strong forest is fallen down!
Hark! the wailing of the shepherds,
For their glory is spoiled.
Hark! the roaring of young lions,
For the thickets of the Jordan are despoiled!

E. THE SUFFERINGS OF JUDÆA

(Ch. xi, 4-17; xiii, 7-9)

Thus saith Yahweh, my God: Feed the flock of slaughter, whose buyers slay them and hold themselves not guilty; and they that sell them say: Blessed be Yahweh, for I am rich; and their own shepherds pity them not. But I will no more pity the inhabitants of the land, saith Yahweh; but lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them. So I fed the flock of slaughter, verily the poor of the flock. And I took with me two staves, the one I called Favor and the other I called Bands; and I fed the flock. And I cut off the three shepherds in one month; for My soul became impatient of them, and their soul also loathed me. Then said I: I will not feed you; that which dieth, let it die; and that which is to be cut off, let it be cut off; and let them that are left eat every one the flesh of another; and I took my staff Favor, and cut it asunder, that I might break my covenant which I had made with all the peoples. And it was broken in that day; and the poor of the flock that gave heed unto me knew of a truth that it was the word of Yahweh. And I said unto them: If ye think good, give me my hire; and if not, forbear. So they weighed for my hire thirty pieces of silver. And Yahweh said unto me: Cast it into the treasury, the goodly price that I was valued at of them! And I took the thirty pieces of silver, and cast them into the treasury in the House of Yahweh. Then I cut asunder mine other staff, even Bands, that the brotherhood between Judah and Israel might be broken.

And Yahweh said unto me: Take unto thee also the instruments of a foolish shepherd; for lo, I will raise up a shepherd in the land,

[1] In poems B and C the enemies against whom Zion must rise are Javan (the Greeks), Assyria (the Seleucidæ, who rule the ancient possessions of Assyria), and the Ptolemaic rule in Egypt. The historic background is clearly given in I Maccabees. (See also Josephus, *Antiquities*, Bks. xii-xiv.)

who will not think of those that are cut off, neither will seek those that are young, nor heal that which is broken; neither will he feed that which standeth still; but he will eat the flesh of the fat, and will break their hoofs in pieces.

Woe to the worthless shepherd that leaveth the flock;
The sword shall be upon his arm, and upon his right eye,—
His arm shall be clean dried up, and his right eye
Shall be utterly darkened.

Awake, O sword, against My shepherd,
And against the man that is near unto Me,
Saith Yahweh Sabaoth;

Smite the shepherd, and the sheep shall be scattered;
And I will turn My hand upon the little ones.
And it shall come to pass that in all the land, saith Yahweh,
Two parts therein shall be cut off and die;
But the third shall be left therein.

And I will bring the third part through the fire,
And I will refine them as silver is refined,
And will try them as gold is tried.
They shall call on My name, and I will answer them;
I will say: It is My people;
And they shall say: My God is Yahweh.

F. A Prophecy of a Final Onslaught Upon Jerusalem and of a New Age when Idolatry shall be Forgotten and Prophets will no Longer be Needed

(Ch. xii, 1-14; xiii, 1-6)

The burden of the word of Yahweh concerning Israel:

The saying of Yahweh, who stretched out the heavens,
And laid the foundations of the earth,
And formed the spirit of man within him.

Behold, I will make Jerusalem a cup of staggering unto
All the nations round about;
Upon Judah also shall it befall to take part
In the siege against Jerusalem.

In that day it shall come to pass that I will make Jerusalem a burdensome stone for all the peoples:

All that burden themselves with it shall be sore wounded,
All the nations of the earth as one shall be gathered against it.
In that day, saith Yahweh,
I will smite every horse with fear, and his rider with madness;
I will open Mine eyes on the House of Judah,
And will smite every horse of the peoples with blindness.
Yea, the chiefs of Judah shall say in their heart:
They that dwell in Jerusalem are my strength,
Through Yahweh Sabaoth, their God.

In that day will I make the chiefs of the House of Judah
Like a pan of fire amid wood, like a fiery torch mid sheaves.
And they shall devour all the nations round about,
On the right hand and on the left;
And Jerusalem shall again be inhabited in her own place,
Even in Jerusalem.
But Yahweh shall first save the tents of Judah;
That the glory of the House of David,
And the glory of the inhabitants of Jerusalem,
Be not magnified above Judah.

In that day shall Yahweh defend the dwellers in Jerusalem.
He that stumbleth among them shall be as David,
And the House of David shall be as a God,—
As the angel of Yahweh before them.

In that day it shall come to pass that I will seek
To destroy all nations that come against Jerusalem.
And I will pour upon the House of David,
Upon the dwellers in Jerusalem,
The spirit of grace and of supplication;
And they shall look unto Me whom they have pierced.
And they shall mourn for him as for an only son,—
Shall be in bitterness for him, as one that sorroweth
Bitterly for his first-born.[1]

In that day shall there be a great mourning in Jerusalem,
As the mourning of Hadad-Rimmon in the valley of Megiddo.
And the land shall mourn every family apart:
The family of the House of David apart,
And their wives apart;
The family of the House of Nathan apart,
And their wives apart;
The family of the House of Levi apart,
And their wives apart;
The family of the Shimeites apart,
And their wives apart;
All the families that remain, every family apart,
And their wives apart.

In that day a fountain shall be opened to the House of David
And to the inhabitants of Jerusalem,
For purification and for sprinkling.
In that day shall it come to pass, saith Yahweh Sabaoth,
That I will cut off the names of idols from the land,
And they shall be no more remembered.
Also I will cause the prophets and the unclean spirits
To pass out of the land.

And it shall come to pass that when any shall yet prophesy, his father and his mother that begat him shall say unto him: Thou shalt not live, for thou speakest lies in the name of Yahweh; and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be brought to shame, every one through his vision, when he prophesieth. Neither shall they wear a hairy mantle to deceive; but he shall

[1] The meaning of these lines is obscure. Some critics hold that the mourning is for the murder of some prominent man; others, that it is for the previous apostasy of the nation.

say: I am no prophet; I am a tiller of the ground; I was taught to keep cattle from my youth. Then shall one say unto him: What are these wounds in thy hands? And he shall answer: Those with which I was wounded in the house of my friends.[1]

G. Another and More Detailed Description of the Final Onslaught upon Jerusalem, and her Rescue by Yahweh

(Ch. xiv, 1-11)

Behold, the Day of Yahweh cometh,
When thy spoil shall be divided in the midst of thee;
For I will gather all nations against Jerusalem to battle.
And the city shall be taken and the houses rifled,
And the women ravished;
And half of the city shall go forth into captivity.
But the residue of the people shall not be cut off
From the city.

Then shall Yahweh go forth to fight against those nations,
As when He fighteth in the day of battle;
In that day His feet shall stand on the Mount of Olives
Before Jerusalem on the east;
And the Mount of Olives shall be cleft in the midst thereof
Toward the east and toward the west,
So that there shall be a very great valley;
And half the mountain shall remove toward the north,
And half of it toward the south.
And ye shall flee to the valley of the mountains,
For the valley of the mountains shall reach to Azel;
Yea, ye shall flee,
Like as ye fled from the earthquake in the days of Uzziah,
King of Judah.
And Yahweh my God shall come, and all the holy with Thee!

In that day it shall come to pass that the light shall be
Neither brilliant nor withdrawn,
But it shall be a day unique, known as Yahweh's alone,—
Not day and not night;
But at eventide it shall be light.

In that day it shall come to pass that living waters shall flow
Forth from Jerusalem,
Half of them toward the eastern sea,
Half of them toward the western sea;
In winter and in summer it shall be;
And Yahweh shall be king over all the earth.
In that day shall Yahweh be supreme and His name supreme.[2]

And men shall dwell in all the land;
Never again shall it be utterly laid waste.
And Jerusalem shall be secure.

[1] An evident gloss, retained here only for the detail of the customary garment of a prophet, and also because the last sentence was believed by the early Christians to foretell specifically the wounds of Christ.

[2] The next verse (xiv, 10) is but a gloss and is therefore omitted.

H. The Doom of the Foes of Jerusalem and Her Final Supremacy

(Ch. xiv, 12-21)

Now this shall be the plague wherewith Yahweh will smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

And it shall come to pass in that day that a great tumult from Yahweh shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor; Judah also shall fight against Jerusalem; and the wealth of all the nations round about shall be gathered together, gold and silver and apparel, in great abundance.

And the plague of the horse, of the mule, of the camel and of the ass, and of all the beasts that shall be in those camps, shall be as this plague.

And it shall be that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, Yahweh Sabaoth, and to keep the Feast of Tabernacles. And it shall be, that whoso of the families of the earth goeth not up to Jerusalem to worship the King, Yahweh Sabaoth,—on them there shall fall no rain; and if the family of Egypt, that hath no rain, go not up and come not, for them there shall be the plague wherewith Yahweh will smite the nations that go not up to keep the Feast of Tabernacles. This shall be the punishment of Egypt and the punishment of all the nations that come not up to keep the Feast of Tabernacles.

In that day shall there be upon the bells of the horses,
HOLINESS UNTO YAHWEH;
And the vessels in the House of Yahweh shall be like
The bowls before the altar.
Yea, every vessel in Jerusalem and in Judah shall be holy
unto Yahweh Sabaoth;
And all that sacrifice shall come and take of them
And seethe therein.
And in that day there shall no longer be
A trafficker in the House of Yahweh Sabaoth.

A BOOKLET OF LAMENTATIONS

I. (Lam. ch. v, A. V.)

Remember, O Yahweh, what hath come upon us;[1]
Behold and see our reproach!
Our inheritance is given to strangers, our houses to aliens.
We are become orphans and fatherless, our mothers are as widows.
We have drunk our water for money, our wood is bought.
To our very necks are we stripped, we labor without rest.
We have offered our hand to Mizraim, to Ishmaelites for bread.

Our fathers sinned and are not; we have borne their iniquities.
Arabians rule us; there is none to deliver out of their hand.
We bring in our corn in peril of our lives in face of the sword
Of the desert.
Our young men, our maidens are sold for the terror of famine.
They have ravished the women of Zion, maidens in the cities of Judah;
Princes are hanged up by their hands; no honor is paid to our elders.
The young men have carried the mill, the children stumble under
the loads of wood.
The elders have disappeared from the gates,
The young men have ceased from their music;
All joy of our hearts hath ceased.
Our dance is turned into mourning.
The crown hath fallen from our head. Woe to us, for we have sinned!

For these things our heart is faint; our eyes are dimmed
For the mountain of Zion, now desolate; foxes roam over it.

Thou, O Yahweh, art enthroned for ever!
Thy throne is from generation to generation!
Wherefore dost Thou forget us, dost forsake us so long?
Thou canst not have utterly rejected us,
Nor be longer exceeding wroth with us!
Turn Thou us unto Thee, O Yahweh, and we shall be turned;
Renew our days as of old!

(Date c. 470-450.)

II. (Ch. i, A. V.)

Aleph How doth the city sit solitary, she that was full of people!
How hath she become as a widow!
She that was great among the nations, a princess among provinces!
How is she become tributary!

Beth She weepeth sore in the night; her tears are on her cheeks;
She hath none to comfort her among all her lovers;
All of her friends have dealt treacherously with her;
They are become her enemies.

[1] Of these elegies, the Fifth in A. V. is now considered the First; it bewails a condition of things in Jerusalem made clear by the memoirs of Ezra and Nehemiah. The four *Acrostic Poems* belong to a later poetic school, and are of greater merit. II and IV (A. V.) are twin-poems; III, the most finished, belongs to the latter part of the Greek period, before the Revolt of the Maccabees. All are national poems, the writer identifying himself with the humble, faithful ones who are the kernel of the future kingdom. The tradition that Jeremiah was their author is no longer tenable.

Gimel Judah is gone into exile because of affliction,
And because of great servitude;
She dwelleth among the nations; she findeth no rest.
All her pursuers overtook her within the straits.

Daleth The ways of Zion do mourn, because none come
To the solemn assembly;
All her gates are desolate, her priests sigh;
Her virgins are afflicted, and she herself is in bitterness.

He Her adversaries have assumed the headship,
Her enemies are at ease.
For Yahweh hath afflicted her for the multitude of her sins.
Her young children are gone into captivity before the enemy.

Vau Gone from the daughter of Zion is all her splendor;
Her princes are become as harts that find no pasture,
And they are gone without strength before the pursuer.

Zain Jerusalem remembereth,
In the days of her affliction and of her anguish,
All the treasures that she had from the days of old,
Now that her people fall by the hand of the adversary,
And none doth help her.
The adversaries see her; they have mocked at her desolation.

Cheth Jerusalem hath grievously sinned;
Therefore hath she become as one unclean;
All that honored her despise her, because they have seen
her nakedness.
She herself also sigheth, and turneth away.

Teth Her uncleanness was in her skirts; she thought not of the future;
Therefore is she wonderfully fallen and hath no comforter.
See, O Yahweh, my affliction! The enemy magnifieth himself!

Yodh Zion spreadeth out her hands, because of her treasures;
She hath seen the enemy entering into her sanctuary,
Concerning whom Thou didst command that they should not
enter into Thy congregation!

Caph All her people are sighing; they seek for bread;
They have given their pleasant possessions for bread
To revive their souls.
See, O Yahweh, and behold how abject I am become!

Lamedh Is it nothing to you, all ye that pass by?
Behold and see if there be any sorrow like unto my sorrow
Which is come upon me!
Wherewith Yahweh hath afflicted me in His fierce wrath!

Mem From on high He hath sent fire into my bones,
And it prevaileth against them;
He hath spread a net for my feet, He hath turned me back.
He hath made me desolate and faint all the day.

Nun The yoke of my transgressions is pressed in by His hand;
They are knit together; they ride up upon my neck;
He maketh my strength to fail; *my lord* hath delivered me
into their hands,
Against whom I am not able to stand.

Samech *My lord* [Adonai] hath set at naught
All my mighty men in the midst of me,
He hath called a mighty assembly against me to crush my young men.
Adonai hath trodden as in a wine-press the virgin daughter of Judah.

Ain For these things I weep;
Mine eye,—mine eye runneth down with water,
Because the comforter is far from me, even He that should refresh my soul.
My children are desolate because the enemy hath prevailed.

Pe Zion spreadeth forth her hands; there is none to comfort her.
Yahweh hath commanded concerning Judah,
That all that are round about him should be his adversaries.
Jerusalem is among them as one unclean.

Tsadhe Righteous is Yahweh; for I have rebelled against his word;
Hear, I pray you, all ye peoples, and behold my pain!
My virgins and my young men are gone into captivity!

Qoph I called for my lovers, but they deceived me;
My priests and mine elders perished in the city,
While they were seeking food wherewith to refresh their bodies.

Resh Behold, O Yahweh, for I am in distress; my inward parts burn.
My heart is turned within me, for I have grievously rebelled.
Abroad the sword bereaveth; at home it is still as death.

Shin They have heard that I moan, but there is none to comfort me.
All mine enemies have heard of my trouble and are glad,
For Thou hast done it.
Thou wilt bring the day that Thou hast proclaimed,
And they all shall be like unto me.

Tau Let all their wickedness come before Thee,
And do unto them as Thou hast done unto me for all my apostasy;
For my sighs are many, and my heart is faint.

(Date c. 450 B.C.)

III. (Ch. ii, A. V.)

Aleph How hath Adonai put to shame
The daughter of Zion in His anger!
He hath cast down from heaven to earth the beauty of Israel,
He hath not remembered His footstool in the day of His anger!

Beth Adonai hath utterly swallowed up all the dwellings of Jacob;
He hath thrown down in His wrath the strongholds
Of the daughter of Judah;
He hath brought them down to the ground;
He hath profaned the kingdom, and the princes thereof.

Gimel He hath cut off in his fury all the strength of Israel;
He hath drawn back His right hand from opposing the foe;
And He hath burned in Jacob like a flaming fire,
Which devoureth round about.

Daleth

He hath bent His bow like an enemy,
Raising His right hand as an adversary;
He hath slain all that were pleasant to the eye
In the tent of the daughter of Zion.
He hath poured out His fury like fire!

He

Adonai hath become as an enemy, He hath swallowed up Israel.
He hath swallowed up all her palaces,
He hath ruined His fortresses;
And He hath multiplied mourning and moaning
In the daughter of Judah.

Vau

He hath stripped His tabernacle as if it were a garden,
He hath destroyed His place of assembly;
Yahweh hath caused to be forgotten in Zion
Appointed season and sabbath,
And hath rejected in His wrathful indignation
Both king and priest.

Zain

Adonai hath cast off His altar, He abhorreth His sanctuary;
He hath given up to the hands of the enemy
The walls of her palaces;
He hath caused the sound of riot in the House of Yahweh,
As on a festal day.

Cheth

Yahweh hath purposed to destroy
The wall of the daughter of Zion;
He hath stretched out the line;
He hath not withdrawn His hand from destroying;
But He hath made both rampart and wall to mourn,—
They languish together.

Teth

Her gates are sunk into the ground;
He hath cut and broken the bars;
Her king and her princes are among the nations;
There is no law; yea, her prophets find no vision from Yahweh.

Yodh

They sit on the ground and keep silence,
The elders of the daughter of Zion.
They have cast dust upon their heads;
They have girded themselves with sackcloth;
The virgins of Jerusalem hang down their heads to the ground.

Caph

Mine eyes do fail for tears, my inward parts do burn;
My liver is poured upon the earth
For the wrecking of the daughter of my people,
For the swooning of the young children and sucklings
In the open squares of the city.

Lamedh

They say to their mothers: Woe unto us! Our life is going!
When they swoon as the wounded in the open squares of the city,
When their soul is passing away on the bosom of their mothers.[1]

Mem

What shall I take as a sign of thee?
To what shall I liken thee, O daughter of Jerusalem?
What can I compare to thee that I may comfort thee,
O virgin daughter of Zion?
For thy destruction is great as the sea; who can heal thee!

Nun

Thy prophets have seen for thee false and deluding visions;
They have not revealed thine iniquity to undo thy captivity;
But have prophesied for thee tales of vanity and seduction.

[1] Compare Mrs. Browning's "Cry of the Children."

Samech All they that pass by clap their hands at thee,
They hiss and wag the head at the daughter of Jerusalem!
Is this the city that men called
The perfection of beauty, the joy of the whole earth?

Pe All thine enemies have opened wide their mouth against thee;
They hiss and gnash the teeth. They say:
We have swallowed her up!
Certainly, this is the day that we looked for!
We have found,—we have seen it!

Ain [1] Yahweh hath done what He planned; He hath fulfilled His word
That He commanded in the days of old;
He hath destroyed unsparingly.
He hath caused the enemy to rejoice over thee.
He hath exalted the power of thine enemies.

Tsadhe Their heart cried out to Adonai:
O Wall of the daughter of Zion! Let tears
Run down like a torrent by day and by night;
Give thyself no respite! Let not the apple of thine eye cease!

Qoph Arise, cry out in the night when the watches begin!
Pour out thy heart like water before the face of Adonai;
Lift up thy hands toward Him for the life of the children
That faint for hunger at the head of every street!

Resh See, O Yahweh, and consider to whom thou hast done thus!
Shall the women eat their fruit,—
The children they dandled in their hands?
Shall the priest and the prophet be slain in the very sanctuary?

Shin The youth and the old man lie on the ground in the streets;
My virgins and my young men are fallen by the sword;
Thou hast slain them in the day of Thine anger,
Thou hast slaughtered unsparingly!

Tau Thou hast called as in the day of a solemn assembly
My terrors from every side;
And none in the day of the wrath of Yahweh
Have escaped or remained.
Those I have dandled and brought up hath the enemy consumed.
(Date c. 350 B.C.)

IV. (Ch. iv, A. V.)

Aleph How is the gold dimmed! How changed is the finest gold!
The hallowed stones are poured out
At the head of every street!

Beth The precious sons of Zion, like unto fine gold,—
How are they esteemed as earthen pitchers,
The handiwork of the potter!

Gimel Even jackals draw out the breast to give suck to their young.
The daughter of my people is become cruel
Like the ostriches in the wilderness.

[1] In Poems III, IV and V, the letters *Pe* and *Ain* change places in the numbering of the strophes. It suggests that the letters of the alphabet may not yet have been fixed in their present order.

Daleth The tongue of the sucking child
Cleaveth to the roof of his mouth for thirst!
The young children ask bread, and none breaketh it for them.

He They that did feed on dainties are desolate in the streets.
They that were brought up in scarlet embrace ash-heaps.

Vau For the iniquity of the daughter of my people
Is greater than the sin of Sodom,
Which was overthrown as in a moment, and no hands
fell upon her.

Zain Her princes were purer than snow, whiter than milk;
Their bodies were more ruddy than rubies,
Their polishing was as of sapphire.

Cheth Their visage is blacker than coal, unknowable in the streets.
Their skin is shriveled on their bones; it is withered,—
It is become like a stick.

Teth They that are slain with the sword are more fortunate
Than they that are slain with hunger;
For these pine away, stricken through
For want of the fruits of the field.

Yodh The hands of compassionate women have sodden their
own children;
They were their food in the destruction of
The daughter of my people.

Caph Yahweh hath accomplished His fury; He hath poured out
His fierce rage.
He hath kindled a fire in Zion that hath devoured
the foundations thereof.

Lamedh The kings of the earth believed not, nor did the dwellers
in the world,
That the enemy, the foe, would enter the gates of Jerusalem!

Mem It is because of the sins of her prophets,
The iniquities of her priests
That have shed the blood of the just in the midst of her.

Nun They wander as blind men in the streets, polluted with blood
So that men cannot touch their garments.

Samech Men have cried unto them: Depart, ye unclean, depart!
Depart, touch not!
Yea, they fled away and wandered. Men said among the nations:
They shall no longer sojourn here.

Pe The anger of Yahweh hath separated them;
He will regard them no more.
They respected not the persons of the priests,
They were not gracious unto the elders.

Ain As for us, our eyes still fail for seeking help in vain.
Watching, we have watched for a nation that could not save.

Tsadhe They hunt our steps, so that we cannot go into the open places.
Our end is near, our days are fulfilled, our end is come.

Qoph Our pursuers were swifter than the eagles of heaven;
They hunted us on the mountains, they lay in wait for us
in the wilderness.

Resh The breath of our nostrils,—the Anointed of Yahweh, was taken
in their pits;
Of whom we had said: Under his shadow we shall live
Even among the Nations.

Shin Rejoice and be glad, O daughter of Edom,
That dwellest in the land of Uz; [1]
The cup is passing over also unto you; thou shalt be drunken,
And thou shalt make thyself naked!

Tau The punishment of thine iniquity is accomplished,
O daughter of Zion!
He will no longer carry thee away into captivity;
Thine is now the iniquity that He will punish,
Daughter of Edom!
He shall uncover *thy* sins.

(Date c. 350 B.C.)

V. (Ch. iii, A. V.)

Aleph I am the man that hath seen affliction from the rod
Of His fury;
He hath led me, and caused me to walk in darkness,
And not in light.
Surely, against me He turneth His hand
All the day long.

Beth My flesh and my skin hath He worn out; He hath broken
my bones.
He hath builded against me;
He hath compassed me with gall and pain;
He hath made me dwell in dark places,
As they that have been long dead.

Gimel He hath hedged me about so that I cannot get forth;
He hath made my chain heavy.
Yea, when I cry out and call for help,
He shutteth out my prayer.
He hath enclosed my ways with hewn stone.
He hath made my paths crooked.

Daleth He is unto me as a bear lying in wait,
As a lion in secret places;
He hath blocked up my ways, and pulled me in pieces;
He hath made me desolate.
He hath bent his bow, and set me as a mark for His arrow.

He He hath caused the arrows of His quiver to enter my reins.
I am become a derision to my people, their song all day long.
He hath filled me with bitterness;
He hath sated me with wormwood.

Vau He hath also broken my teeth with gravel-stones,
He hath made me wallow in ashes.
My soul was far from peace; I forgot prosperity,
And I said: My strength is perished and my hope from Yahweh.

[1] Note the same synonym for Edom as is used in the folk-tale (and Prologue) of "Job."

Zain

Remember mine afflictions and mine anguish,
The wormwood and the gall!
My soul hath them still in remembrance,
And is bowed down within me.
This I recall to mind; therefore have I hope.

Cheth

Surely Yahweh's mercies are not consumed,
Surely His compassions fail not!
They are new every morning. Great is Thy faithfulness!
Yahweh is my portion, saith my soul;
Therefore will I hope in Him.

Teth

Good is Yahweh to them that trust in Him,
To the soul that seeketh Him.
It is good for a man that he quietly wait
For Yahweh's salvation.
It is good for a man that he bear the yoke
in his youth.

Yodh

Let him sit alone and keep silence, for it is He
That hath laid it upon him.
Let him put his mouth in the dust, if it so be
That there may be hope.
Let him give his cheek to him that smiteth him,
Let him be surfeited with shame.

Caph

For Adonai will not cast him off for ever;
Though He cause grief, yet will He have compassion,
According to the multitude of His mercies;
For He doth not willingly afflict nor grieve the sons of men.

Lamedh

To crush underfoot all the prisoners of earth;
To turn aside the right of a man in the presence
Of the Most High;
To subvert the cause of a man,—
Adonai approveth not.

Mem

Who is he that saith, and it cometh to pass,
When Adonai commandeth it not?
Doth not evil and good proceed out of the mouth
Of the Most High?
Wherefore then doth a living man complain, or a strong man,
Because of his sins?

Nun

Let us search and try our ways, and return unto Yahweh.
Let us lift up our hands and our heart unto God in Heaven.
We have transgressed and rebelled; Thou hast not pardoned.

Samech

Thou hast covered us with anger and pursued us;
Thou hast slain unsparingly.
Thou hast covered Thyself with a cloud, so that a prayer
Could not pass through.
Thou hast made us as offscouring and refuse
In the midst of the peoples.

Pe

All our enemies have opened their mouths wide against us;
Terror and the pit are come upon us,
Desolation and destruction.
Mine eye runneth down rivers of water for the breaking up
Of the daughter of my people.

Ain

Mine eye poureth out without intermission, and ceaseth not,
Until Yahweh shall look forth, and behold from Heaven.
Mine eye hath affected my soul
Because of the daughters of my people.

Tsadhe

They have hunted me sore like a bird, they that are
Mine enemies without cause.
They have cut off my life in the pit, and cast stones upon me;
Waters flowed over my head; I said: I am cut off.

Qoph

I called upon Thy name, O Yahweh, out of the lowest dungeon;
Thou heardest my voice.
Close not Thine ear to my sighing, my cry!
Thou didst draw near in the day I called upon Thee;
Thou saidst: Fear not!

Resh

O Adonai, Thou hast pleaded the cause of my soul,
Thou hast redeemed my life.
O Yahweh, Thou hast seen my wrongs; judge Thou my cause,
Thou hast seen all their vengeance and all their devices
Against me!

Shin

Thou hast heard all their taunts, O Yahweh, and all their
Devices against me;
The lips of those that rose up against me, and their muttering
Against me all the day long;
O behold Thou their sitting down and their rising up;
I am their song.

Tau

Thou wilt render them a recompense, O Yahweh,
According to the work of their hands.
Thou wilt give them hardness of heart, Thy curse upon them!
Thou wilt pursue them in anger, and destroy them
From under the heavens of Yahweh.

(Date c. 250 B.C.)[1]

[1] The five poems were probably collected c. 200 B.C. (the generally accepted date) because so appropriate to the conditions of the time which occasioned the Revolt of the Maccabees later in the century.

THE BOOK OF DANIEL

PART I

(Chapters i—vi)

A. The Childhood and Advancement of Daniel and His Three Friends

(Ch. i, 1-20) [1]

In the third year of the reign of Jehoiakim king of Judah came Nebuchadrezzar king of Babylon unto Jerusalem, and besieged it. And Yahweh gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, of the seed of the king and the princes,—children in whom was no blemish, well-favored, skilful in all wisdom and cunning in knowledge and understanding science, and such as had ability to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldæans. And the king appointed them a daily provision of the king's meat and of the wine which he drank; thus nourishing them three years, that at the end thereof they might stand before the king.

Now among these were Daniel, Hananiah, Mishael and Azariah, children of Judah; unto whom the prince of the eunuchs gave names; for he gave unto Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the chief of the eunuchs said unto Daniel: I fear my lord the king who hath appointed your meat and drink; for why should he see your faces worse looking than the other children of your sort? then should ye endanger my head to the king. Then said Daniel to the man whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael and Azariah: Prove thy servants, I beseech thee, ten days; let them give us pulse to eat and water to drink; then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat, and, as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children that did eat the portion of the king's meat. So the steward took away their portion of the meat and the wine that they should drink, and gave them pulse.

As for these four children, God gave them knowledge and skill in

[1] The date given in v. 21 is faulty, as is also that in v. 1. (See note at close of PART I.) Jehoiakim had died before the city surrendered.

all learning and wisdom; and Daniel had understanding in all visions and dreams.

Now at the end of the days that the king had appointed for them to be brought in, the prince of the eunuchs brought them before Nebuchadrezzar. And the king communed with them; and among them all were none found like Daniel, Hananiah, Mishael and Azariah; therefore stood they before the king; and in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers in his realm.

B. Daniel Interprets Nebuchadrezzar's Dream and Is Raised to Power

(Ch. ii, 1-49)

In the second year of the reign of Nebuchadrezzar, Nebuchadrezzar dreamed dreams wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, the sorcerers and the Chaldæans, for to show the king his dreams. So they came and stood before the king. And the king said to them: I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldæans to the king *in Syriac:* [1] O King, live for ever; tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldæans: The thing is gone from me. If ye will not make known unto me the dream with the interpretation thereof, ye shall be cut in pieces and your houses shall be made a dunghill. But if ye shew the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor. Therefore, now, shew me the dream and the interpretation thereof.

They answered again and said: Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said: I know of a certainty that ye would gain time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you; for ye have prepared lying and corrupt words to speak before me till the time be changed; therefore, tell me the dream, and I shall know that ye can show me the interpretation thereof.

The Chaldæans answered before the king, and said: There is not a man upon earth that can show the king's matter; therefore no king, lord, nor ruler hath asked such things of any magician, astrologer or Chaldæan. And the king requireth a rare thing, and there is none other that can show it the king except the gods, whose dwelling is not with flesh.

For this cause the king was angry and very furious and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. Then Daniel answered with discretion and wisdom Arioch, the captain of the king's guard, when he was going forth to slay the wise men of Babylon,—he answered and said to Arioch, the king's captain: Why is the decree from the king so hasty? Then Arioch made the thing known unto Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

[1] From this point (ch. ii, 4b) the rest of this division (B) to the end of ch. vii is in Aramaic, here called *Syriac.* A good discussion of the problem it presents is given by S. R. Driver in *Introd. to Lit. of O. T.* (Syria was the Greek name for *Aram.*)

Then Daniel went to his house and made the thing known to Hananiah, Mishael and Azariah, his companions, that they might desire mercies of the God of heaven concerning this secret; so that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel spake and said:

Blessed be the name of God for ever and ever,
For wisdom and might are His;
He changeth the times and the seasons;
He removeth kings, and setteth up kings;
He giveth wisdom unto the wise,
And knowledge to them that have understanding.
He knoweth what is in the darkness,
And the light dwelleth with Him.

I thank Thee and praise Thee, O Thou God of my fathers,
Who hast given me wisdom and power,
And hast now made known unto me what we asked of thee;
For Thou hast made known unto us
The king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him: I have found a man of the captives of Judah that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar: Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Daniel answered in the presence of the king, and said: The secret which the king hath demanded cannot the wise, the astrologers, the magicians and the soothsayers shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadrezzar what shall be in the latter days.

Thy dream, and the visions of thy head upon thy bed, are these: As for thee, O King, thy thoughts upon thy bed turned unto what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O King, sawest a great image. This great image whose brightness was excellent, stood before thee; and the form thereof was terrible. The head of this image was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.

Thou, O King, art a King of kings; for the God of heaven hath given thee a kingdom, power, strength and glory. And wheresoever

the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thy hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh and subdueth all things; and as iron breaketh all these, so shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so shall the kingdom be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof, sure.[1]

Then the king Nebuchadrezzar fell upon his face and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said: Of a truth, your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

Then the king made Daniel a great man, and gave him many gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach and Abed-nego over the affairs of the province of Babylon; but Daniel sat in the gate of the king.

C. The Trial of the Three Children in the Furnace

(Ch. iii, 1-30)

Nebuchadrezzar the king made an image of gold, whose height was three score cubits and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadrezzar the king sent to gather together the princes, the governors and the captains, the judges, the treasurers, the counsellors, the sheriffs and all the rulers of the provinces, to come to the dedication of the image that Nebuchadrezzar had set up. Then the princes, the governors and captains, the judges, the treasurers, the counsellors, the sheriffs and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadrezzar the king had set up. Then a herald cried aloud: To you it is commanded, O people, nations and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut,

[1] The Image is generally held to be the combined idolatrous kingdoms, of which the parts are (1) the Chaldæan; (2) the Medo-Persian; (3) the Macedonian, dividing into the empires of the Seleucidæ in S. W. Asia and the Ptolemaic in Egypt; (4) the Roman, whose power was now rising and rapidly subduing the west; but Yahweh would raise the righteous Maccabees and their worship of one governor of the universe to supremacy.

psaltery, dulcimer and all kinds of music, ye fall down and worship the golden image that Nebuchadrezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadrezzar the king had set up.

Wherefore at that time, certain Chaldæans came near and accused the Jews. They spake and said to the king Nebuchadrezzar: O King, live for ever. Thou, O King, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshipeth, he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O King, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadrezzar in rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadrezzar spake and said unto them: Verily, O Shadrach, Meshach and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now, if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery and dulcimer and all kinds of music, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning, fiery furnace; and who is that God who shall deliver you out of my hands?

Shadrach, Meshach and Abed-nego answered and said to the king: O Nebuchadrezzar, we are not careful to answer thee in this matter; if it be so, our God whom we serve is able to deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadrezzar full of fury, and the form of his visage was changed against Shadrach, Meshach and Abed-nego; he spake and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach and Abed-nego, and to cast them into the midst of the burning, fiery furnace. Then these men were bound in their coats, their hosen and their hats, and their other garments and were cast into the midst of the burning, fiery furnace. Therefore, because the king's command was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach and Abed-nego. And those three men, Shadrach, Meshach and Abed-nego, fell down bound into the midst of the burning, fiery furnace.

Then Nebuchadrezzar the king was astonished, and rose up in haste and spake, and said unto his counsellors: Did we not cast three men bound into the midst of the fire? They answered and said unto the king: True, O King. He answered and said: I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God!

Then Nebuchadrezzar came near the mouth of the burning, fiery furnace, and spake and said: Shadrach, Meshach and Abed-nego, ye

servants of the most high God, come forth, and come hither. Then Shadrach, Meshach and Abed-nego came forth from the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor had the smell of fire passed on them.

Then Nebuchadrezzar spake, and said: Blessed be the God of Shadrach, Meshach and Abed-nego, who hath sent his angel and delivered His servants that trusted in Him, and have changed the king's word and yielded their bodies, that they might not serve nor worship any god except their own God. Therefore I make a decree: That every people, nation and language, which speak anything amiss against the God of Shadrach, Meshach and Abed-nego shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that can deliver after this sort.

Then the king promoted Shadrach, Meshach and Abed-nego in the province of Babylon.[1]

D. Daniel Interprets Another Dream of the King, and it is Fulfilled within a Year

(Ch. iv, 1-37)

Nebuchadrezzar the king unto all people, nations and languages that dwell in the earth: Peace be multiplied unto you. I have thought it good to show the signs and wonders that the High God hath wrought toward me. How good are His signs! and how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.

I, Nebuchadrezzar, was at rest in my house, and flourishing in my palace; I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known to me the interpretation of my dream. Then came in the magicians, the Chaldæans, the astrologers and the soothsayers, and I told the dream before them, but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me (whose name is Belteshazzar according to the name of my god), in whom is the spirit of the holy gods; and before him I told my dream, saying: O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen and the interpretation thereof.

Thus were the visions of my head upon my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto the heaven and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed and behold, a watcher and an holy one came down from heaven; he cried aloud and said thus: Hew down the tree and cut off its branches, shake off its leaves and scatter its

[1] In the Apocrypha is found the "Song of the Three Children," said by tradition to have been sung in the fiery furnace. It is used in the Church of England and in the Episcopal Church in America as an alternative to the *Te Deum* in the Morning Service.

fruit; let the beasts get away from under it, and the fowls from its branches; nevertheless, leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dews of heaven, and its portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given to him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth to whomsoever He will, and setteth up over it the basest of men.

This dream I, King Nebuchadrezzar, have seen. Now then, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee.

Then Daniel, whose name is Belteshazzar, was petrified for one hour and his thoughts troubled him. The king spake and said: Belteshazzar, let not the dream or the interpretation thereof trouble thee. Belteshazzar answered and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew and was strong, whose height reached unto the heaven and the sight thereof to all the earth; whose leaves were fair and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation,—it is thou, O King, that art grown and become strong; for thy greatness is grown and reacheth unto heaven, and thy dominions to the end of the earth. And whereas the king saw a watcher and a holy one coming down from heaven, and saying: Hew the tree down and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let its portion be with the beasts of the field till seven times pass over him;—this is the interpretation, O King, and this is the decree of the Most High, which is come upon my lord the King; that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree-roots, thy kingdom shall be sure unto thee after that thou shalt have known that the heavens do rule.

Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadrezzar. At the end of twelve months, he was walking in the palace of the kingdom of Babylon. The king spake and said: Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?

While the word was in the king's mouth, there fell a voice from heaven, saying: O King Nebuchadrezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

The same hour was the thing fulfilled upon Nebuchadrezzar; and

he was driven from men, and did eat grass with oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' [feathers] and his nails like birds' [claws].

And at the end of the days, I, Nebuchadrezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth for ever; whose dominion is an everlasting dominion, and His kingdom from generation to generation; and all the inhabitants of the earth are counted as nothing, and He doeth according to His will in the hosts of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him: What doest Thou?

At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me, and my counsellors and my nobles sought me; and I was established in my kingdom, and excellent majesty was added unto me.

Now I, Nebuchadrezzar, praise and extol and honor the King of Heaven all whose works are truth, and His ways just; and those that walk in pride He is able to abase.

E. Belshazzar's Feast, and the Writing on the Wall

(Ch. v, 1-30)

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadrezzar, had taken out of the temple which was in Jerusalem; and the king and his princes, his wives and his concubines drank in them. They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldæans and the soothsayers. The king spake and said to the wise men of Babylon: Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men; but they could not read the writing nor make known the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed, and his lords were petrified.

Now the queen, by reason of the words of the king and his lords, came into the banquet-house; and the queen spake and said: O King, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom in whom is the spirit of the holy gods; and, in the days of thy father, light and understanding and wisdom like the wisdom of the gods was found in him; whom Nebuchadrezzar, thy father, the king, thy father, made master of the magicians, astrologers, Chaldæans and soothsayers, forasmuch as an excellent spirit and understanding, interpreting of dreams and showing of hard sentences, and dissolving of doubts were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. The king spake and

said unto Daniel: Art thou that Daniel which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and light and understanding and excellent wisdom is found in thee. And now the wise ones, the astrologers, have been brought in before me that they should read this writing, and make known the interpretation thereof; but they could not show the interpretation of the thing. And I have heard of thee, that thou canst make interpretations and dissolve doubts; now if thou canst read the writing and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king: Let thy gifts be to thyself, and give rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

O thou king, the Most High God gave Nebuchadrezzar thy father a kingdom, and majesty and glory and honor; and for the majesty that He gave him, all people, nations and languages trembled and feared before him; whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne; and they took his glory from him and he was driven from the sons of men; and his heart was made like the beast's, and his dwelling was with the wild asses. They fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the Most High God ruled in the kingdom of men, and that He appointeth over it whomsoever He will.

And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee; and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood and stone which are not, nor hear, nor know: and the God in whose hand is thy breath, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from Him, and this writing was written. And this is the writing that was written:

MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it; TEKEL; Thou art weighed in the balance, and art found wanting; PERES; Thy kingdom is divided, and given to the Medes and Persians.[1]

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar, the king of the Chaldæans slain; and Darius the Mede took the kingdom, being about threescore and two years old.

F. Jealousy of Daniel the Jew Appears in the MEDO-PERSIAN Court Also Daniel's Deliverance from the Lions

(Ch. vi, 1-28)

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these, three presidents, of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage. Then this

[1] The three words are of course merely the texts of Daniel's exposition of their meanings. See end of the Introduction in this volume.

Daniel was preferred above the presidents and princes, because an excellent spirit was found in him; and the king sought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful; neither was there any error or fault found in him. Then said these men: We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes came together to the king, and said thus to him: KING DARIUS, live forever. All the presidents of the kingdom, the governors, the princes, the counsellors and the captains have consulted together to establish a royal statute, and to make a firm decree; that whosoever shall ask a petition of any god or man for thirty days, save thee, O King, he shall be cast into the den of lions. Now, O King, establish the decree and sign the writing, according to the law of the Medes and Persians which altereth not.

Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed, and gave thanks before his God, as aforetime.

Then these men assembled and found Daniel praying and making supplication before his God. Then they came near and spake before the king concerning the king's decree: Hast not thou signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O King, shall be cast into the den of lions?

The king answered and said: The thing is true, according to the law of the Medes and Persians, which altereth not.

Then answered they and said before the king: That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O King, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him.

Then these men assembled unto the king, and said: Know, O King, that the law of the Medes and the Persians is, that no decree nor statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel and cast him into the den of lions. And the king spake and said unto Daniel: Thy God, whom thou servest continually, He will deliver thee. And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose concerning Daniel might not be changed.

Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him. And the king arose very early in the morning, and went in haste to the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel: O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions?

Then said Daniel unto the king: O King, live for ever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before Him innocence was found in me; and also before thee, O King, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they should take up Daniel out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, whom they cast into the den of lions, them and their children and their wives; and the lions had the mastery of them, and brake all their bones in pieces, or ever they came to the bottom of the den.

Then king Darius wrote unto all people, nations and languages that are in all the earth: Peace be multiplied upon you. I make a decree, That in every dominion of my kingdom, men tremble and fear before the God of Daniel. For He is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed; and His dominion shall be unto the end. He delivereth and rescueth; and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

PART II

THE VISIONS OF DANIEL

(Ch. vii—xii)

A. The Vision of the Four Beasts and of the Day of Judgment

(Ch. vii, 1-28)

IN THE FIRST YEAR OF BELSHAZZAR king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream and told the sum of the matters. Daniel spake and said:

I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given unto it. And behold, another beast, a second, like to a bear; and it raised itself up on one side, and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it: Arise, devour much flesh. After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns; and behold, there came up among them another little horn, before whom were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

I BEHELD TILL THE THRONES were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his

head like pure wool; His throne was like fiery flame, His wheels as burning fire; a fiery stream issued and came forth from before Him. Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. The Judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the SON OF MAN came with the clouds of heaven, and came to the ANCIENT OF DAYS, and they brought him near before Him. And there was given Him dominion and glory, and a kingdom, that all people, nations and languages should serve Him; His dominion is an everlasting dominion which shall not pass away; and His kingdom, one that shall not be destroyed.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretations of the things. These great beasts, which are four, are four kings that shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever and ever.

Then I would know the truth of the fourth beast which was diverse from all the others, exceeding dreadful, whose teeth were of iron and his nails of brass; which devoured, brake in pieces and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up and before whom they fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

I beheld, and the same horn made war with the saints and prevailed against them, until the ANCIENT OF DAYS came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Then he said: The fourth beast shall be as the fourth kingdom on earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and tread it in pieces. And the ten horns out of this kingdom are the ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High and think to change times and laws; and they shall be given into his hand until a time, times and the dividing of time. But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it to the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey Him.

Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me. But I kept the matter in my heart.[1]

[1] This first of the grand visions in which the author passes from the narrator into the seer is still written in Aramaic (Syriac); in all other respects it is on a far higher plane than anything in Part I. It summarizes in proper sequence the events from the downfall of Judæa to the occasion of the Maccabæan Revolt; and supplies the basis for the impressive elaboration of the history in detail. Throughout these visions, Daniel speaks in the first person, prays for and receives instruction.

B. The Vision of the Ram and the He-goat or The Overthrow of Persia by Alexander the Great and Its Results

(Ch. viii)

In the third year of king Belshazzar, a vision appeared unto me, Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace which is in the province of Elam; and I saw in a vision and I was by the river of Ulai. Then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high, but one was higher than the other, and the higher came up last. I saw the ram pushing westward and northward and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram and brake his two horns; and there was no power in the ram to stand before him, and he cast him down to the ground and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; but for it came up four notable ones toward the four winds of heaven.

And out of one of them came forth a little horn which waxed exceeding great toward the south and toward the east and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

Then I heard one saint speaking, and another said unto that saint which spake: How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?

And he said unto me: Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Now it came to pass, when I, Daniel, had seen the vision and sought the meaning, then behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said: Gabriel, make this man to understand the vision. So he came near where I stood; and when he came I was afraid and fell upon my face; but he said unto me: Understand, O Son of Man; for of the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me and set me upright. And he said: Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed shall be the end.

The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the

great horn between the eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the trangressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall stand up also against the Prince of Princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days.

And I, Daniel, fainted, and was sick certain days. Afterward I rose up and did the king's business; and I was astonished at the vision, and none understood it.

C. Daniel's Impassioned Appeal to Yahweh to Shorten the Period of His People's Punishment

(Ch. ix, 1-19)

In the first year of Darius, the son [1] of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldæans; in the first year of his reign, I, Daniel, understood by books [2] the number of the years whereof the word of Yahweh came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the God Yahweh, to seek by prayer and supplication, with fasting and sackcloth and ashes; and I prayed unto Yahweh my God, and made my confession, and said:

O Yahweh, the great and dreadful God, keeping the covenant and mercy to them that love Him and to them that keep His commandments; we have sinned and have committed injury, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments; nor have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land. O Yahweh, righteousness belongeth unto Thee, but unto us confusion of face as at this day; to the men of Judah and to the inhabitants of Jerusalem and unto all Israel, near and afar off, through all the countries whither Thou hast driven them, because of their trespass that they have trespassed against Thee.

O Yahweh, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee. To Yahweh our God belong mercies and forgiveness, though we have rebelled against Him, neither have we obeyed the voice of Yahweh our God, to walk in His laws which He set before us by His servants the prophets. Yea, all Israel have transgressed Thy law, even by turning aside so as not to hear Thy voice; therefore the curse is poured out upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Thee.

And He hath confirmed His words which He spake against us, and

[1] Darius was the father, not the "son" of Ahasuerus I, the Xerxes of the Greeks. No Jew living in Shushan in Darius' reign could have made this blunder, nor the one, given twice, concerning Cyrus. If he had not known the statements by the later prophets, he must have heard of, if he had not seen, the great inscription on the Rock of Behistun.

[2] Knowing the recent terrible events under the Antiochi, *"Daniel"* feels that the words of Jeremiah (ch. xxix, 10) cannot be taken literally (seventy years), but seven times seventy, or seventy weeks of years "for a year is as one day." This would leave a liberal margin, after his day, for the perfecting of the reign of righteousness.

against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come on us; yet made we not our prayer before Yahweh our God, that we might turn from our iniquities and understand the truth. Therefore hath Yahweh watched over the evil, and brought it upon us; for Yahweh our God is righteous in all His works which He doeth, and we obeyed not His voice.

And now, O Yahweh our God, that didst bring forth Thy people out of the land of Egypt with a mighty hand, and hast got Thee renown as at this day,—we have sinned; we have done wickedly. O Yahweh, according to Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain; because for our sins and for the iniquities of our fathers Jerusalem and Thy people are become a reproach to all about us. Now, therefore, O our God, hear the prayer of Thy servant and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the sake of Yahweh.

O my God, incline Thine ear and hear; open Thine eyes and behold our desolation and the city that is called by Thy name. For we do not present our supplications before Thee for our righteousness, but for Thy great mercies. O Yahweh, hear! O Yarweh, forgive! O Yahweh, hearken and do! Defer not, for Thine own sake, O my God; and because Thy city and Thy people are called by Thy Name.

D. The Answer of Yahweh, Given by the "Man Gabriel"

(Ch. ix, 20-27)

And while I was speaking and praying and confessing my sin and the sin of my people Israel, and presenting my supplication before Yahweh my God for the holy mountain of my God; yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly very swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said:

O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee, for thou art greatly beloved; therefore understand the matter, and consider the vision.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the Most Holy.

Know therefore and understand that, from the going forth of the commandment to restore Jerusalem and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, and be no more; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be a flood; and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and, for the overspreading of abominations, he shall make it desolate even unto the consummation, and that determined shall be poured upon the desolate.

E. Introduction to the Final Vision

(Ch. x, 1-xi, 2)

In the third year of Cyrus king of Persia, a word was revealed to Daniel, whose name was called Belteshazzar; and the word was true, but the time appointed was long; and he gave heed to the word and had understanding of the vision.

In those days I, Daniel, was mourning three whole weeks; I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river which is Hiddekel, I lifted up mine eyes and looked; and lo, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes like lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them so that they fled to hide themselves. Therefore I was left alone and saw the great vision; and there remained no strength in me, for my comeliness was turned in me into corruption and I retained no strength. Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

And behold, a hand touched me which set me upon my knees and upon the palms of my hands. And he said unto me: O Daniel, man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me: Fear not, Daniel; for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard, and I am come because of thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.

And when he had spoken these words unto me, I set my face toward the ground, and I became dumb. And behold, one like the similitude of the sons of men touched my lips; then I opened my lips and spake, and said unto him that stood before me: O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

Then there came again and touched me one like the appearance of a man, and he strengthened me, and said: O man greatly beloved, fear not; peace be unto thee; be strong, yea, be strong. And when he had spoken unto me I was strengthened, and said: Let my lord speak; for thou hast strengthened me. Then said he: Knowest thou wherefore I come to thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things but Michael, your prince. And I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth.

F. The Vision of the Last Days of Greek Dominion and, After Much Tribulation, the Final Triumph of *THE PEOPLE WRITTEN IN THE BOOK*

(Ch. xi, 2b; xii, 13)

Behold, there shall stand up yet three kings in Persia; and the fourth [1] shall be far richer than they all; and by his strength through his riches he shall stir up all against the kingdom of Grecia. And a mighty king shall stand up that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion when he ruled; for his kingdom shall be plucked up, even for others besides those.

The king of the south shall be strong and one of his princes; and he shall be strong above him and have dominion; his dominion shall be a great dominion. And in the end of years they shall join themselves together. For the king's daughter of the south shall come to the king of the north to make agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.[2]

But out of a branch of her root shall one stand up in his estate, who shall come with an army and shall enter into the fortress of the king of the north, and shall deal against them and shall prevail; and shall also carry captive into Egypt their gods and their princes, with their precious vessels of silver and gold; and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom, and return into his own land.

But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come and overflow and pass through; then shall he return and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, with the king of the north; and he shall set forth a great multitude, but the multitude shall be given into his hand. When he hath taken away the multitude, his heart shall be lifted up and he shall cast down many myriads; but he shall not be strengthened.

For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come, after certain years, with a great army and with much riches. And in those times many shall stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people; neither shall he have strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, nor be for him. After this he shall turn his face unto the Isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him

[1] The author still clings to his mistake as to the Persian succession, which is as follows: Cyrus (Conqueror); Cambyses; Darius, who first invaded Greece; Xerxes, whose spectacular attempt is known to every schoolboy. This makes the king "strong in his riches" still the fourth. All between him and Alexander are omitted.

[2] Probably Berenice. The light here cast on this period is interesting.

to cease; without reproach of his own, he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found.[1]

Then shall stand up in his estate a raiser of taxes in the glory of his kingdom; but within few days he shall be destroyed, neither in anger nor in battle.

In his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him and shall be broken; yea, also, the prince of the covenant. And after the league made with him he shall work deceitfully; for he shall come up and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do what his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey and spoil and riches; yea and he shall forecast his devices against the strongholds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain. And both these kings shall plan to do mischief, and shall speak lies at one table; but it shall not prosper; for still the end shall be *at the time appointed.* Then shall he return into his land with great riches; and his heart shall be against the holy covenant; he shall do exploits, and return to his own land. At the time appointed he shall return, and come toward the south; but it shall not be as the former *time* or as the latter. For the kings of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have consultation with them that forsake the holy covenant.

Arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily offering, and set up *the abomination that maketh desolate.* And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. And they among the people that do understand shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil many days. Now when they shall fall, they shall be helped with a little help; but many shall cleave unto them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed.

And the king shall do according to his will; and he shall exalt himself; and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation shall be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. But in his estate shall he honor the God of Forces; and a god whom his fathers knew not shall he honor with gold and silver and with precious stones and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and glorify; and he shall cause them to rule over many, and shall divide the land for gain.

[1] See the account of this period, given by an eye-witness, in the "Revolt of the Maccabees" below, pp. 491-520.

AT THE TIME OF THE END shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand,—Edom and Moab and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him; therefore shall he go forth with great fury to destroy, and utterly to do away with many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

AT THAT TIME shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation to that same time; and at that time shall thy people be delivered, every one that shall be found *written in the book*. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

But thou, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased.

Then I Daniel looked and behold, there stood other two, the one on the bank this side of the river, and the other on the bank on that side of the river. And one said unto the man clothed in linen which was upon the waters of the river: How long to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him That Liveth Forever, that it shall be for a time, times and an half; and when they have made an end of breaking to pieces the power of the holy people, all these things shall be finished.

And I heard, but I understood not. Then said I: O my lord, what shall be the end of these things?

And he said: Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white and clean; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and *the abomination that maketh desolate* set up, shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the three thousand three hundred and five and thirty days.

But go thy way till the end; for thou shalt rest, and stand up in thy lot at the end of the days.

[From internal evidence, the "Book of Daniel" is now held to have been written not earlier than 165 B.C. and not later than 161. Up to the latter date, the history assuming to be prophecy is fairly correct; but none of the prophecy for later years is fulfilled. As Dr. Driver says: "The author lives in the age in which he manifests an interest,—not after the persecutions are ended . . . but at their beginning, when his message of encouragement would have value for the godly Jews in the time of their trial. . . . He places the advent of the Messianic Age soon after the end of Antiochus, as in Isaiah and Micah it follows the fall of Assyria. In both cases the future is foreshortened . . . and in each case the shape and coloring of the representation is correlated with the spiritual movements of the age to which it belongs.

THE THIRD COLLECTION OF PSALMS

Compiled for the Celebration of Judæa's Restored Independence [1]

A

Two Poems by the Same Author Presenting an Appeal from Israel to Yahweh and His Answer Thereto

(Psalms XC-XCI)

I. The Appeal to Yahweh

Psalm XC

Lord, Thou hast been our refuge in all generations.
Before mountains came forth or earth and the world were,
From everlasting to everlasting
Thou art God.
A thousand days are to Thee as yesterday when it is past,
Or as a watch of the night.
Thou turnest man to dust, saying: Return, Sons of men!
Thou carriest them away as with a flood;
They are even as a sleep, they fade away like the grass.
In the morning it flourisheth and groweth up,
In the evening it is cut down and withereth.
For we are consumed in Thy displeasure,
By Thy wrath we are hurried away.

Thou hast set our guilt before Thee,
Our secret sins in the light of Thy countenance;
For our years are passed away in Thine anger,
Our years cease like a tale that is told.

The days of our years come to seventy years;
Or if, through strength, they stretch to fourscore years,
Yet is their boasted length but distress and vanity,
For it passeth swiftly, and we vanish away.

[1] The opinion that most of the psalms in this collection are Maccabæan is based on the spirit of joy and loyal thanksgiving to Yahweh which pervades many of them; but there had been several other periods of great and unexpected deliverance from foreign oppression, followed by short-lived peace and prosperity, that might have inspired them in far earlier times. The chronology of the psalms is not yet fully determined. Two points only are settled: (1) None of them *in their present form* are pre-exilic; (2) many attributed to the time of Ezra the Scribe give internal historical and linguistic evidence of a much later date. The undiscriminating division of this Third Collection into Books IV and V was effected just before 132 B.C. The ancient and logical division, distinguished by Doxologies, was into Three Books only (psalms iii-xli; xlii-lxxxix; xc-cl); the Third Book being a collection of small psalmodies probably in use many years before, now gathered together with a prologue (xci and xcii) and special Maccabæan additions. That the division into five books (probably to conform in number with the Five Books of Moses) was hasty is clear from the break in the Triad, psalms cv-cvii, and the intrusion of a doxology that interrupts its sequence. The change also caused Book II to be broken at psalm lxxii.

Who knoweth the power of Thy wrath
And, according to it, payeth due reverence?
So teach us to number our days
That we may apply our hearts unto wisdom.

How long before Thy return, O Yahweh?
May it soon repent Thee concerning Thy servants!
O satisfy us early with Thy mercy,
That we may rejoice and be glad all our days.
Make us glad according to the days that Thou hast afflicted us,
According to the days wherein we have seen evil.

Let Thy work appear unto Thy servants,
Let Thy glory shine upon Thy children!
O may the favor of Adonai our God be upon us!
Make Thou also the work of our hands to endure;
Yea, the work of our hands,—do Thou establish it.

II. The Answer of Yahweh

Psalm XCI

The Poet speaks.

O thou dweller under the shelter of the Most High,
Who abidest in the shadow of the Almighty!
I will say for Yahweh, my Refuge and my Fortress,
My God, in whom is my trust:

He will deliver thee from the snare of the fowler
And from the noisome pestilence.
He shall cover thee with His pinions;
Under His wings shalt thou take refuge:
He is thy shield and buckler.

Thou shalt not be afraid of the terror by night
Nor of the arrow that flieth by day,
Of the pestilence that walketh in the darkness,
Nor of the destruction that wasteth in the noon-day.

A thousand may fall at thy side, a myriad at thy right hand,
But it shall not come nigh thee;
Yea, with thine eyes shalt thou behold, and see
The recompense of the ungodly.
For thou hast made Yahweh thy habitation,
Him who is my Refuge, even the Most High.

There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling;
For He will give His angels charge over thee
To keep thee in all thy ways.
They shall bear thee on their hands,
Lest thou bruise thy foot against a stone.

Because he hath set his love upon Me
With long life will I satisfy him,
I will set him up on high because he hath known My name.
He shall call upon me, and I will answer him;
I will be with him in trouble,
I will rescue him, I will bring him to honor.
With long life will I satisfy him,
And make him behold My salvation.

B

An Appeal to a God of Vengeance for Justice on the Wicked and Mercy for the Righteous

Psalm XCIV [1]

O God of Vengeance! Yahweh, Thou God of Vengeance, appear!
Lift up Thyself, Thou Judge of the earth!
Render to the presumptuous their deserts.

How long shall the wicked, O Yahweh,
How long shall the wicked exult?
They pour forth, they proclaim insults;
All the evil-doers are boasting.
They crush Thy people, O Yahweh; they afflict Thy heritage!
The widow and the stranger they slay, they destroy the orphans.
They say: YAH will not see it, the God of Israel will not heed.

Consider, ye brutish among the people!
Ye fools, when will ye understand?
He that did set the ear, shall He not hear?
And He that formed the eye, shall He not see?
He that chastiseth nations, shall not He punish,—
He that teacheth man knowledge?
Yahweh knoweth the thoughts of man that they are vanity.

Happy the man whom Thou dost instruct, O Yah
And teachest out of Thy Law
To hold himself calm in the day of misfortune,
Till the pit shall be digged for the wicked.
For Yahweh will not reject His people,
Nor will He forsake His inheritance;
For Justice shall be awarded to righteousness,
And all the upright in heart shall follow it.

Who will rise up for me against the evil-doer?
Who will stand up for me against the workers of iniquity?
Unless Yahweh had been my help.
Too soon my soul had dwelt in silence.
If I cry: My foot is slipping! Thy mercy, O Yah, will uphold me.
When my cares are many within me,
Thy comfort delighteth my soul.

Shall the throne of wickedness which frameth evil by statute
Have fellowship with Thee?
They gather themselves together against the soul of the righteous
And shed innocent blood.
But Yahweh is my defense; my God is the Rock of my refuge!
And He shall bring upon them their own iniquity,
And shall cut them off in their own wickedness;
Yahweh, our God, will cut them off.

[1] This psalm is evidently misplaced in A. V. In tone it is akin to psalm lxxix, which is much earlier, when the nation believed in a God of Vengeance. As found in A. V. it abnormally interrupts the "New Song" of praise and strikes the sole discordant note in that ecstatic hymn of gratitude to Yahweh (xcii-xciii; xcv-c) that immediately follows.
[2] *Yah* is the shorter form of Yahweh; v.e.g. Exod. xvii, 15; or ps. xviii, 4.

C

I. THE NEW SONG OF PRAISE AND THANKSGIVING
(PSALMS XCII, XCIII, XCV-C, A. V.)

PSALM XCII

It is a good thing to give thanks unto Yahweh,
And to sing praises unto Thy Name, O Most High!
To declare Thy loving-kindness in the morning,
And Thy faithfulness in the night season,
With an instrument of ten strings, and with the psaltery,
And with a solemn sound upon the harp.

For Thou, O Yahweh, hast made me glad through Thy work;
In the works of Thy hands will I exult.
How great are Thy works, O Yahweh! Thy thoughts are very deep.
A brutish man knoweth not this, nor can a fool discern it.
When the wicked spring up as the grass,
And when all the workers of iniquity flourish,
It is that they may be destroyed for ever.

But Thou, O Yahweh, art on high for evermore.
For lo, Thine enemies, O Yahweh, lo, Thine enemies shall perish!
All the workers of iniquity shall be scattered.
But my horn hast Thou exalted like the horn of the wild-ox;
I am anointed with rich oil.
Also mine eye hath gazed on them that lie in wait for me;
My ears shall hear my desire upon the wicked that rise against me.

The righteous shall flourish like the palm-tree,
He shall grow like a cedar in Lebanon,
Planted in the House of Yahweh,
They shall flourish in the courts of our God.
They shall bring forth fruit in old age,
They shall be full of sap and richness,
To show that Yahweh is upright;
My Rock, in whom is no unrighteousness!

II. PSALM XCIII

Yahweh reigneth; He is clothed in majesty;
Yahweh is clothed—He hath girded Himself—with strength.
Yea, the world is established, that it cannot be moved.
Thy throne is established of old; Thou art from everlasting!
The floods have lifted up, O Yahweh,
The floods have lifted up their voice;
The floods lift up their waves.
Yahweh on high is mightier than the noise of many waters,
Yea, than the mighty waves of the sea.
Thy testimonies are very sure;
Holiness becometh Thine House, O Yahweh, for evermore!

III. PSALM XCV

O come, let us sing unto Yahweh!
Let us shout for joy to the Rock of our salvation!
Let us come before His presence with thanksgiving,
Let us shout for joy unto Him with psalms!
For a great God is Yahweh,

And a great king above all gods.
In whose hand are the depths of the earth;
The heights of the mountains are also His;
The sea is His and He made it;
And His hands formed the dry land.

O come, let us bow down and bend the knee,
Let us kneel before Yahweh, our Maker!
For He is Our God,
And we are the people of His pasture, and the sheep of His hand.

Today, if ye would hearken to His voice!
Harden not your heart, as at Meribah,—as in the day
Of Massah in the wilderness;
When your fathers tried and tested Me, though they saw My work.
For forty years was I wearied with that generation,
And said: It is a people that do err in their heart,
And they have not known My ways;
Wherefore I sware in My wrath
That they should not enter into My rest.

IV. PSALM XCVI

O sing unto Yahweh a new song!
Sing unto Yahweh, all the earth!
Sing unto Yahweh! Bless His name!
Be telling of His salvation from day to day!
Declare His glory among the nations,
His wonders among all peoples!

For great is Yahweh, and highly to be praised;
He is to be feared above all gods.
For all the gods of the peoples are idols,
But Yahweh made the heavens.
Honor and majesty are before Him,
Strength and beauty are in His sanctuary.

Ascribe unto Yahweh, ye kindreds of the peoples,
Ascribe unto Yahweh glory and strength.
Ascribe unto Yahweh the glory due unto His name;
Bring an offering, and come into His courts.
O worship Yahweh in the beauty of holiness,
Tremble before Him, all the earth.

Say among the nations: Yahweh reigneth!
The world also is established, that it cannot be moved.
He will judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the forests sing for joy
Before Yahweh, for He is come,—
For He is come to judge the earth.
He will judge the world with righteousness,
And the peoples in His faithfulness.

V. PSALM XCVII

Yahweh reigneth; let the earth rejoice;
Let the multitude of isles be glad thereof.
Clouds and darkness are round about Him;
Righteousness and justice are the foundation of His throne.
A fire goeth before Him; it burneth up His enemies.
His lightnings lightened the world; the earth saw it and trembled;
The mountains melted like wax at the presence of Yahweh—
At the presence of the lord of the whole earth.
The heavens declare His righteousness,
And all the people see His glory.

Confounded be all they that serve graven images
That boast themselves of things of naught.
Bow down to Him, all ye gods!
Zion heard, and was glad, and the daughters of Judah
Rejoiced because of Thy judgments, O Yahweh.
For Thou, Yahweh, art most high above all the earth;
Thou art exalted far above all gods.

O ye that love Yahweh, hate evil.
He preserveth the souls of His saints,
He delivereth them out of the hand of the wicked.
Light is sown for the righteous,
And gladness for the upright in heart.
Be glad in Yahweh, O ye righteous!
And give thanks to His holy Name.

VI. PSALM XCVIII

O sing to Yahweh a new song, for He hath done wondrous things.
His right hand and His holy arm have gotten Him the victory!
Yahweh hath made known His salvation;
His righteousness hath He revealed in the sight of the nations.
He hath remembered His mercy and truth toward the House of Israel,
And all the ends of the earth have seen
The salvation of our God.

Shout for joy to Yahweh, all the earth!
Break forth, sing for joy, yea, sing praises!
Sing unto Yahweh with the harp,
With the harp and the voice of melody.
With trumpets and the sound of the horn, shout joyously
Before the King, Yahweh!

Let the sea roar and the fulness thereof;
The world, and they that dwell therein;
Let the floods clap their hands;
Let the mountains sing for joy together
Before Yahweh, for He is come to judge the earth.
He will judge the world with righteousness,
And the peoples with equity.

VII. PSALM XCIX

Yahweh reigneth! Let the peoples tremble!
He is throned upon cherubim; let the earth quake.
Yahweh is great in Zion, He is high above all peoples.
Let them praise Thy name, so great and awful!
Holy is He.

The strength of the King who loveth justice!
Thou hast established equity,
Thou hast executed justice and righteousness in Jacob.
Exalt ye Yahweh, our God, and prostrate
Yourselves at His footstool!
Holy is He.

Moses and Aaron among His priests,
And Samuel among them that called upon His name,
These did call upon His name, and He answered them,
He spake unto them in the pillar of cloud;
They kept His testimonies and the statutes that He gave them.
O Yahweh, our God! verily Thou didst answer them;
A forgiving God wast Thou unto them,
Though Thou didst punish them for their misdeeds.

Exalt ye Yahweh our God, and worship
At His holy hill;
For Holy is Yahweh, our God.

VIII. THE DOXOLOGY

PSALM C

Shout unto Yahweh, all ye lands!
Serve Yahweh with gladness!
Come before his presence with singing!
Know ye that Yahweh—He is God.
He hath made us, and not we ourselves;
We are His people, the sheep of His pasture.
Enter His gates with thanksgiving,—into His courts with praise.
Be thankful unto Him, and bless His name.
For Yahweh is good; His mercy endureth for ever;
And His faithfulness unto all generations.

D

A GROUP OF THREE INDIVIDUAL PSALMS

I. THE PORTRAIT OF AN IDEAL KING [1]

PSALM CI

Thy mercy and justice will I sing; Thee, Yahweh, will I praise.
I will walk wisely in a perfect way;
O when wilt Thou come unto me?
I will walk within my house with a perfect heart.

I will set before mine eyes no profitless thing;
The doing of sin I hate; it shall not cleave unto me.
A perverted heart shall depart from me;
The wicked I will not know.

Who secretly slandereth his neighbor, him will I destroy;
Him of haughty eyes and a puffed-up mind will I not endure.
Mine eyes are upon the faithful of the land,
That they may dwell with me;
Whoso leadeth a godly life, he shall serve me.

[1] The poet takes up the strain of psalms xlv and lxxii in Coll. II, to describe the hoped-for Messiah.

He that practiseth deceit shall not dwell in my house;
He that telleth lies shall not tarry in my sight.
I will early destroy all the wicked in the land,
That I may root out all evil-doers
From the City of Yahweh.

II. After Vividly Picturing His Recent Sufferings, the Poet Finds Comfort for Future Generations in the Unceasing Mercy and Faithfulness of Yahweh

Psalm CII

O Yahweh, hear my prayer;
And let my cry for help come before Thee;
Hide not Thy face from me in the time of my distress!
Incline Thine ear unto me; when I call, answer me soon.
For my days are consumed like smoke,
My bones are burned up like fuel;
My heart is smitten like grass and withered,
So that I forget to eat my bread.

For the voice of my groaning my bones cleave to my flesh.
I am like a pelican of the wilderness,
I am become as an owl in the waste places.
I watch and am like a sparrow that is alone upon the housetop.
My enemies taunt me all the day; they that are mad against me
Are ever cursing me.
For ashes have I eaten like bread,
And mingled my drink with weeping,
And that because of Thine indignation and Thy wrath;
For Thou didst take me up, and hast cast me down.
My days are like a lengthening shadow,
And I am withered like grass.

But Thou, Yahweh, remainest for ever,—
Thy fame to all generations.
Thou shalt arise and have mercy upon Zion,
It is time to be gracious unto her,
Yea, the appointed time is come;
Thy servants delight in her stones; her very dust they love.

The nations shall fear Thy Name, O Yahweh,
And all the kings of the earth Thy majesty,
When Yahweh hath built up Zion; when He appeareth in glory!
He inclineth to the prayer of the forsaken,
And despiseth not their desire.

This shall be written for the generations to come,
A people to be created shall praise Yahweh
For He hath looked down from the height of His sanctuary;
From heaven did Yahweh behold the earth
To hearken to the groaning of the exile,
To set free those appointed to death,
That in Zion might be honored the name of Yahweh,
And His praise in Jerusalem;
When the peoples are gathered together, and the kingdoms,
To serve Yahweh.

He weakened my strength on my way, He shortened my days;
I say: O my God, take me not away in the midst of my days,
Thou, whose years endure throughout all generations!
Of old, Thou didst lay the foundations of the earth
And the heavens are the work of Thy hands;
They shall perish, but Thou shalt endure;
Yea, all of them shall wax old as doth a garment;
As a vesture shalt Thou change them; they shall pass away;
But Thou art the same; Thy years shall have no end.
The children of Thy servants shall dwell securely,
And their seed shall be established before Thee.

III. Therefore the Poet Voices a Jubilant Thanksgiving for the Never-ending Mercies of Yahweh

Psalm CIII

Bless Yahweh, O my soul,
And all that is within me, bless His Holy name!
Bless Yahweh, O my soul, and forget not all His benefits,
Who forgiveth all thy sin, and healeth all thine infirmities,
Who saveth thy life from destruction, and crowneth thee
With mercies and loving-kindness.
Who satisfieth thy household with good things, renewing thy youth
As an eagle.

Yahweh executeth righteousness
And justice for all that are oppressed.
He made known his ways unto Moses, His works to the sons of Israel.
Yahweh is full of compassion and gracious,
Slow to anger, and plenteous in mercy.
He will not alway be chiding, neither keepeth He His anger
Forever;
He hath not dealt with us to the measure of our sins,
Nor requited us according to our iniquities.

For as the heaven is high above the earth,
So great is His mercy toward them that fear Him.
As far as the east is from the west,
So far hath He set our sins from us.
Like as a father hath compassion on his children,
So hath Yahweh compassion upon them that fear Him.
For He knoweth our frame; He remembereth that we are dust.

As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone,
And the place thereof knoweth it no more.
But the mercy of Yahweh is from everlasting to everlasting
Upon them that fear Him,
And His righteousness unto children's children,
To such as keep His covenant, and to those that remember
His precepts to do them.

Yahweh hath established His throne in the heavens,
And His kingdom ruleth over all.
Bless Yahweh, ye angels of His!
Ye that excel in strength, ye that fulfil his commands,
Hearkening unto the voice of His word.
Bless Yahweh, all ye His hosts,
Ye ministers of His that do His pleasure!
Bless Yahweh, all ye His works, in all places of His rule;
Bless thou Yahweh, O my soul!

E

The Great Hymn of Praise to Yahweh for the Beauty and Wonders of His Creation

Psalm CIV

Praise Yahweh, O my soul!
O Yahweh, my God, Thou art become exceeding glorious,
Thou art clothed with majesty and honor!

Thou deckest Thyself with light as it were with a garment,
And spreadest out the heavens like a curtain,
Who layest the beams of thy chambers in the waters;
Who makest the clouds Thy chariot, who goest on wings of the wind;
Who makest winds Thy messengers, Thy ministers, the flaming fire!

He laid the foundations of earth that it should never be moved;
Thou didst cover it with the deep as with a vesture;
The waters stood above the mountains; at Thy rebuke they fled,
At the voice of Thy thunder they hasted away;
The mountains rose, the valleys sank down
To the place Thou hadst appointed for them;
Thou didst set a bound which they should not pass,
That they might not return to cover the earth.

He sendeth springs into the valleys which run between the hills;
They give drink to every beast of the field;
The wild asses quench their thirst.
Beside them dwell the fowls of heaven that sing among the branches.
He watereth the hills from His upper chambers;
The earth is filled with the fruit of His works.

He causeth the grass to grow for cattle, and herb for the service of man,
That he may bring forth bread out of the earth,
And wine that maketh glad the heart of man,
Oil that maketh his face to shine,
And bread to strengthen his heart.

The trees of Yahweh have their fill, the cedars of Lebanon
Which He hath planted;
Where the birds make their nests; and as for the stork,
The fir-trees are her home.
The high mountains are for the wild goats,
The rocks are a refuge for the conies.

He appointed the moon for seasons, the sun knoweth his settings;
Thou makest darkness, and it is night,
Wherein all the beasts of the forest creep forth.
The young lions roar after their prey, and seek their food from God.
The sun riseth, they slink away, and couch in their dens.
Man goeth forth unto his work, to his labor until the evening.
How manifold are Thy works, O Yahweh!
In wisdom hast Thou made them all;
The earth is full of Thy riches.

Yonder sea, great and wide, wherein are numberless creeping things,
Living creatures small and great,—
There go the ships and there is that Leviathan
Which Thou hast formed to sport therein;
All of them wait upon Thee,

That Thou mayest give them their food in due season.
Thou givest it unto them, they gather it;
Thou openest Thine hand, they are filled with good.
Thou hidest Thy face, they vanish;
Thou withdrawest Thy breath, they perish and return to dust;
Thou sendeth forth Thy spirit, they are created, and Thou
Renewest the face of the earth.

The glorious majesty of Yahweh shall endure for ever!
Yahweh shall rejoice in His works,
Who looketh on the earth, and it doth tremble;
If He but touch the hills, they smoke.

I will sing unto Yahweh as long as I live,
I will sing praise to my God while I have my being!
May my musings be sweet to Him;
And I,—I will rejoice in Yahweh.
Let sinners be consumed out of the earth
And let the ungodly henceforth be no more.
Bless thou Yahweh, O my soul! Hallelujah.[1]

---

[1] The authorship of psalm civ is of unique interest. The dogmatic statement of Josephus and the Talmuds that Moses wrote the Pentateuch, necessarily ascribed to him the poems, not otherwise assigned, included in it, viz. Gen. xlix; Exod. xv, 2-18; Deut. xxxii, 1-43 and xxxiii, 2-29. Psalm xc is also attributed to him. But his authorship of any of them is now discredited by strong internal evidence.

Yet one must still believe in some ground for the persistent tradition that the great general, law-giver and far-seeing organizer was also a poet. The discovery of the city and tombs built at Tel el Amarna by the "Heretic King," Ikh n Aton, and the recovery of the great Hymn in which he proclaimed his belief in *One Sole God*, the *Creator* and *Sustainer* of all things, affords a reasonable ground for suspecting that it was known to Moses, that he may have embodied remembered passages of it in a hymn for his people, and that psalm civ *is this hymn*. The strong likeness of the two is incontestable. Personally I go further, and see in it part of the inspiration through which Moses gave to his people the Ever-existent God, Yahweh. (Ed.)

F

A Triad of Grateful Thanksgivings for the Long-suffering Mercy of Yahweh Throughout the History of Israel

(Psalms CV-CVII, A. V.)

I. Psalm CV

O give thanks unto Yahweh, call upon His name;
Make known His doings among the peoples!
Sing unto Him, sing praises unto Him!
Speak ye of all His marvelous works,
Glory ye in His Holy Name!
Let the heart of them rejoice that seek Yahweh!
Seek ye Yahweh and His strength, seek his face evermore.
Remember His marvelous works that He hath done,
His wonders, and the judgments of His mouth,
O ye seed of Abraham, His servant; ye Children of Jacob,
His chosen ones.

He is Yahweh, our God.
His judgments are in all the earth.
He hath remembered His covenant for ever,
The promise that He made to a thousand generations;
Even that which He made unto Abraham,
And the oath that He sware unto Isaac,
And appointed it unto Jacob for a law,
And to Israel for an everlasting covenant,
Saying: Unto thee will I give the land of Canaan,
The lot of your inheritance.
When they were yet but few in number, very few and but sojourners.

And when they went about from nation to nation,
From one kingdom to another people,
He suffered no man to do them wrong,
But reproved even kings for their sake:
Touch not Mine anointed ones, and do My prophets no harm!

Then He called a famine on the land, He broke the whole staff of bread.
But he sent a man before them; Joseph was sold for a servant;
His feet they hurt with fetters, he was bound with irons,
Till the time of his prophecy came; the word of Yahweh justified him.
The king sent and loosed him, the ruler of Egypt set him free;
He made him lord of his house, and ruler of all his substance.
To bind his princes at his will, and teach his ministers wisdom.

Then did Israel come into Egypt, Jacob abode in the land of Ham.
Yahweh increased His people mightily,
And made them too powerful for their adversaries;
Whose heart He turned to hate His people,
And deal craftily with His servants.
Then sent He Moses, His servant, and Aaron
Whom He had chosen;
They wrought among them His manifold signs,
And wonders in the land of Ham.[1]

He turned their waters into blood, and slew their fish;
Their land swarmed with frogs in the chambers of their kings;
He spake, and there came swarms of flies,
And gnats in all their borders;

[1] Verse 25 is misplaced; the copyist follows in general the order of the plagues as given in Exod. viii, 14-x, 20, but does not recognize the peculiar fitness of the three days' darkness as weakening the obstinacy of the king and leading to his final submission. It should follow the locusts, and is so placed here.

He gave them hail for rain, and flaming fire in the land.
He smote the vine also, and their fig-trees,
And broke the trees of their borders.
He spake, and the locust came, the canker-worm without number,
And did eat up every herb in their land,
Even the fruit of their ground.
He sent darkness, and it was dark; and they resisted not His word.
Then He smote also all the first-born of their land,
The first-fruits of all their strength.
And He brought them [Israel] forth with silver and gold,
There was none that stumbled among His tribes.
Egypt was glad when they departed,
For fear of them had fallen upon them.

He spread a cloud for a screen,
And fire to give light in the night.
They asked and He brought quails,
And gave them in plenty the bread of heaven.
He opened the rock, and the waters gushed out;
They ran as a river in the dry places;
For He remembered His holy word unto Abraham His servant;
And He brought forth His people with joy,
His chosen ones with singing.
And He gave them the lands of the nations,
And they took the labors of the peoples in possession,
That they might keep His statutes,
And observe His laws.
Hallelujah!

II. PSALM CVI

Hallelujah!
O give thanks unto Yahweh for He is gracious,
For His mercy endureth for ever.
Who can express all the mighty acts of Yahweh,
Or cause all His praise to be heard?
Happy he that retaineth judgment, that doeth aright alway;
Remember me, O Yahweh, when Thou favorest Thy people;
O visit me with Thy salvation!
That I may behold the prosperity of Thy chosen ones,
That I may rejoice in the gladness of Thy nation,
That I may glorify Thee with Thine inheritance.

We have sinned like our fathers;
We have done iniquitously, we have dealt wickedly.
Our fathers in Egypt gave no heed to Thy wonders;
They remembered not the multitude of Thy mercies,
But were rebellious at the sea, even at the Red Sea.
Nevertheless He saved them for His Name's sake,
That He might make His power to be known.
And He rebuked the Red Sea, and it was dried up;
He led them through the depths as through a wilderness,
And He saved them from the hand of their hater,
And redeemed them from the hand of the foe.
The waters covered their adversaries; there was not one of them left.
Then they believed His words, they sang His praise.

But they quickly forgat His deeds;
They awaited not His decree;
They were seized with a lust in the wilderness,
And tried God in the desert.
And He gave them their request, but sent leanness into their soul.
They envied Moses in the camp, and Aaron, the holy one of Yahweh.

The earth opened and swallowed up Dathan
And covered up the company of Abiram
And a fire was kindled in their company,
The flame burned up the wicked.

In Horeb they made a calf, and worshiped a golden image;
Thus they exchanged their glory
For the likeness of an ox that eateth grass.
They forgat God, their Saviour,
Who had done great things in Egypt;
Wondrous things in the land of Ham,
Terrible things by the Red Sea.
So He said that He would destroy them,
But Moses, His chosen, stood before Him in the breach
To turn back His wrath, lest He should destroy them.

Moreover, they scorned the desirable land,
They believed not His word;
And they murmured in their tents,
They hearkened not to the voice of Yahweh.
Therefore He sware concerning them, that He
Would overthrow them in the wilderness;
That He would cast out their seed among the nations,
And scatter them in the lands.

They joined themselves also to Baal-Peor,
And ate the sacrifices of the dead.
Thus they provoked Him with their doings,
And the plague broke in upon them.
Then stood up Phineas, and executed judgment,[1]
And so the plague was stayed;
Which was counted to him for righteousness,
Unto all generations forever.

They angered Him also at the waters of Meribah,
And because of them it went ill with Moses,
For they embittered his spirit,
So that he spake unadvisedly with his lips.
They did not destroy the nations, as Yahweh commanded them,
But mingled themselves with them, and learned their works;
They did obeisance unto their idols;
Which became a snare unto them.
They sacrificed their sons and their daughters unto demons,
And shed innocent blood;
Even the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan,
And the land was polluted with blood.

Thus were they defiled with these works,
And went astray in their doings;
Thus was the wrath of Yahweh kindled against His people,
And He abhorred His inheritance;
And He gave them into the hand of the nations,
And their haters ruled over them.
Their enemies oppressed them; they were subdued under their hand
Many times did He deliver them, but they
Were headstrong in their opinions, and sank low in their iniquity.

But He regarded their distress when He heard their wailing;
For then He remembered His covenant, and relented
According to His great goodness;

[1] See Numb. xxv, 6-8, A. V.

He caused them to meet with compassion from all those
That carried them captive.

Save us, O Yahweh, our God, and gather us in
From among the nations,
That we may give thanks unto Thy holy name,
That we may make our boast of Thy praise.[1]

III. PSALM CVII

O give thanks unto Yahweh, for He is gracious,
For His mercy endureth for ever!
So let the redeemed of Yahweh say,
Whom He released from the hand of the oppressor,
And gathered them out of the lands,
From the East and from the West, from the North and from the Sea.

They wandered in the wilderness, in the pathless desert;
They found no city to dwell in;
Hungry and thirsty, their soul fainted in them.
Then they cried unto Yahweh in their trouble,
And He delivered them out of their distress,
He brought them by a direct road to reach a city to dwell in.
Let them give thanks to Yahweh for His mercy
And for His wondrous works done for the children of men.
For He hath satisfied the longing soul,
And the hungry soul he hath filled with good.

They who sat in darkness, and in the shadow of death,
Fettered in affliction and iron,
Because they resisted the commandments of God,
And refused the counsel of the Most High—
He bowed down their heart with misery,
They stumbled, and there was no one to help them;
Then they cried unto Yahweh in their trouble,
And He delivered them out of their distress:
He brought them out of the darkness, out of the shadow of death,
He brake their bonds asunder.

Let them give thanks to Yahweh for His mercy,
And for His wondrous works done for the children of men,
For He hath broken to pieces gates of bronze,
And cut bolts of iron asunder.

Crazed by the manner of their transgression,
And suffering because of their iniquities,
Their soul abhorred all manner of food,
They drew near to the gates of death.
Then they cried unto Yahweh in their trouble,
And He delivered them out of their distress;
He sent His word and healed them,
He rescued them from their graves.

[1] Verse 48. A. V. was inserted to conclude Book IV when Coll. III was divided by the latest editor without regard to the sequence of the historical triad thus broken. It was probably the conventional close of any selection of psalms used in a service, like our "Gloria." The injunction combined with it is found in Deut. xxvii, 15-26, A. V. and both together in I Chron. xvi, 36, A. V.

Let them give thanks to Yahweh for His mercy,
And for His wondrous works done for the children of men.
Let them offer the sacrifices of thanksgiving,
And declare His works with singing.

They that sail over the deep in ships,
That traffic across great waters,
These see the works of Yahweh, and His wonders in the deep.
For He spake, and raised the stormy wind,
Which lifted up the waves thereof;
They mounted up to the sky, they sank down to the depths;
Their soul melted away because of their trouble;
They reeled to and fro, they staggered like drunken men;
They were at their wits' end.
Then they cried unto Yahweh in their trouble,
And He delivered them out of their distress.
He hushed the storm to a whisper, and the billows were stilled.
Then were they glad because they were quiet,
And He led them to the haven they desired.

Let them give thanks to Yahweh for His mercy,
And for His wondrous works done for the children of men.
Let them extol Him in the assembly of the people,
And praise Him in the company of the elders.

He turneth waters into the desert,
And water-springs into a thirsty ground;
And a fruitful land into a salt waste,
Because of the wickedness of them that dwell therein.
He turneth deserts into a pool of water,
And a parched land into water-springs;
There He maketh the hungry to dwell,
And there they establish a city for their habitation.
They sow fields, lay out vineyards, and gather in their harvests.
He blesseth them so that they greatly increase,

He suffereth not their cattle to decrease.
He poureth out contempt upon princes,
And causeth them to wander in pathless wastes;
So that they are minished, and dwindle away
Through oppression of evil and sorrow.
But He lifteth the humble man out of his misery,
And maketh his family as a flock of sheep.
The upright see it and are glad
And all wickedness closeth its mouth.

Whoso is wise, let him observe these things,
And let men ponder the loving-kindnesses of Yahweh.

G

Psalm CVIII [1]

(Ps. lvii, 5-13; lx, 7-14, A. V.)

My heart is stedfast, O God! I will sing and play.
Awake, my glory; awake harp and lute! I will awaken the dawn.
I will give thanks unto Thee, O Yahweh, among the peoples,
I will sing praises to Thee, among the nations.
For great as the heavens is Thy mercy,
Thy truth reacheth the skies.
Be Thou exalted, O God, above the heavens,
And Thy glory over all the earth.
That Thy beloved may be delivered,
Save with Thy right hand, and answer me.

God spake in His sanctuary: I will triumph!
I will divide Shechem and measure out the valley of Succoth.
Gilead is Mine; Manasseh is Mine; Ephraim is My head-piece;
Judah is My sceptre; Moab is My washpot; on Edom I cast My shoe;
Over Philistia will I shout My victory.

Who will bring me to a fortified city?
Who will lead me into Edom?
Hast Thou not cast us off, O my God?
Wilt Thou no longer go forth with our armies?
Give us help against the adversary,
For vain is the help of man!
Through God we shall do valiantly; for He it is
That will tread down our enemies.

---

[1] The character and position of this psalm are strangely anomalous. It is not original, but parts of two Elohistic psalms taken from the Second Collection (lvii, 5-13 and lx, 8-14), pieced together and set in a series of wholly Yahwistic psalmodies. Psalm lvii is the prayer of a man in deadly fear of a personal foe, though it ends with devout thanks for his escape; psalm lx is the plea of a king who has conquered many kingdoms, yet is in despair of continued victory. Both spring from troublous times and are out of accord with the "New Song," whose historical background is a great national triumph.

H

THE POET VOICES THE COMPLAINT OF THE NATION AGAINST THE BITTER ENMITY OF THE OPPOSING SECTS IN THE CONGREGATION, THOUGH THEIR POLITICAL INDEPENDENCE IS NOW ASSURED[1]

Psalm CIX

O God of my praise, keep not silence!
For the mouth of the wicked and the mouth of deceit
Have they opened against me.
They have spoken to me with a lying tongue.
They compassed me about also with words of hatred,
And fought against me without a cause.
In return for my love they are my adversaries;
But I am all prayer.
They have laid upon me evil for good, and hatred for my love.

Set Thou a wicked person over him,
And let Satan [*the Accuser*] stand at his right hand.
When he is judged, let him go forth condemned;
And let his prayer be turned into sin.
Let his days be few; let another take his command.
Let his children be fatherless, and his wife a widow.
Let his children be vagabonds, and beg;
Let them seek their bread out of their desolate places.
Let the creditor carry off all that he hath,
And let strangers make spoil of his labor.

Let there be none to extend kindness unto him,
Neither let there be any to be gracious unto his fatherless sons.
Let their posterity be cut off;
In the next generation, let their name be blotted out.
Let the iniquity of his fathers
Be brought to remembrance before Yahweh,
And let not the sin of his mother be forgotten.
Let them be continually before Yahweh, that He may cut off
Their memory from the earth.

Because he thought not to do mercy, but persecuted the poor and needy.
And the broken in heart he was ready to slay.
Yea, he loved cursing, and it came back upon him;
He delighted not in blessing, and it is far from him.
He clothed himself also with cursing as with his raiment,
And it is come into his inward parts like water,
And like oil into his bones.
Let it be unto him as the garment that he putteth on,
And for the girdle with which he is always girded.

This would mine adversaries fain bring on me from Yahweh,
They that speak evil against my soul;
But Thou, O *my lord* Yahweh, deal with me according to Thy mercy;
Save me for the sake of Thy Name,
For I am poor and needy,
And my heart is wounded within me.
Like a lengthening shadow, I am passing away,
I am shaken off as the locust.
My knees give way from my fasting, my flesh is lean,
It hath no fatness;
Also to them I am become a derision; they see me and wag their heads.

[1] In the Maccabæan or Hasmonæan period, Pharisees and Sadducees were striving for the supremacy, and, fortunately for the continuity of the church, the former were successful. (*Cf.* psalms lxix-lxxi, and lxxiv, Coll. II, pp. 153-155.)

Help me, O Yahweh, my God; O save me according to Thy mercy!
That they may know that this is Thy hand,
That Thou, Yahweh, hast done it.
Let them curse, but bless Thou!
When they arise, they shall be put to shame
But Thy servant shall rejoice;
Mine adversaries shall be wrapped in dishonor,
And clothed in their disgrace as in a mantle.

Very loudly will I praise Yahweh with my mouth,
And among a multitude will I glorify Him;
For He standeth at the right hand of the needy,
To save him from them that condemn him.

J

A Fragment of a Messianic Psalm

Psalm CX [1]

Yahweh said to *my lord:* Sit thou on My right hand,
Until I make thine enemies thy footstool.
The rod of thy strength Yahweh will send thee from Zion.
Rule thou in the midst of thine enemies!
Thy people offer themselves willingly
In the day of thy prowess.
In the splendor of purity, from the womb of the dawn,
Thine is the dew of thy youth.

Yahweh hath sworn, and He will not repent:
Thou art a priest forever, after the order of Melchizedek.
Adonai is at thy right hand; He will crush even Kings
In the day of His wrath.
He judgeth the nations; He filleth with dead bodies . . .
He dasheth in pieces the Head . . .
He will drink of the brook in the way,
Therefore will he lift up his head. . . .

. . . . . .

K

Two Joyous Psalms for General Use in the Temple-Service [2]

(Psalms CXI-CXII, A. V.)

I. Psalm CXI

Hallelujah!

Aleph I will give thanks to Yahweh with my whole heart
Beth In the assembly of the upright, and in the congregation.

Gimel The works of Yahweh are great,
Daleth Sought out of all them that have pleasure therein.

He Majestic and glorious are His deeds,
Vau And His righteousness endureth for ever.

[1] This unfinished psalm is of the same tenor as psalm ii, A. V., which the latest editor placed at the opening of the whole collection for the ritual, only preceded by one in praise of the *Torah* (the Law), which was the chief interest of the leaders of thought in Judæa during its last days as a kingdom. The latter (psalm i, A. V.) would have been better placed as preface to psalm cxix.

[2] In these two alphabetical psalms alone do the successive letters begin each *half-strophe.* They may have been included in the *Hallel.*

Zain A memorial hath He made of His wonderful works;
Cheth Merciful and compassionate is Yahweh.

Teth He hath given food to them that fear Him;
Yodh He will ever be mindful of His covenant.

Caph He hath shown to His people the power of His deeds
Lamedh In giving them the heritage of the nations.

Mem The works of His hands are faithfulness and justice;
Nun All His commandments are sure.

Samech They are established for ever and ever,
Ain They are wrought with truth and uprightness.

Pe He hath sent redemption unto His people;
Tsaddhe He hath commanded His covenant for ever.
Qoph Holy and aweful is His name.

Resh The fear of Yahweh is the beginning of wisdom;
Shin Good understanding have all they that do thereafter;
Tau His praise endureth for ever.

II. PSALM CXII

Hallelujah!

Aleph Happy is the man that feareth Yahweh,
Beth Who in His commandments rejoiceth exceedingly!

Gimel Mighty in the land shall be his posterity,
Daleth The generation of the upright shall be blessed.

He Well-being and wealth are in his house,
Vau And his righteousness shall be ever-enduring.

Zain Unto the upright in the darkness, as a light ariseth
Cheth The Merciful, the Compassionate and the Just.

Teth Well is it with him that lendeth or bestoweth graciously,
Yodh Who ordereth his affairs with justice;

Caph For he shall never be moved;
Lamedh In lasting remembrance shall the righteous be held.

Mem If he hear evil tidings, he shall not fear,
Nun His heart shall be stedfast, he trusteth in Yahweh.

Samech His heart is established, he shall not be afraid;
Ain He shall look boldly upon his enemies.

Pe He distributeth largely; he giveth to the poor,
Tsadhe His righteousness ever endureth.

Qoph His horn shall be uplifted in honor,
Resh The wicked shall see and be vexed;

Shin He shall gnash with his teeth, and be taken away;
Tau The desire of the wicked shall come to naught.

L

THE GREATER HALLEL

THE SOLEMN THANKSGIVING FOR THE REGAINED INDEPENDENCE OF JUDÆA, SUNG AT THE REDEDICATION OF THE TEMPLE [1]

(PSALMS CXIII-CXVIII, A. V.)

I. PSALM CXIII

Hallelujah!

Praise, O ye servants of Yahweh, praise the name of Yahweh!
Let the name of Yahweh be praised from this time forth forever.
From the rising of the sun unto the going down thereof,
Be the name of Yahweh praised.

High above all nations is Yahweh, His glory is above the heavens.
Who is like Yahweh our God that is enthroned on high,
Who looketh down upon heaven and upon the earth?

Who raiseth the lowly out of the dust;
Who lifteth the needy out of the dunghill;
That He may set him with princes with the princes of His people,
Who maketh the barren woman to keep house,
As a joyful mother of children.
Hallelujah!

II. PSALM CXIV

When Israel came out of Egypt, the House of Jacob from people
Of an alien tongue,
Judah became his sanctuary, Israel his dominion.
The sea saw it, and fled; the Jordan turned backward.
The mountains skipped like rams, the hills like young sheep.
What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest backward?

Tremble, O earth, before Yahweh, before the God of Jacob;
Who turned the rock into a pool of water,
The flint into a fountain of waters.

III. PSALM CXV

Not unto us, O Yahweh, not unto us,
But unto Thy name, give glory,
Because of Thy goodness, because of Thy faithfulness.
Wherefore should the nations say: Where is now Thy God?

But our God is in heaven; what pleased Him hath He done.
Their idols are of silver and gold, the work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;
They have hands, but they handle not;
Feet have they, but they walk not,
Neither speak they with their throat.
They that make them shall be like unto them,
Yea, whosoever putteth his trust in them.

[1] Sung also thereafter at the Feast of the Passover.

O Israel, trust thou in Yahweh, (their help, their shield is He.)
O House of Aaron, trust ye Yahweh, (their help, their shield is He.)
Ye that fear Yahweh, trust in Yahweh;
He is their help and their shield.

Yahweh hath been mindful of us; He will bless——
He will bless the House of Israel, He will bless the House of Aaron.
He will bless them that fear Yahweh, the small
As well as the great.
May Yahweh increase you more and more,
You and your children.

Blessed be ye of Yahweh, who made heaven and earth.
The heavens are the heavens of Yahweh, the earth He hath given to man.
The dead praise not Yahweh, nor those gone down to silence.
But we will bless Yahweh, from this time forth forever.
Hallelujah!

IV. Psalm CXVI

I love to know that Yahweh heareth the voice of my supplications.
Because He hath inclined His ear unto me,
Therefore will I call upon Him all my days.

The cords of death encircled me, the anguish of Sheol was upon me.
I found distress and sorrow.
But I called on the name of Yahweh: O Yahweh, deliver my soul!
Gracious is Yahweh and righteous, yea, our God is merciful;
Yahweh protects the simple;
I was brought low, and He delivered me.

Return, O my Soul, unto thy rest!
For Yahweh hath dealt bountifully with thee.
For Thou hast delivered my soul from death,
Mine eyes from tears, and my feet from stumbling.
I shall walk before Yahweh in the land of the living.
I trusted even when I complained,—I am greatly afflicted!
I said in my alarm: All men are treacherous.

How can I repay Yahweh
For all His bountiful dealings with me?
I will lift up the . . . salvation and call on the name of Yahweh.
My vows will I pay to Yahweh, yea, before all the people.

Precious in the sight of Yahweh is the death of His saints.
I beseech Thee, O Yahweh, for I am Thy servant,
I am Thy servant, the son of thine handmaid,

. . . . . .

Thou didst loose my bonds.
I will offer to Thee the sacrifice of thanksgiving,
And will call upon the name of Yahweh.
I will pay my vows to Yahweh, yea, before all the people.
In the courts of the House of Yahweh,
In the midst of thee, O Jerusalem.
Hallelujah!

V. PSALM CXVII

O praise Yahweh, all ye nations,
Laud Him, all ye peoples!
For His mercy is great toward us,
And the truth of Yahweh endureth for ever.
Hallelujah!

VI. PSALM CXVIII

O give thanks unto Yahweh, for He is good,
For His mercy endureth for ever.
Let Israel now say:
Yea, His mercy endureth for ever.
Let the House of Aaron now say:
Yea, His mercy endureth for ever.
Let those that fear Yahweh say:
Yea, His mercy endureth for ever.

In my straits I called upon Yah; Yah granted me plenteous room.
Yahweh is for me; I will not fear! What can man do unto me?
Yahweh is for me as my helper, I will look proudly on my foes.
It is better to flee unto Yahweh than to put trust in man;
Better to take refuge in Yahweh than to trust in princes.
All nations encompassed me; in Yahweh's name I destroyed them.
They encircled and engirded me; in Yahweh's name I destroyed them.
They swarmed about me like bees,
But they were quenched, like a fire among thorns.
In the name of Yahweh I destroyed them.

Thou didst thrust at me, to make me fall,
But Yahweh helped me.
Yahweh is my strength and my song, He is become my salvation!

Shouts of joy and salvation are in the tents of the righteous;
The right hand of Yahweh hath done valiantly,
The right hand of Yahweh is triumphant;
The right hand of Yahweh hath done valiantly!
I shall not die, but live; and rehearse the works of Yahweh.
Yahweh hath chastened me sore, but hath not given me over to death.
Open me the gates of the Temple; I will enter into them that I may
Give thanks unto Yahweh.

This is the gate of Yahweh, the righteous shall enter it.
I give thanks unto Thee, for Thou hast answered me,
And art become my salvation.
The stone which the builders rejected
Is become the chief corner-stone.
This is the doing of Yahweh;
And it is marvelous in our eyes.

This is the day which Yahweh hath made;
We will rejoice and be glad in it.
We beseech Thee, O Yahweh, save us now;
Now, O Yahweh, make us prosper.
Blessed be they that enter in the name of Yahweh!
We bless you (ye that enter) out of the House of Yahweh
Yahweh is God, and hath given us light.

Order the procession with boughs,
Even to the horns of the altar.
Thou art my God, and I will give thanks to Thee;
Thou art my God, I will extol Thee.

Give thanks to Yahweh, for He is good!
His mercy endureth forever! [1]

M

THE PRAISE OF THE LAW

Psalm CXIX

Aleph

Happy are they whose way is blameless, who follow the Law of Yahweh.
Happy are they who keep His decrees, who seek Him zealously;
Who commit no iniquity, who walk in His ways.
Thou hast ordained Thy precepts to be observed diligently.
O that my ways were so well directed that I kept all Thy statutes!
Then should I not be ashamed had I kept all Thy commandments.
With a full heart will I thank Thee when I have learned Thy righteous laws.
I will observe Thy commands; O forsake me not utterly.

Beth

Wherewithal shall a young man keep his life pure?
By taking heed thereto according to Thy word.
With my whole heart have I sought Thee;
O let me not err against Thy commandments!
Thy word have I laid up in my heart,
Lest I might sin against Thee.
Blessed art Thou, O Yahweh! Teach me Thy statutes!
With my lips do I rehearse all the ordinances of Thy mouth.
I delight in the way of Thy decrees more than in all riches.
I will meditate on Thy precepts, and take heed unto my ways;
I will delight myself in Thy statutes; I will not forget Thy word.

Gimel

Deal bountifully with Thy servant,
That I may live, and observe Thy Law.
Open mine eyes that I may behold the wondrous things in Thy Law!
I am a sojourner on the earth; hide not Thy commandments from me.
My soul fainteth for longing alway after Thy judgments.
Thou hast rebuked the arrogant; accursed are they that swerve from Thy commandments.
Take away from me reproach and contempt; for I have kept Thy decrees.
Though princes sit and take counsel against me,
Thy servant will meditate on Thy Law.
Yea, Thy decrees are my delight;
They are my counsellors.

[1] Psalm cxviii is a *Te Deum* for the victories of the Maccabæan armies. It is a companion of psalm cxv. Herein, some noble Assidæan has used the strong influence of song to endear to the hearts of the people the close study of the Law, and to show the necessity of its observance as the sole means of preserving the newly re-established nation. Psalm cxix immediately follows: "The Praise of the Law,"—which corresponds to "The Praise of Wisdom" in Proverbs i-ix, A. V.

Daleth

My soul cleaveth unto the dust;
Quicken Thou me according to Thy word.
I rehearse to Thee my deeds, and Thou answerest me;
Teach me Thy statutes.
Make me understand the intent of Thy precepts,
That I may talk of all Thy wondrous works.
My soul melteth away for heaviness;
Sustain me, according to Thy promise.
The way of falsehood remove Thou far from me,
And grant me Thine instruction.
The way of faithfulness have I chosen,
Thy judgments have I set [before me].
I cleave unto Thy precepts; O Yahweh, put me not to shame.
I will run the way of Thy laws, for Thou dost enlarge my heart.

He

Teach me, O Yahweh, the way of Thy statutes,
And I will treasure it to the end.
Give me understanding, that I may store up Thy Law,
And keep it with all my heart.
Make me tread the path of Thy commandments,
For therein do I delight.
Incline my heart to Thy precepts,
And not to unjust gain.
Turn away mine eyes from beholding vanity,
And quicken me in Thy ways.
Confirm Thy promise unto Thy servant,
Which pertaineth to the fear of Thee.
Turn away from me the disgrace that I dread,
For Thy judgments are good.
Behold, I have longed for Thy commands,
Quicken me in Thy righteousness.

Vau

Let Thy mercies also come unto me, O Yahweh,
Even Thy salvation, according to Thy word;
That I may have an answer for him that taunteth me,
For I have trusted in Thy word.
And take not the word of truth utterly out of my mouth,
For I wait upon Thy judgment.
So shall I keep Thy Law continually, for ever and ever.
And I shall lead a life of freedom,
For I seek for Thy commands.
I will speak of Thy precepts before kings, and shall not be ashamed;
I delight myself in Thy commandments, which I have loved.
I will lift up my palms to Thy commandments, which I have loved,
And will meditate on Thy laws.

Zain

Remember Thy word to Thy servant, for Thou hast made me hope.
This comforts me in my affliction, that Thy word cheereth me.
The arrogant flout me sorely, yet do I not swerve from Thy law.
I remember Thy judgments of old, O Yahweh, and take comfort.
Burning indignation hath taken hold of me,
Because of the wicked who forsake Thy law.
Thy statutes have been my songs in my alien abode;
In the night I praise Thy name, O Yahweh, that I keep Thy law;
This is my boast, that the precepts I keep are Thine.

Cheth

Yahweh is my portion; I have promised to keep Thy laws.
I implore Thee with all my heart; favor me according to Thy word.
I meditated on my ways, and turned my feet to Thy decrees.
I made haste and did not delay to keep Thy commandments.
The snares of the wicked surrounded me,
But I have not forsaken Thy law.
At midnight I will rise to give thanks unto Thee,
Because of Thy righteous judgments.
I am the companion of them that fear Thee,
Of them that observe Thy precepts.
The earth, O Yahweh, is full of Thy mercy;
Teach me Thy statutes.

Teth

Thou hast dealt well with Thy servants, O Yahweh,
According to Thy word.
Teach me good judgment and knowledge,
For I hold fast by Thy commandments.
Before I was afflicted I did stray but now I heed Thy word.
Thou art good and doest good; teach me Thy laws.
The proud have forged a lie against me,
But with my whole heart will I keep Thy precepts.
Gross as fat is their heart, but I delight in Thy Law.
It is good for me that I have been afflicted
That I might learn Thy Law.
The Law of Thy mouth is better to me
Than thousands of gold and silver.

Yodh

Thy hands have made me and fashioned me;
Give me the discernment to learn Thy commandments.
They that fear Thee shall see me and be glad,
Because I wait on Thy word.
I know, O Yahweh, that Thy judgments are just,
That in faithfulness hast Thou chastised me.
Let Thy loving-kindness be near to comfort me,
According to Thy promise to Thy servant.
Let Thy mercies come unto me that I may live,
For Thy Law is my delight.
Let the arrogant be shamed, for they have perverted
My cause with lies.
But I will ponder Thy precepts.
Let those that revere Thee come back to me,
And they that know Thy decrees.
Let my heart be blameless in Thy laws, so that I be not disgraced.

Caph

My soul languisheth for Thy help; in Thy word do I hope.
Mine eyes pine for thy promises; when wilt Thou comfort me?
I am become like a wine-skin in smoke, but I forget not Thy laws.
How many are the days of Thy servant?
When wilt Thou bring my persecutors to judgment?
Pitfalls have been dug for me by the proud
Who do not regard Thy Law.
All Thy judgments are sure; in vain do they persecute me;
Help Thou me!

They had almost rooted me out of the earth,
Yet I did not forget Thy commands.
Embolden me after Thy loving-kindness!
I will still observe Thy decrees.

Lamedh

Forever shall Thy word, O Yahweh, be firm as the heavens,
Thy faithfulness from generation to generation!
Thou hast established the earth and it standeth.
They stand this day as Thou ordainest, they all obey Thy will;
Unless Thy Law had been my delight, I had perished in my misery.
I will never forget Thy decrees; with them Thou revivest me.
I am Thine; O save me, for I long for Thy commands.
The wicked lie in wait to destroy me; but I will study Thy decrees.
I have seen the limit of all perfection;
Infinite is the scope of Thy Law.

Mem

Oh, how I love Thy Law! I ponder it all day long.
Thy commandment maketh me wiser than my foes;
It is forever mine own.
I understand more than do mine instructors,
For Thy decrees are my meditation;
I have more judgment than the elders,
For I observe Thy precepts.
I refrain my feet from every evil path,
That I may keep Thy word.
From Thine injunctions I have not swerved,
For Thou art my teacher.
How sweet are Thy words unto my palate!
Sweeter than honey to my mouth.
From Thy precepts I gain understanding;
Therefore I hate every pathway of lies.

Nun

Thy word is a lamp for my feet, a light on my path.
I have sworn and am stedfastly purposed
To keep Thy righteous judgments.
I am sorely afflicted; quicken me, O Yahweh,
According to Thy word.
Graciously accept, O Yahweh, the offerings of my mouth,
And teach me Thy precepts.
My life is continually in my hand,
But I forget not Thy Law.
The wicked laid a snare for me, but I strayed not from Thy command.
Thy precepts are my heritage forever; they are the joy of my heart.
I have inclined my heart to perform Thy law
Always, unto the end.

Samech

Waverers I hate, but Thy Law do I love.
My shelter and my shield art Thou; upon Thy command I wait.
Depart from me, ye evil-doers; I will keep the laws of my God.
Support me as Thou hast promised, that I may live,
And put me not to shame in my hope.
Stand by me, and I shall be saved,
And I will ever regard Thy laws.
Thou dost reject all who transgress Thy statutes,
For their deceit is vain.

All the wicked Thou removest from the earth like dross,
Therefore I love Thy decrees.
My flesh doth shudder for fear of Thee,
And of Thy judgments am I afraid.

Ain

I practise justice and righteousness;
Give me not over to my oppressors.
Be surety for Thy servant for his good;
Let not the proud oppress me.
Mine eyes are pining for Thy help, and for Thy righteous word.
Deal with Thy servant according to Thy mercy,
And teach me Thy statutes.
I am Thy servant; O give me understanding,
That I may know Thy testimonies.
It is time for Yahweh to act; they have made void Thy Law.
For I love Thy commandments above gold, yea, above fine gold;
Thy precepts I esteem righteous above all else,
And every false way do I hate.

Pe

Wondrous are Thy decrees; therefore my soul obeyeth them.
The explanation of Thy commands giveth light;
It giveth understanding unto the simple.
I open my mouth, I pant,—
For I crave Thy commandments.
Turn Thee toward me and be gracious unto me,
As is Thy custom to do unto those that love Thy name.
Order my footsteps by Thy word,
And let not any iniquity have dominion over me.
Redeem me from the oppression of man;
I will observe Thy precepts.
Make Thy face to shine upon Thy servant,
And teach me Thy statutes.
Mine eyes are streaming with rills of water
Because men observe not Thy law.

Tsadhe

Righteous art Thou, O Yahweh, and upright are Thy judgments.
In righteousness hast Thou appointed Thy decrees,
They are absolutely true.
My soul hath brought me to ruin,
Because mine adversaries have forgotten Thy words.
Thy word hath been thoroughly proved and Thy servant loveth it.
Feeble am I and despised,
Yet I do not forget Thy precepts.
Thy righteousness is right to eternity, and Thy Law is truth.
Trouble and anguish have overtaken me,
Yet Thy commandments are my delight.
Thy decrees are binding to eternity,
Give me understanding, and I shall live.

Qoph

I have called with my whole heart; answer me, O Yahweh!
I will keep Thy statutes.
I have called Thee: help me! I cried for help, trusting Thy word.
I anticipated the dawn, and I will keep Thy testimonies.
My eyes forestall the night-watch, to meditate on Thy word.
Hearken to my voice in Thy loving-kindness!
Quicken me, O Yahweh, as Thou art wont;

They draw near that strive after wickedness,
They keep themselves far from Thy Law.
But Thou art near, O Yahweh; and all Thy Law is truth.
Long ago I knew of Thy laws that Thou hast established them
For eternity.

Resh

Behold mine affliction and rescue me,
For I have not forgotten Thy Law.
Plead Thou my cause, and redeem me;
Quicken me according to Thy word.
Far from the evil-minded is Thy salvation;
For they do not study Thy laws.
Great are Thy mercies, O Yahweh; according to Thy judgments,
Quicken Thou me.
My persecutors and oppressors are many; but I swerve not from
Thy decrees.
When I have beheld recreants, I have striven with them
Because they regard not Thy word.
Consider how I love Thy precepts, O Yahweh!
Of Thy goodness, quicken Thou me.
The foundation of Thy word is truth;
And Thy righteous ordinance endureth for ever.

Sin

Princes have persecuted me without a cause,
But my heart standeth in awe of Thy words.
I rejoice in Thy promise as one who findeth great spoil.
I hate and abhor falsehood, but Thy Law do I love.
Seven times a day I praise Thee for Thy righteous decrees.
Great peace have they who love Thy Law,
There is no stumbling for them.
I have hoped for Thy help, O Yahweh,
And I have fulfilled Thy commandments.
My soul hath observed Thy decrees,
And dearly do I love them.
I have observed Thy precepts and Thine admonitions,
For all my ways are before Thee.

Tau

Let my complaint come near unto Thee, O Yahweh!
According to Thy promise, give me understanding.
Let my supplication come before Thee; deliver me
According to Thy word.
Let my lips utter praise,
Because Thou dost teach me Thy commandments.
Let my tongue sing of Thy word,
For all Thy commandments are righteous.
Let Thy hand be ready to help me,
For I have chosen Thy precepts.
I have longed for Thy salvation, O Yahweh,
And Thy Law is my delight.
May my soul live and praise Thee,
And let Thine ordinance bring me help;
If I go astray like a lost sheep, seek Thou Thy servant,
For I do not forget Thy commandments.

N

SONGS OF THE PILGRIMS

ON THEIR WAY TO THE TEMPLE FOR THE GREAT YEARLY FESTIVALS

(PSALMS CXX-CXXXIV, A. V.)

I. PSALM CXX

In my distress I called unto Yahweh, and He answered me.
O Yahweh, deliver my soul
From lying lips, and from a deceitful tongue.
What shall be given unto thee, and what done more to thee,
Thou deceitful tongue?
Sharp arrows of the mighty with coals of broom.

Woe is me, that I dwell with Meshech and beside the tents of Kedar.
Long enough hath my soul dwelt with him that hateth peace;
I am all for peace; but when I speak thereof,
They make ready for war.

II. PSALM CXXI

I will lift up mine eyes unto the mountains from
whence cometh my help.
My help cometh from Yahweh, Maker of heaven and earth.
He will not suffer thy foot to be moved;
He that keepeth thee will not slumber,
Behold, He that keepeth Israel doth neither slumber nor sleep.
. . . . . .

Yahweh is thy keeper;
Yahweh is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

Yahweh shall keep thee from all evil,
He shall keep thy soul.
Yahweh shall guard thy going out and thy coming in
From this time forth for evermore.

III. PSALM CXXII

I rejoiced when they said unto me:
We are going unto the House of Yahweh.
Our feet have stood in thy gates, O Jerusalem!
Jerusalem is restored as a city which is compact together.

For thither the tribes go up—the tribes of Yahweh—
As is prescribed for Israel
To give thanks unto the name of Yahweh.
For there are set thrones for judgment,
The High Seats of the House of David.
Pray for the peace of Jerusalem! May they prosper that love thee.
Peace be within thy walls, and peace within thy palaces.
For my brethren and companions' sakes, let me say:
Peace be within thee!
For the sake of the House of Yahweh, our God,
I will seek to do thee good.

IV. PSALM CXXIII

To Thee do I lift up mine eyes, O Thou that dwellest in heaven!
Lo, as the eyes of servants to the hand of their master,
As the eyes of a maid to the hand of her mistress,
So our eyes look unto Yahweh, our God,
Until He be gracious unto us.

Be gracious unto us, O Yahweh, be gracious unto us
For amply sated are we with contempt.
Amply sated is our soul
With the jeers of the proud, the contempt of the arrogant.

V. PSALM CXXIV

Had not Yahweh been on our side, (now may Israel say),
Had not Yahweh been on our side, when men arose against us,
Then had they swallowed us up alive,
When their wrath was kindled against us;
Then had the waters swept us away,
The stream had overwhelmed us;
Then had gone over our heads the wickedly seething waters.

Blessed be Yahweh,
Who hath not given us as a prey unto their teeth!
Our soul is escaped as a bird from the snare of the fowler.
The snare is broken, and we are delivered.
Our help is in the name of Yahweh, who hath made heaven and earth.

VI. PSALM CXXV

They that trust in Yahweh are as Mount Zion,
Which quaketh not, but standeth fast for ever,
Jerusalem! Mountains encircle her!
So Yahweh encircleth His people, from this time forth forever!

For the rod of wickedness shall not rest
Upon the lot of the righteous;
If the righteous put not forth their hands
Unto iniquity.

Do good, O Yahweh, unto the good,
And to those that are upright in their hearts.
But those who go their crooked ways,
May Yahweh destroy with the evil-doers.
Peace be upon Israel!

VII. PSALM CXXVI

When Yahweh turned the Captivity of Zion,
We were like them that dream.
Then were our mouths filled with laughter,
And our tongues with singing.
Then they said among the nations: A great thing hath Yahweh
Done for these.
Great things indeed had Yahweh done for us;
We rejoiced indeed.

Turn our captivity, O Yahweh,
As streams into the dry southland.
They that are sowing in tears, shall reap in joy.
Though the sower go on his way weeping, sowing his seed,
He shall return with shouts of joy, bearing his sheaves.

VIII. PSALM CXXVII

Unless Yahweh build the house,
Their labor that build it is in vain.
Unless Yahweh guard the city,
The watchman waketh but in vain.
In vain do ye rise up early, and as late take rest
And eat the bread of affliction;
. . . . . He giveth His beloved sleep.

Children are a gift from Yahweh; the fruit of the womb, a reward.
As arrows in the hand of a warrior, so are the sons of one's youth.
Happy the man whose quiver is full of them,
They shall not be shamed when they speak with their foes
[Before judges] in the gate.

IX. PSALM CXXVIII

Happy is everyone that feareth Yahweh,
Walking in His ways!
What thy hands have toiled for, thou eatest;
Happy shalt thou be; may it be well with thee!

Thy wife is like a fruitful vine in the inmost parts of thy house.
Thy children like olive-plants round about thy table.
Lo, surely thus shall he be blessed that feareth Yahweh.
May Yahweh bless thee from Zion!
Mayest thou see the welfare of Jerusalem
All the days of thy life,
And see thy children's children! May Israel be at peace!

X. PSALM CXXIX

Greatly have they oppressed me from the days of my youth—
(Now may Israel say),
Greatly have they oppressed me from the days of my youth,
But they have not prevailed against me.
Ploughers ploughed upon my back; they made their furrows long;
But Yahweh is righteous.

He hath cut asunder the cords of the wicked.
Let them be shamed and turned backward,
All they that hate Zion.
Let them be as grass upon the house-tops,
Which withereth before it shooteth up.
Wherewith the reaper filleth not his hand,
Nor the binder of sheaves his arm.
Neither do passers-by say:
The blessing of Yahweh be upon you;
In Yahweh's name we bless you.

XI. PSALM CXXX

Out of the deep have I called unto Thee, O Yah!
Yahweh, hear my voice!
O let Thine ears be well attent
To the voice of my complaint!
If Thou dost note iniquities, O Yahweh, who can stand?
But with Thee there is forgiveness, that Thou mayst be revered.

I wait for Yahweh, my soul doth wait,
And in His word do I hope.
My soul waiteth for Yahweh more than watchmen for the morn—
Yea, more than the night-watch for the morning watch.

O Israel, hope in Yahweh; for with Yahweh is mercy,
And with Him is the plenteous redemption.
And He will redeem Israel from all his sins.

XII. PSALM CXXXI

O Yahweh, my heart is not haughty, nor give I arrogant looks;
Nor do I meddle with things too great,
Or too wonderful for me.
Surely I have quieted and silenced my soul,
Like a child that is weaned by its mother.
Like a weaned child is my soul.
O Israel, hope in Yahweh, from this time forth for evermore.

XIII. PSALM CXXXII

Remember in David's behalf, O Yahweh, all his affliction,
How he sware unto Yahweh, unto the Mighty One of Jacob:—
I will not enter the tent, my dwelling-place,
I will not climb up on my couch to rest,
Until I find a place for Yahweh, a dwelling for Jacob's Mighty One.

Lo, we heard that it was in Ephrathah,
We found it in the Field of Jaär!
Let us go unto His dwelling-place,
Let us fall down at His foot-stool!

Ascend, O Yahweh, to Thy resting-place,
Thou and the Ark of Thy strength!
Let Thy priests be clothed with righteousness,
And let Thy holy ones shout for joy!
For the sake of David Thy servant,
Turn not away Thy face from Thine anointed.

Yahweh sware unto David in truth; He will not turn back from it;
Of the fruit of thy body will I set upon thy throne.
If thy sons keep My covenant, the decrees which I teach them,
Their children also forever shall sit upon thy throne.
For Yahweh hath chosen Zion;
He hath desired it for His habitation:

This is My resting-place for ever;
Here will I dwell, for I have desired it.
I will abundantly bless her provision;
I will give bread in plenty unto her poor.
Her priests also will I clothe with salvation,
And her saints shall shout aloud for joy.

There will I make a horn to shoot up unto David,
There have I ordered a lamp for Mine anointed.
His enemies will I clothe with shame,
But upon himself his crown shall shine.

XIV. PSALM CXXXIII

Behold, how good and how pleasant it is
For brethren to dwell in unity!
It is like precious oil upon the head
Coming down upon the beard,—even Aaron's beard,—
That flowed down to the edge of his garment;
Like the dew of Hermon, that cometh down
Upon the hills of Zion;
For there Yahweh commanded the blessing,—
Even life for evermore.

XV. PSALM CXXXIV

Come! bless ye Yahweh, all ye servants of Yahweh,
That stand in the House of Yahweh
In the night season!
Lift up your hands to the sanctuary, and bless ye Yahweh.

May He that hath made heaven and earth,—
May Yahweh bless thee from Zion!

O

A PSALMODY OF THE GREEK PERIOD INCLUDING A RETROSPECT OF ISRAEL'S HISTORY

(PSALMS CXXXV-CXLV)

I. PSALM CXXXV

HALLELUJAH!

Praise ye the name of Yahweh.
Give praise, O ye servants of Yahweh.
Ye that stand in the House of Yahweh, in the courts
Of the House of our God!
Praise ye Yahweh, for Yahweh is good;
Sing praises to His name, for it is pleasant.
For Yahweh hath chosen Jacob unto Himself,
And Israel for His own treasure.

I know that Yahweh is great,
And that our *lord* is above all gods.
Whatsoever Yahweh pleased, that hath He done,
In heaven and in the earth, in seas and in all deeps;
Who causeth the vapors to rise from the ends of the earth;
He maketh lightnings for the rain; He bringeth forth the winds
Out of His treasuries.

Who smote the first-born of Egypt, both of man and beast.
Who sent signs and wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants.
Who smote many nations, and slew mighty kings;
Sihon, king of the Amorites, and Og, the king of Bashan.
And all the kingdoms of Canaan;
And gave their land for a heritage,
A heritage unto Israel, His people.

O Yahweh, Thy name endureth for ever;
Thy memorial, O Yahweh, throughout all generations.
For Yahweh dealeth justice to His people,
And comforteth His servants.

The idols of the nations are silver and gold,
The work of men's hands, . . .
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths.
Like unto them shall be those that make them;
Yea, every one that trusteth in them.
O House of Israel, Bless ye Yahweh!
O House of Aaron, Bless ye Yahweh!
O House of Levi, Bless ye Yahweh!
Ye that revere Yahweh, Bless ye Yahweh!

Blessed from Zion be Yahweh,
Who dwelleth at Jerusalem!
Hallelujah!

II. PSALM CXXXVI

An Antiphony. *For Priests and People.*

O give thanks unto Yahweh, for He is good,
For His mercy endureth for ever.
O give thanks unto the God of gods,
For His mercy endureth forever.
O give thanks to the *lord* of *lords;*
For His mercy endureth for ever.

To Him who alone doeth great wonders,
For His mercy endureth for ever.
To Him who by understanding made the heavens,
For His mercy endureth for ever.
To Him who spread forth the earth above the water,
For His mercy endureth for ever.
To Him that made great lights,
For His mercy endureth for ever.
The sun to rule by day,
For His mercy endureth for ever.
The moon and the stars to rule by night,
For His mercy endureth for ever.

To Him that smote Egypt in their first-born,
For His mercy endureth for ever.
And brought out Israel from among them,
For His mercy endureth for ever.
With a strong hand and with an out-stretched arm,
For His mercy endureth for ever.
To Him who divided the Red Sea asunder,
For His mercy endureth for ever.
And made Israel to pass through the midst of it,
For His mercy endureth for ever.
But overthrew Pharaoh and his host in the Red Sea,
For His mercy endureth for ever.
To Him that led His people through the wilderness;
For His mercy endureth for ever.
To Him that smote great kings,
For His mercy endureth for ever.

And slew mighty kings,
For His mercy endureth for ever.
Sihon, king of the Amorites,
For His mercy endureth for ever.
And Og, king of Bashan,
For His mercy endureth for ever.
And gave their land for a heritage,
For His mercy endureth for ever.
Even a heritage for Israel, His servant,
For His mercy endureth for ever.
Who remembered us in our low estate,
For His mercy endureth for ever.
And hath delivered us from our adversaries,
For His mercy endureth for ever.
Who giveth food to all flesh,
For His mercy endureth for ever.
O give thanks to the God of Heaven,
For His mercy endureth for ever.

III. PSALM CXXXVII

By the rivers of Babylon,—
There we sat down and wept, yea, we wept
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.

For there they that led us captive asked of us
Words of song,
And our tormentors asked of us mirth:
Sing for us songs of Zion!

How could we sing the songs of Yahweh
In a foreign land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning,
Let my tongue cleave to the roof of my mouth,
If I remember thee not! If I set not Jerusalem
Above my highest joy!

Remember, O Yahweh, the day of Jerusalem;
Against those sons of Edom [1]
Who said: Raze it, raze it, even to the foundations thereof!
O daughter of Babylon, that art to be destroyed,
Happy he that requiteth on thee what thou hast done to us!
Happy he that seizeth and dasheth to pieces
Thy little ones upon the rocks.

IV. PSALM CXXXVIII

I will give Thee thanks with my whole heart;
In the presence of the mighty will I sing praises to Thee.
I will bow down toward Thy holy Temple,
And give thanks unto Thy name for Thy mercy and Thy truth.
For Thou hast magnified Thy word; above all, Thy name.
In the day that I called, Thou didst answer me;
Thou gavest me courage, gavest strength to my soul.

[1] Edom seems to have been guilty of the worst outrages upon Israel,—unforgivable wrongs. Nearest to her territory, and nearest of kin, all Israel's poets and prophets prophesied extreme vengeance upon her, from the first poem of Amos to this last outburst in the midst of their latest rejoicings. It was an ever-festering sore in Israel's heart.

All the kings of the earth shall give Thee thanks, O Yahweh!
For they have heard the words of Thy mouth.
Yea, they shall sing of the ways of Yahweh,
For great is the glory of Yahweh.
For though Yahweh be high, yet He regardeth the lowly;
And He knoweth the haughty from afar.

Though I walk in the midst of trouble,
Yet Thou keepest me alive;
Thou stretchest forth Thy hand against the wrath of my foes,
And Thy right hand doth save me.
Yahweh will bring my affairs to a perfect end.
Thy mercy, O Yahweh, endureth for ever;
Forsake not the work of Thine own hands!

V. Psalm CXXXIX

O Yahweh, Thou hast searched me, and Thou knowest;
Thou knowest my down-sitting and mine up-rising,
Thou discernest my desire from afar;
Thou dost mark my out-goings and my resting,
And art acquainted with all my ways.
For there is not a word on my tongue
But lo, O Yahweh, Thou knowest it all already.
Thou hast hemmed me in behind and before,
And laid thine hand upon me.
Too wonderful is such knowledge for me,—too high—
I cannot attain unto it.

Whither can I go from Thy spirit?
Or whither shall I flee from Thy presence?
If I ascend to heaven, Thou art there;
If I make my bed in Sheol, behold, there Thou art also.
If I take the wings of the dawn,
And light in the uttermost parts of the sea,
Even there would Thy hand lead me,
And Thy right hand uphold me.

If I say: Let the darkness cover me,
And be the light that is about me night,
Even the darkness is not too dark for Thee,
And the night becometh light like day.
The darkness is even as the light.

I will praise Thee, for I am fearfully and wonderfully made.
Wonderful are Thy works, and that my soul knoweth right well.
For Thou hast made my reins; Thou didst frame me
In my mother's womb.[1]
My bones were not hidden from Thee when I was made in secret,
And fashioned in the lowest parts of earth.
Thine eyes saw me when I was yet unformed,
And in Thy book were all my members written,
Even the days of their framing,
When as yet there were none of them.

How precious are Thy thoughts unto me, O God [*El*]![2]
How great is their multitude!
Would I count them, they outnumber the sand;
At the end, I should still be with Thee.

[1] Vv. 13 and 14 in A. V. are interchanged. They are here restored as the continuity of the subject requires.

[2] It seems to have been the fashion in the Greek period, and even in the Vth century B.C. to use the primitive names El, Elohim and El Shaddai for the Deity.

Oh, that Thou wouldest slay the wicked, O God!
That the men of blood would depart from me;
Who name Thee with wicked intent; thine enemies use it for lying.
Shall not I hate Thy haters, O Yahweh?
And shall I not destroy Thine adversaries?
With utmost hatred I hate them; I count them my greatest foes.

Search me, O God (*El*), and know my heart;
Try me, and know my thoughts;
Look well if there be any grievous way in me,
And lead me in the way everlasting.

VI. PSALM CXL

Deliver me, O Yahweh, from the wicked man
Protect me from the man who is violent;
They devise evil things in their heart,
All the time stirring up strife.
They have sharpened their tongues like a serpent;
Adders' poison is under their lips.
Selah.
Keep me, O Yahweh, from the hands of the wicked,
Protect me from the violent man
Who reckons on harassing my steps.
The arrogant have hidden a snare for me,
And the destroyers have spread a net by the wayside;
They have set traps for me.
Selah.
I have said unto Yahweh: Thou art my God;
Give ear, O Yahweh, to the voice of my supplication!
O *my lord* Yahweh, the strength of my salvation,
Covert for my head in the day of battle,—
Grant not, O Yahweh, the desires of the wicked;
Further not their evil devices, that they may
Exalt themselves!
Selah.
As for the heads of those who hem me in,
Let the mischief of their own lips envelop them.
Let burning coals fall upon them, let them be cast into the fire,
Into deep pits, that they rise not up again.
Let no slanderer be established in the earth;
The violent man,—let misfortune pursue him, blow on blow.

I know that Yahweh will uphold the cause of the poor,
And the right of the needy.
Surely the righteous shall give thanks unto Thy name,
The upright shall dwell in Thy presence.

VII. PSALM CXLI

O Yahweh, I have called Thee; haste Thee to help me!
Give ear unto my voice when I call unto Thee!
Let my prayer be set forth as incense before Thee,
The lifting up of my hands as an evening sacrifice!
Set a watch, O Yahweh, on my mouth, a guard at the door of my lips.
Incline not my heart to iniquity,— to busy myself with evil,
Among men that commit foul deeds.
Let me not eat of their dainties.

Should the righteous smite me, it were kindness;
Should he chasten me, it were oil on my head,
Let not my head reject it.
But still is my prayer against their wickedness.
Their rulers are hurled down on the sides of the rock;
But they listen to my words because they are sweet.[1]

. . . . . .

For to Thee, O Yahweh *my Lord*, are mine eyes [uplifted]!
With Thee have I taken refuge; O pour not out my soul!

Keep me from the snare they have laid for me;
From the traps of the evil-doers.
May the wicked fall into their own net withal,
While I myself escape.

VIII. PSALM CXLII

I cry aloud unto Yahweh; loudly do I make supplication
Unto Yahweh.
I pour out my complaint before Him.
I declare unto Him my trouble; when my spirit fainteth within me.
Thou knowest my path;
In the way wherein I walk have they hidden a snare for me.

Look hard on my right and see; no one regardeth me;
Refuge for me hath ceased; no man careth for my soul.
I cry unto Thee, O Yahweh! I say: Thou art my refuge;
My portion in the land of the living.
Give heed to my wailing, for I am brought very low.
Deliver me from my persecutors, for they are too strong for me.
Bring my soul out of prison, that I may praise Thy name;
For the righteous are waiting till Thou deal well with me.

IX. PSALM CXLIII

O Yahweh, hear my prayer, give ear to my supplications!
In Thy faithfulness answer me, and in Thy righteousness!
Enter not into judgment with Thy servant,
For in Thy sight can no living man be justified.

For the enemy hunteth my soul, crushing my life to the ground.
Making me dwell in dark places like those long dead.
My spirit fainteth within me, my heart within me is stunned.
I remember the days of old, I meditate on all Thy deeds;
I muse on the work of Thy hands, I spread forth my hands to Thee.
Like a parched land, my soul [thirsteth] for Thee.
Selah.

Answer me speedily, O Yahweh! (my spirit is failing),
Hide not Thy face from me, lest I become like to them
Who are gone down into the pit.
Make me hear Thy kindness early, for in Thee do I trust.
Show me the way wherein to walk, for to Thee I lift up my soul.

Save me from my foes, O Yahweh; in Thee do I take refuge.
Teach me to do Thy will, for Thou art my God.
Let Thy good spirit lead me on a smooth path.
Revive me, O Yahweh, for Thy name's sake;

[1] No apparent connection between these last two lines; and the next four lines are incoherent and broken.

In Thy righteousness, bring my soul out of trouble.
In Thy mercy, cut off mine enemies,
And destroy all those that harass my soul;
For I am Thy servant.

X. PSALM CXLIV

Blessed be Yahweh, my Rock,
Who hath trained my hands to war and my fingers to fight.
My Benefactor and my Fortress, my Shield and my Refuge,
My High Tower and my Deliverer, who layeth nations
At my feet.

O Yahweh, what is man, that Thou regardest him?
Or the son of man, that Thou considerest him?
Man is like a breath,
His days are as a shadow that passeth away.

Bow Thy heavens, O Yahweh, and come down;
Touch the mountains, that they may smoke!
Hurl Thy lightnings, and scatter them!
Shoot Thine arrows, and affright them!
Stretch forth Thy hands from on high, and rescue me,
Deliver me from the great waters, out of the hands of aliens,
Whose mouth speaketh falsehood, the grasp of whose hand
Is a lie.

O God, a new song will I sing unto Thee,
Upon a psaltery of ten strings will I sing praises to Thee.
Who givest salvation unto kings,
And didst save David, Thy servant, from the peril of the sword.
Rescue me and deliver me out of the hand of aliens.
Whose mouth speaketh falsehood, and the grasp of whose hand
Is a lie.

Our sons are like saplings, grown strong in their youth;
Our daughters like corner-pillars fitly sculptured for a palace.
Our garners are full of all manner of food,
Our flocks bring forth thousands and myriads in our fields.
There are no raids, no kidnappings, no outcries in our streets.[1]
Happy the people that is in such a case;
Yea, happy is the people whose God is YAHWEH.

---

[1] The first part of psalm cxliv (vv. 1-11) is made up of cherished lines and strophes, more or less imperfectly recalled from older psalms (viii, xviii, xxxix and xl of Coll. I; liv, lxii, lxiii and lxix of Coll. II; cii, civ and cxlix of Coll. III); the last part (vv. 12-15), is as incongruous in mood and subject with the first as are the two parts of psalm xix in Coll. I. It is another symptom of the perfunctory methods of the latest editors. At a cursory glance, the same judgment might be passed on psalm cxxxv; but this is a historical retrospect, and facts referred to in previous psalms are quoted verbatim.

O

PSALM CXLV

Aleph. I will extol Thee, my God, my King,
I will bless Thy name for ever and ever.

Beth. All the day long will I praise Thee,
And will glorify Thy name for ever and ever.

Gimel. Great is Yahweh, and highly to be praised.
His greatness is unsearchable.

Daleth. One generation shall praise Thy works to another,
And shall declare Thy mighty acts.

He. The glorious splendor of Thy majesty and the fame
Of Thy marvelous deeds, I ponder;

Vau. Men speak of the power of thy stupendous acts,
And I will tell of Thy greatness.

Zain. They shall spread abroad the fame of Thy great goodness,
And shall sing of Thy righteousness.

Cheth. Yahweh is gracious, and full of compassion,
Slow to anger, and of great mercy;

Teth. Yahweh is good towards all, His kindness is over all his works.

Yodh. All Thy works praise Thee, O Yahweh,
And Thy saints shall bless Thee.

Caph. They shall speak of the glory of Thy kingdom,
And talk of Thy might;

Lamedh. To make known Thy mighty acts to the sons of men,
And the glory of the splendor of Thy kingdom.

Mem. Thy kingdom is a kingdom throughout the ages,
Thy dominion endureth for ever and ever.[1]

Samech. Yahweh upholdeth all that fall,
And raiseth up all those that are bowed down.

Ain. The eyes of all wait upon Thee,
And Thou givest them their food in due season.

Pe. Thou openest Thy hand,
And fillest every living thing with plenty.

Tsadhe. Yahweh is righteous in all His ways,
And gracious in all His works.

Qoph. Yahweh is nigh unto all them that call upon Him,
To all that call upon Him in truth.

Resh. He will fulfil the desire of them that revere Him,
He will also hear their cry, and save them.

Shin. Yahweh preserveth all them that love Him,
But all the wicked He will destroy.

Tau. My mouth shall sing the praise of Yahweh;
Let all flesh bless His holy name forever!

[1] The strophe for Nun seems to have fallen out.

P

THE GREEK HALLEL

Psalms CXLVI-CL

I. Psalm CXLVI

Hallelujah!
Praise Yahweh, O my soul!
While I live, I will praise Yahweh;
I will sing praises to my God while I have any being.
Put not your trust in princes, nor in any child of man;
There is no help in him.
His breath goeth forth, he returneth to his dust;
In that very day his plans perish.
Happy he whose help is the God of Jacob;
Whose hope is in Yahweh, his God.

He is the Maker of heaven and earth, the sea and all therein;
Who keepeth faith for ever, doing justice to the oppressed;
Who giveth bread to the hungry.

Yahweh looseth the prisoners,
Yahweh giveth sight to the blind;
Yahweh raiseth those bowed down, Yahweh loveth the righteous;
Yahweh guardeth the stranger, He upholdeth the orphan
and the widow.
But He entangleth the course of the wicked.

Yahweh will reign forever!
Thy God, O Zion, to all generations!
Hallelujah!

II. Psalm CXLVII

Hallelujah!
For it is good to sing praises unto our God,
For it is pleasant, and praise is fitting.
Yahweh is restoring Jerusalem,
He is gathering together the scattered sons of Israel,
He who healeth the broken-hearted, and bindeth up their wounds.
He numbereth the stars, and giveth them all their names.

Great is *our lord* and mighty in power;
His understanding is infinite.
Yahweh lifteth up the humble, and abaseth to earth the wicked.

Sing to Yahweh with thanks; sing praises with the harp
Unto our God!
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow on the mountains.
He giveth the cattle their food, and to the young ravens that cry.

He delighteth not in the strength of the horse,
He taketh no pleasure in the legs of a man.
Yahweh hath pleasure in those who revere Him,
In those who wait for His mercy.

Glorify Yahweh, O Jerusalem, praise thy God, O Zion!
For He hath made strong the bars of thy gates,
He hath blessed thy children within thee.

He maketh peace in thy borders;
With the best of the wheat He sates thee;
He sendeth out His commandment to all the earth;
His word runneth very swiftly.
He giveth snow like wool;
He scattereth the hoar-frost like ashes.
He casteth forth His ice like crumbs;
Who can stand before His cold?

He sendeth forth His word, and melteth them;
He causeth the wind to blow, and the waters flow.
He declareth His word unto Jacob,
His statutes and injunctions to Israel.
He hath not done so to any other nation,
And no other knoweth His judgments.
Hallelujah!

IV. PSALM CXLVIII

Hallelujah!
Praise Yahweh from the heavens, praise Him in the heights;
Praise Him, all ye His angels, praise Him, all His hosts.
Praise Him, O ye sun and moon, praise Him, all ye stars of light,
Praise Him, ye heavens of heavens!
And the waters that are above the heavens,
Let them praise the Name of Yahweh!
For He commanded, and they were created;
He hath also established them for ever and ever.
He hath made a decree which shall not be transgressed.

Praise Yahweh from the earth, ye sea-monsters and all deeps
Fire and hail, snow and vapor, stormy wind obeying His word.
Mountains and all hills, fruitful trees and all cedars;
Beasts and all cattle, creeping things and winged birds;
Kings of the earth and all Peoples,
Princes and all rulers of the world;
Young men and maidens, old men and children,
Let them praise the name of Yahweh,
For His name alone is exalted;
His glory extends over earth and heaven.
He hath raised up a horn for His people,
He is the praise of His faithful ones,
Even for the Children of Israel, a people near unto Him.
Hallelujah!

V. PSALM CXLIX

Sing unto Yahweh a new song, and His praise
In the assembly of His saints;
Let Israel rejoice in His Maker
Let the children of Zion be joyful in their King.
Let them praise His name in the dance,
Let them sing praises unto Him with tabret and harp.
For Yahweh delighteth in His people;
He adorneth the humble with victory.

Let His faithful ones exult in glory,
Let them sing for joy on their beds.
Let the high praises of God be in their mouth
And a two-edged sword in their hand to take vengeance on foes
And execute punishment on the nations;
To bind their kings with chains, their nobles with iron fetters;
To enforce the judgment written. He is the Glory of the Faithful.
Hallelujah!

VI. THE FINAL DOXOLOGY

PSALM CL

HALLELUJAH!
Praise God in His sanctuary, praise Him in His Mighty Power!
Praise Him in His marvelous acts, praise Him according to
His Excellent Greatness.
Praise Him with the blast of horns, praise Him with psaltery
and harp;
Praise Him with timbrels and dances!
Praise Him with stringed instruments and the pipe,
Praise Him with loud-sounding cymbals,
Praise Him with the clanging cymbals!
LET EVERYTHING THAT HATH BREATH
PRAISE YAHWEH!
HALLELUJAH!

TWO VERY LATE PSALMS PREFIXED BY P TO THE FINAL COLLECTION OF THE PSALMS

PSALM I

Happy is the man that hath not walked in the counsel of the wicked.
Nor stood in the way of sinners,
Nor sat in the seat of the scornful;
But his delight is in the law of Yahweh,
And on His law doth he meditate, day and night.

And he shall be like a tree planted by streams of water,
That bringeth forth its fruit in due season,
And its leaf doth not wither;
And everything that he doeth shall prosper.

Not so the wicked;
For they are like chaff which the wind driveth away.
Therefore the wicked shall not rise up in the judgment-seat
Nor sinners in the congregation of the righteous.
For Yahweh approveth the way of the righteous,
But the way of the wicked shall come to naught.

PSALM II

Why do the nations rage, and the peoples growl to no purpose?
The kings of the earth take their stand,
And the rulers take counsel together
Against Yahweh, and against His Anointed:
"Let us break their bonds asunder, and cast away their cords!"

He that sitteth in Heaven doth laugh, Adonai scoffeth at them.
Then He speaketh to them in His wrath,
He affrighteth them in His sore displeasure:
"Truly I have established My king
Upon Zion, the mount of My holiness."

I will make known the decree.
Yahweh hath said unto me:
Thou art My son; This day have I begotten thee.
Ask of Me, and I will give thee
Peoples for thine inheritance, and the ends of the earth
For thy possession.
Thou shalt shatter them with a rod of iron
Like a potter's vessel shalt thou dash them to pieces.

And now, O ye kings, be prudent! Take heed, ye rulers of earth!
Serve Yahweh with reverence, and rejoice in him with fear!
Do homage with sincerity, lest He be angry, and ye perish,
When suddenly His wrath is kindled.
Blessed are all they that put their trust in Him.

THE FIRST BOOK OF THE MACCABEES
WHEREIN IS THE HISTORY OF JUDÆA UNDER GREEK RULERS UNTIL HER RECOVERY OF FREEDOM [1]

SECTION I.—Greek rule founded in S. W. Asia by Seleucus I, a Macedonian, a general under Alexander the Great. In the 137th year of the Seleucid Dynasty, Antiochus IV comes to the throne. In 143 he conquers Egypt and raids Jerusalem. Two years later he attempts to force the Greek customs and religion upon the Jews. Mattathias the Hasmonæan and his five sons revolt. They make successful raids upon the Greek forces. Death of Mattathias. Eulogy of Judas, his son, who becomes leader of the revolt. (1 Macc. i, 1-iii, 9.)

Materials. Priestly records; later, personal observation of the writer, evidently an active participant in the struggle.

After Alexander, son of Philip the Macedonian, who came out of the land of Chittim, had smitten Darius, king of the Persians and Medes, he reigned in his stead, the first over Greece. He made many wars and won many strongholds, and slew the kings of the earth; and he went through to the ends of the earth, insomuch that the earth was quiet before him; whereupon his heart was lifted up. And he mustered a mighty strong host and ruled over countries and nations and kings who became tributary unto him.

Now after these things he fell sick and perceived that he should die; wherefore he summoned his servants, such as were honorable, who also had been brought up with him in his youth, and parted his kingdom among them while he was yet alive. So Alexander reigned twelve years, and died. And his servants bare rule, every one in his place.

But after his death they all assumed crowns; so did their sons after them many years, and evils were multiplied in the earth. And there came out of them a wicked root, Antiochus Epiphanes son of Antiochus the king, who had been a hostage at Rome; and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.[2]

In those days there went out of Israel wicked men who persuaded many, saying: Let us go and make a covenant with the nations that are round about us; for since we departed from them we have had much sorrow. So this device pleased them well; and certain of the people were so forward therein that they went to the king, who gave them license to do after the ordinances of the nations. Whereupon they built a stadium at Jerusalem after the customs of the nations, and made them-

[1] Taken from the Apocrypha; written in Hebrew, simply and clearly. It is astonishing that it has never been put in the Canon, for it is much needed to fill a notable gap in the history of the Jews; and there is no other record of the recovery of their independence, until conquered by Rome (61 B.C.)

[2] The kings of S. W. Asia during this period were Seleucus I (B.C. 312-281); Antiochus I (281-261); Antiochus II (261-242); Antiochus III (242-187); Seleucus IV (187-176); Antiochus IV (176-164); Antiochus V (164-162); Demetrius I (162-150); Alexander Balus, *usurper* (150-145); Demetrius II (145). All events are here dated from the founding of the Seleucid Dynasty in 312 B.C.; hence the desecration of the Temple and the revolt of Mattathias in the 145th year of the Greek kingdom would be in 167 B.C., and the leadership of Judas would begin in 166 B.C.

selves uncircumcised; and they forsook the holy covenant and joined themselves to the idolaters, and were sold to do mischief.

Now when the kingdom was established under Antiochus [IV], he thought to reign over Egypt, that he might have dominion over two realms. Wherefore he entered into Egypt with a great multitude, with chariots and elephants and horsemen and a great navy, and made war against Ptolemy, king of Egypt; but Ptolemy was afraid of him and fled, and many were wounded to death. Thus they got the strong cities of Egypt, and he took the spoils thereof. And after that Antiochus had smitten Egypt, he returned in the hundred forty and third year, and went up against Judah and Jerusalem with a great multitude, and entered proudly into the sanctuary and took away the golden altar and the candlestick of light, and all the vessels thereof. And the table of the shew-bread, and the pouring-vessels, and the vials and the golden censers, and the veil and the crowns and the golden ornaments that were before the Temple, all which he pulled off. He took also the silver and the gold and the precious vessels; also he took the hidden treasures which he discovered. And when he had taken all away, he went into his own land, having made a great massacre and spoken very proudly.

Therefore was there great mourning in Israel, in every place where they were; the princes and elders mourned, the young men and maidens were enfeebled and the beauty of women was changed. Every bridegroom took up lamentation, and she that sat in the marriage-chamber was in heaviness. The land also was in sympathy with the inhabitants thereof, and all the House of Jacob was covered with confusion. And after two years fully expired, the king sent his chief collector of tribute unto the cities of Judah, who came into Jerusalem with a great multitude and spake peaceably but deceitfully unto them; for when they had given him credence, he fell suddenly upon the city and smote it very sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side; but the women and the children took they captive, and carried off the cattle. Then builded they the City of David [1] with a great and strong wall with mighty towers, and made it their stronghold, and put therein a sinful nation, wicked men, and fortified themselves therein. They stored it also with armor and victuals; and when they had gathered together the spoils of Jerusalem, they laid them up there; and so they became a sore vexation, for it was a place for lying in wait against the sanctuary, and an evil adversary to Israel.

Thus they shed innocent blood on every side of the sanctuary, and defiled it; insomuch that the inhabitants of Jerusalem fled because of them; whereby it was made a habitation of strangers, and became strange to those that were born in her; and her own children left her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honor into contempt. As had been her glory, so was her dishonor increased; her excellency was turned into mourning.

Moreover Antiochus wrote to his whole kingdom, that all should be one people, and every race should forsake its [former] laws; and they all agreed to the commandment of the king; yea, many also of the Israelites consented to his religion, and sacrificed to idols, and profaned the sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Judah that they should follow the foreign laws in the

[1] The "City of David" was on the southern end of the eastern hill (*Ophel*), below the Temple and overlooking the "Virgin's Spring."

land; he forbade burnt-offerings and sacrifices and drink-offerings in the Temple, and commanded that they should profane the sabbaths and festival-days, and pollute the sanctuary and holy people; should set up altars and groves and chapels of idols, and sacrifice swine's flesh and unclean beasts; that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanations, to the end that they might forget their law and all its ordinances. And whosoever would not do according to the commandment of the king, should die. In the self-same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding all the cities of Judah to sacrifice, city by city.

Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land; and the Israelites fled into secret places, even whithersoever they could flee for safety.

Now, on the fifteenth day of [the month] Casleu of the hundred forty and fifth year, they set up the *abomination of desolation* upon the altar, and builded altars for idols throughout all the cities of Judah on every side; and burnt incense at the doors of their houses and in the streets. And when they had rent in pieces all the copies of the Books of the Law they could find, they burnt them with fire. And wheresoever any one was found with the book of the testament, or if any abode by it, the king's command was that they should put him to death. Thus did they by their authority every month unto the Israelites, as many as were found in the cities.

Now on the five and twentieth day of the month, they sacrificed to the idol that was on the altar of God. At which time they, according to the command, put to death certain women who had caused their children to be circumcised; and they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. Howbeit, many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. They chose rather to die that they might not be defiled, and that they might not profane the holy covenant. So then they died. And there was very great wrath against Israel.

In those days Mattathias, son of John, son of Simeon, a priest of the sons of Joarib, rose up from Jerusalem and dwelt in Modin. And he had five sons: Joannan, called Caddis; Simeon, called Thassi; Judas, called Maccabæus; Eleazar, called Avaran, and Jonathan, whose surname was Apphus. And when he saw the blasphemies that were committed in Judah and in Jerusalem, he said: Woe is me! wherefore was I born to see this misery of my people and of the holy city, and to dwell there when it was delivered into the hand of the enemy, and the sanctuary into the hand of aliens! Her Temple is become as a man without repute; her vessels are carried away, her infants are dashed to death in the streets, her young men are slain with the sword of the enemy. What nation hath not seized a portion of her kingdom, and taken her spoils! All her ornaments are taken away; from a free woman she hath become a bondslave. And behold, our sanctuary, even our beauty and our glory, is laid waste, and the peoples have profaned it. To what end, therefore, shall we live any longer?

Then Mattathias and his sons rent their clothes and put on sackcloth and mourned very sore.

In the meanwhile, the king's officers, such as compelled the people to revolt, came into the city Modin to make them sacrifice. And when many Israelites came unto them, Mattathias also and his sons came

with them. Then the king's officers spake to Mattathias on this wise: Thou art a ruler and an honorable and great man in this city, and also art strengthened with sons and kinsmen. Now, therefore, come thou first, and fulfil the king's command as all the nations have done; yea, and the men of Judah also and such as remain in Jerusalem. So shalt thou and thy house be in the number of the king's friends, and thou and thy children be honored with silver and gold and many rewards. Then Mattathias answered and spake with a loud voice: Though all the nations that are under the king's rule obey him, and fall away every one from the religion of their fathers and give consent to his commands, yet will I and my sons and my kinsmen walk in the covenant of our fathers. God forbid that we should forsake the Law and the ordinances. We will not hearken to the king's words to turn away from our religion to the right hand or to the left.

Now when he had finished speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment; which thing when Mattathias saw, he was inflamed with zeal and his reins trembled, neither could he forbear to show his anger according to judgment; wherefore he ran and slew him upon the altar. Also he killed at that time the king's commissioner who was compelling men to sacrifice; and the altar he pulled down. Thus did he zealously for the law of God, like as Phinees did unto Zamiri the son of Salom. And Mattathias cried throughout the city with a loud voice, saying: Whosoever is zealous for the law and maintaineth the covenant, let him follow me. So he and his sons fled to the mountains, and left all that ever they had in the city. Then many that sought after justice and judgment went down into the wilderness to dwell there, both they and their children and their wives and their cattle, because afflictions increased sore upon them.

Now when it was told the king's servants and the host that was at Jerusalem in the City of David, that certain men who had broken the king's commandment were gone down into the secret places of the wilderness, they pursued after them a great number; and having overtaken them, they camped against them and made war upon them on the sabbath day. And they said unto them: Let that which ye have done hitherto suffice; come forth and do according to the commandment of the king, and ye shall live. But they said: We will not come forth, neither will we do the king's commandment to profane the sabbath day. So then they gave them the battle with all speed. Howbeit they answered them not, neither cast they a stone at them, nor fortified the places where they lay hid; but said: Let us all die in our innocency; heaven and earth shall testify for us, that ye put us to death wrongfully. So they rose up against them in battle on the sabbath, and they slew them with their wives and their children and their cattle, to the number of a thousand people.

Now when Mattathias and his friends heard thereof, they mourned for them right sore. And one of them said to another: If we all do as our brethren have done, and fight not for our lives and laws against the nations, they will quickly root us out of the earth. At that time therefore they decreed, saying: Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we all die, as our brethren in the secret places. Then came there unto him certain Assideans who were mighty men in Israel, even all such as were voluntarily devoted to the law; also all they that fled by reason of the persecution joined themselves unto them, and were a support unto them. So they joined their forces, and smote sinful men in their

anger and wicked men in their wrath; but the rest fled to the nations for succor.

Then Mattathias and his friends went round about, and pulled down the altars; and whatsoever children they found within the borders of Israel uncircumcised, them they circumcised valiantly; also they pursued the proud men, and the work prospered in their hands. So they recovered the law out of the hand of the Gentiles and out of the hand of kings, neither suffered they the sinner to triumph.

Now when the time drew near that Mattathias should die, he said unto his sons: Now hath pride and its rebuke got strength; it is the time of destruction and of the wrath of indignation; now, therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. Call to remembrance what acts our fathers did in their time; so shall ye receive great honor and an everlasting name. Was not Abraham found faithful when tempted, and it was imputed unto him for righteousness? Joseph in the time of his distress kept the commandment, and was made lord of Egypt; Phinees our father, for being zealous and fervent, obtained the covenant of an everlasting priesthood; Jesus [*Joshua*] for fulfilling the word, was made a judge in Israel; Caleb, for bearing witness before the congregation, received the heritage of the land; David, for being merciful, possessed the throne of an everlasting kingdom; Elias, for being zealous and fervent for the law, was taken up into heaven; Ananias, Azarias and Misael, by believing, were saved out of the flame; Daniel, for his innocency, was delivered from the mouth of lions. And thus consider ye throughout all ages, that none that put their trust in Him shall be overcome. Fear ye not then the words of a sinful man, for his glory shall be as dung and worms. To-day shall he be lifted up, and to-morrow he shall not be found, because he is returned to his dust, and his intent has come to nothing. Wherefore, my sons, be valiant and show yourselves men in behalf of the law; for by it shall ye obtain glory. Behold, I know that your brother Simon is a man of counsel; give ear unto him alway; he shall be a father unto you. As for Judah Maccabæus, he hath been mighty and strong from his youth up; let him be your captain, and fight the battle of the people. Take also unto you all those that observe the law, and avenge ye the wrongs of your people.

Then he blessed them and was gathered to his fathers. And he died in the hundred forty and sixth year [of the kingdom], and his sons buried him in the sepulchre of his fathers at Modin; and all Israel made great lamentation for him.

Then his son Judas, called Maccabæus, rose up in his stead. And all his brethren helped him; so did all they that had held with his father, and they fought with cheerfulness the battle of Israel. So he gat his people great honor. He put on a breastplate as a giant, and girt his warlike harness about him; and he made battles, protecting the host with his sword. In his acts he was like a lion, and like a lion's whelp roaring for his prey; for he pursued the wicked and sought them out, and burned up those that vexed his people. Wherefore the wicked shrank for fear of him, and all the workers of iniquity were troubled because salvation prospered in his hand. He grieved also many kings, and made Jacob glad with his acts, and his memory is blessed for ever. Moreover he went through the cities of Judah, destroying the ungodly out of them, and turning away wrath from Israel; so that he was renowned unto the utmost parts of the earth, and he received unto him such as were ready to perish.

SECTION II.—The Conquests of Judas Maccabæus. He defeats and slays Apollonius of Samaria and Seron, Syrian generals, and routs their forces. Antiochus IV is roused and collects a mighty army to subdue him. Passes into Persia with half the army to collect tribute, leaving Lysias as regent who sends Gorgias with a small force against Judas. They are utterly routed. In the next campaign, Judas routs an army of 60,000, and regains Jerusalem. Next he conquers Edom and all the cities east of the Jordan; and delivers all the Jews held there in bondage; crosses the river and recovers Hebron from the Edomites, reduces certain cities of the Philistines and returns to Judæa. (Ch. iii, 10—v, 68.)

Then Apollonius gathered the Gentiles together and a great host out of Samaria to fight against Israel; which thing when Judas perceived, he went forth to meet him, and he smote him and slew him; many also fell down slain, but the rest fled; wherefore Judas took their spoils and even the sword of Apollonius, with which he fought all his life long.

Now when Seron, a prince of the army of Syria, heard that Judas had gathered unto him a multitude of the faithful to go out with him to war, he said: I will get me a name and honor in the kingdom, for I will go fight with Judas and them that are with him, who despise the king's commandment. So he made him ready to go up, and there went up with him a mighty host of the ungodly to help him and to be avenged of the Children of Israel. And when he came near to the ascent to Beth-horon, Judas went forth to meet him with a small company; who, when they saw the host coming to meet them, said unto Judas: How shall we be able, being so few, to fight against so great, so strong a multitude, seeing we are ready to faint with fasting all this day? Unto whom Judas answered: It is no hard matter for many to be shut up in the hands of a few, and with heaven it is all one to deliver with a great multitude or with a small company; for the victory of battle standeth not in the multitude of an host; strength cometh from heaven. In much pride and iniquity are they come against us to destroy us and our wives and our children; but we fight for our lives and our laws; wherefore Yahweh himself will overthrow them before our eyes, and as for you, be ye not afraid of them.

As soon as he had left off speaking, he leaped suddenly upon them, and so Seron and his host were overthrown before him. And they pursued them from the descent of Beth-horon down to the plain, where were slain about eight hundred men of them, and the rest fled into the land of the Philistines. Then began to fall upon the nations round about them the fear of Judas and his brethren and an exceeding great dread; insomuch that his fame came unto the king, and all nations talked of the battles of Judas.

Now when king Antiochus heard these things, he was full of indignation; wherefore he sent and gathered together all the force of his realm, a very great army. He opened also his treasure, and gave his soldiers pay for a year; commanding them to be ready whensoever he should need them. But when he saw that the money in his treasury failed, and that the tributes in the country were small, because of the dissension and plague which he had brought upon the land in taking away the laws which had been aforetime, he feared that he should not be able to bear the charges longer, nor to give so liberally as he had done before; for he had bestowed largess above the kings who were before him. Wherefore, being greatly perplexed, he determined to go into Persia there to take the tributes of the countries and to gather

much money. So he left Lysias, a nobleman and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt, and to bring up his son Antiochus until he came again. Moreover he delivered unto him the half of his forces and of his elephants; and gave him charge of all things that he would have done, as also concerning them that dwelt in Judah and Jerusalem, to wit: that he should send an army against them to destroy and root out the strength of Israel and the remnant of Jerusalem, and to take away the memory of them from that place; and that he should put strangers in all their quarters and divide their land by lot.

So the king took the half of the forces that remained and departed from Antioch, his royal city, in the hundred forty and seventh year; and, having crossed the river Euphrates, he went through the high countries.

Then Lysias chose Ptolemee the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends, and with them he sent forty thousand footmen and seven thousand horsemen to go into the land of Judah, and to destroy it as the king commanded. So they went forth with all their power, and came and pitched by Emmaus in the plain. And the merchants of the country, hearing the fame of them, took very much silver and gold with servants and came into the camp, to buy the children of Israel for slaves. A power also of Syria and of the land of the Philistines joined themselves unto them.

Now when Judas and his brethren saw that miseries were multiplied, and that these forces did encamp themselves in their borders (for they knew how the king had given commandment to destroy and utterly abolish the people), they said one unto another: Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary. Then was the congregation gathered together that they might be ready for battle, and that they might pray and ask mercy and compassion.

Now Jerusalem lay void as a wilderness; none of her children went in or out; the sanctuary also was trodden down, and aliens kept the fortress; strangers had their habitation in that place; joy was taken from Jacob, and the pipe and the harp ceased. Wherefore the Israelites assembled themselves together and came to [Mizpeh] over against Jerusalem; for in [Mizpeh] was the place where they prayed aforetime in Israel. Then they fasted that day and put on sackcloth, and cast ashes upon their heads, and rent their clothes, and laid open the Book of the Law wherein the aliens had sought to paint the likeness of their images. They brought also the priests' garments and the first-fruits and the tithes, and they stirred up the Nazarites who had accomplished their days. Then cried they toward heaven with a loud voice, saying: What shall we do with these, and whither shall we carry them away? For Thy sanctuary is trodden down and profaned, and Thy priests are in heaviness and brought low. And lo, the nations are assembled together against us to destroy us; what things they intend against us Thou knowest. How shall we be able to stand against them, except Thou be our help? Then they sounded the trumpets, and cried with a loud voice.

Then Judas appointed captains over the people,—captains over thousands and over hundreds and over fifties and over tens. But as for such as were building houses or had betrothed wives, or were planting vineyards, or were fearful, these he commanded to return, every man to his own house, according to the law. Then the camp removed and pitched upon the south side of Emmaus. And Judas said: Arm

yourselves, and be valiant men; and see that ye be in readiness against the morning, that ye may fight with these nations that are assembled against us to destroy us and our sanctuary; for it is better for us to die in battle than to behold the calamities of our people and our sanctuary. Nevertheless, as is His will in heaven, so let Him do.

Then took Gorgias five thousand footmen and a thousand of the best horsemen and removed out of the camp by night, to the end that he might rush in upon the camp of the Jews and smite them suddenly. And the men of the fortress were his guides. Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus, while those forces were withdrawn from the camp. In the meantime came Gorgias by night into the camp of Judas; and when he found no man there, he sought them in the mountains; for he said: These fellows flee from us. But as soon as it was day, Judas showed himself in the plain with three thousand men, who nevertheless had neither fitting armor nor swords; and they saw the camp of the enemy, that it was strong and well fortified and compassed about with horsemen, and those expert in war.

Then said Judas to his men: Fear ye not their multitude, neither be ye afraid of their assault; remember how our fathers were delivered at the Red Sea when Pharaoh pursued them with an army. Now therefore let us cry unto heaven, if peradventure Yahweh will have mercy upon us and remember the covenant with our fathers, and destroy this host before our face this day; that so all the nations may know that there is One that delivereth and saveth Israel. Then the strangers lifted their eyes, and saw them coming over against them. Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets. So they joined battle; and the nations, being discomfited, fled into the plain; howbeit, all the hindmost of them were slain by the sword; for they pursued them even to Gazera, and unto the plains of Idumæa and Azotus and Jamnia, so that there were slain of them above three thousand men.

This done, Judas returned again from pursuing them, and said to the people: Be not greedy of the spoils, inasmuch as there is a battle before us. Gorgias and his host are here by us in the mountain; but stand ye now against our enemies and overcome them, and after this ye may boldly take the spoils. And while Judas was yet speaking, there appeared a part of them looking out of the mountain; who, when they perceived that the Jews had put their host to flight and were burning their tents (for the smoke they saw declared what was done)—when therefore they perceived these things, they were sore afraid; and seeing also the host of Judas in the plain ready to fight, they fled every one into the land of the strangers. Then Judas turned back to spoil the tents, where they got much gold and silver and blue silk and purple of the sea, and great riches. After this they went home and sang a song of thanksgiving, and praised Yahweh in heaven; because He is good, and His mercy is everlasting. Thus Israel had a great deliverance that day.

Now all the strangers that had escaped came to Lysias and told what had happened; who, when he heard thereof, was confounded and discouraged, because neither such things as he intended were done unto Israel, nor such things as the king had commanded him were come to pass. Therefore, the next year following, Lysias gathered together 60,000 choice footmen and five thousand horsemen, that he might subdue them. So they came into Idumæa and pitched their tents at

Beth-sura; and Judas met them with ten thousand men. And when he saw that mighty army, he prayed and said:

O Saviour of Israel, who didst quell the violence of the mighty man by the hand of Thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul and his armor-bearer; shut up this army in the hand of Thy people Israel, and let them be confounded in their power and horsemen; make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction. Cast them down by the sword of them that love Thee, and cause all those that know Thy name to praise Thee with thanksgiving.

So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers and how they were ready either to live or to die valiantly, he went into Antiochia and gathered together a company of aliens; and having made his army greater than before, he purposed to come again into Judæa. Then said Judas and his brethren: Behold, our enemies are discomfited; let us go up to cleanse and dedicate the sanctuary. Upon this, all the host assembled together and went up into Mount Zion. And when they saw the sanctuary desolate and the altar profaned and the gates burned up and shrubs growing in the courts as in a forest or in one of the mountains,—yea, and the priests' chambers pulled down, they rent their clothes and made great lamentation, and put ashes on their heads, and fell down flat to the ground, upon their faces, and blew an alarm with the trumpets, and cried toward heaven. Then Judas appointed certain men to fight those that were in the fortress until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law; who cleansed the sanctuary, and bare out the defiled stones into an unclean place. Then they consulted as to what they should do with the altar of burnt-offerings which had been profaned; and they thought it best to pull it down, lest it should be a reproach to them because the aliens had defiled it; wherefore they pulled it down, and laid up the stones in the Temple-mount in a convenient place, until there should come a prophet to show what should be done with them. Then they took whole stones according to the law, and built a new altar like the former, and repaired the sanctuary and replaced the things that had been in the Temple, and hallowed the courts. They made also new holy vessels, and into the Temple they brought the candlestick and the altar of burnt-offerings, and the altar of incense and the table. And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light to the Temple. Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works that they had begun to make.

Now on the five and twentieth day of the ninth month, which is the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt-offerings which they had made. Look, at what time and what day the aliens had profaned it, even in that was it dedicated with songs and citharas and harps and cymbals. Then all the people fell upon their faces, worshiping and praising the God of heaven, who had given them good success. And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise. Also they decked the forefront of the Temple with crowns of gold and with shields; and the

gates and the chambers they renewed, and hanged their doors. Thus was there very great gladness among the people because the reproach of the idolaters was put away. . . . At that time they builded up also Mount Zion with high walls and strong towers round about, lest the nations should come and tread it down as they had done before. And they set there a garrison to keep it, and fortified Beth-sura to preserve it, that the people might have a defense against Idumæa.

Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it greatly displeased them; wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people. Then Judas fought against the children of Esau in Idumæa at Arabantine, because they besieged Israel; and he completely overthrew them, and abated their courage and took their spoils. And he remembered the affronts of the children of Beon who had been a snare and an offense to the people, in that they lay in wait for them in the roads. He shut them up therefore in the towers and encamped against them and destroyed them utterly, and burned their towers with fire, and all that were therein. Afterward he passed over to the children of Ammon, where he found a mighty power and much people with Timotheus their captain. So he fought many battles with them until they were at length discomfited before him; and he slew them. And when he had taken Jazar with the towns belonging thereto, he returned into Judæa.

Then the idolaters that were in Galaad assembled themselves against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema and sent letters to Judas and his brethren: The people that are round about us are assembled together against us to destroy us; and they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host. Come now therefore and deliver us from their hands, for many of us are slain; yea, all our brethren that were in the places of Tobie are put to death; their wives and their children also they have carried away captive and borne away their stuff; and they have destroyed there about a thousand men.

While these letters were being read, there came other messengers from Galilee with their clothes rent, who reported on this wise, and said: They of Ptolemais and of Tyrus and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us. Now when Judas and the people heard these words, there assembled a great congregation together to debate what they should do for their brethren that were in trouble and thus assaulted. Then said Judas to Simon his brother: Choose thee out men and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad. So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the army in Judæa, to keep it. Unto whom he gave commandment, saying: Take ye the charge of this people; and see that ye make not war against the nations until we come again.

Now unto Simon were given three thousand men to go into Galilee, and to Judas eight thousand men for the country of Galaad. Then went Simon into Galilee where he fought many battles with the aliens, so that they were discomfited by him; and he pushed them unto the gate of Ptolemais. And there were slain of the aliens about three thousand men, whose spoils he took. And those (of Israel) that were in Galilee and in Arbattis, with their wives and their children and all that they had, took he away and brought them into Judæa with great joy.

Judas Maccabæus and his brother Jonathan went over Jordan, and

traveled three days journey in the wilderness, where they met the Nabatæans,[1] who came unto them in a peaceable manner and told them every thing that had happened to their brethren in the land of Galaad; and how that many of them were shut up in Bosora and Bosor and Alema, Casphor, Maked and Carnaim; all which cities are strong and great. Also that they were shut up in the rest of the cities of the provinces of Galaad; and that these had appointed against the morrow to bring their forces against their strongholds and take them and destroy them all in one day. Hereupon Judas and his host turned suddenly by the way of the wilderness to Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils and burned the city with fire; thence he removed by night and went till he came to the fortress. And betimes in the morning, they looked up and behold, an innumerable host bearing ladders and other weapons of war to take the fortress; for they were assaulting them.

When Judas therefore saw that the battle was begun, and that the cry of the city went up into heaven with trumpets and a great sound, he said unto his host: Fight this day for your brethren. So he went forth behind them with three companies, who sounded their trumpets with prayer. Then Timotheus, knowing that it was Maccabæus, fled from him; wherefore he smote them with a great slaughter, so that there were killed of them that day about eight thousand men. This done, Judas turned aside to Mizpeh; and after he had assaulted it he took it and slew all the males therein, and received the spoils thereof and burnt it with fire. Thence he went and took Casphen, Maged and Bosor, and the other cities of the country of Galaad. After these things, Timotheus gathered another host and encamped against Raphon beyond the brook. So Judas sent men to espy the host, who brought him word, saying: All the peoples that be round about us are assembled unto them, even a very great host. He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this, Judas went to meet them.

Then Timotheus said to the captains of his host: When Judas and his army come near the brook, if he pass over first unto us we shall not be able to withstand him; for he will mightily prevail against us. But, if he be afraid and camp beyond the river, we shall go over unto him and prevail against him.

Now when Judas came near the brook he caused the scribes of the people to remain by the brook; unto whom he gave commandment, saying: Suffer no man to remain in the camp, but let all come to the battle. So he went first over unto them and all the people after him; then all the aliens, being discomfited before him, cast away their weapons and fled unto the temple that was at Carnaim. But they took the city, and burned its temple with all the people that were therein. Thus was Carnaim subdued; neither could they stand any longer before Judas.

Then Judas gathered together all the Israelites that were in the province of Galaad, from the least to the greatest, their wives, their children and their stuff, a very great host, to the end that they might come into the land of Judæa. Now when they came unto Ephron (this was a great city on the way that they were to go, very well fortified), they could not turn from it to the right hand or the left, but must needs pass through it. But they of the city shut them out and blocked up

[1] The Nabatæans, whose capital and great trading-mart was Petra, appear first in history c. 312 B.C., already in possession of Edom, into which they may have pushed from the south while Edom was aiding Nebuchadrezzar to subdue Judah in 597-586 B.C. They remained powerful and independent until broken up by Trajan c. 105 A.D.

the gates with stones. Whereupon Judas sent unto them in peaceable manner, saying: Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot. Howbeit they would not open unto him. Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent where he was. So the soldiers pitched, and assaulted the city all that day and all the night till at length the city was delivered into his hands; who then slew all the males with the edge of the sword, and razed the city and took the spoils thereof, and passed through the city over them that were slain. After this went they over Jordan into the great plain before Bethsan; and Judas gathered together all that came behind, and exhorted the people all the way through, till they came into the land of Judæa. So they went up to Mount Zion with joy and gladness, where they offered burnt-offerings because not one of them was slain until they had returned in peace.

Now while Judas and his brother Jonathan were in Galaad and Simon their brother in Galilee before Ptolemais, Joseph the son of Zacharias and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds that they had done; wherefore they said: Let us also get us a name and go fight against the peoples that are round about us. So when they had given charge to the garrison that was with them, they went toward Jamnia. Then came Gorgias and his men out of the city to fight with them; and so it was that Joseph and Azarias were put to flight and pursued even to the borders of Judæa; and there were slain that day of the people of Israel about two thousand men. Thus was there a great overthrow among the people of Israel, because they were not obedient unto Judas and his brethren but thought to do some noteworthy act. Moreover these men came not of the seed of those by whose hand deliverance was given unto Israel. Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the nations wheresoever their name was heard of; so that the people flocked unto them with joyful acclamations. Afterward went Judas forth with his brethren and fought against the children of Esau in the land toward the south; where he smote Hebron and the towns thereof, and pulled down its fortress and burned down its encircling towers. Thence he removed to go into the land of the Philistines, and passed through Samaria.[1] At that time certain priests, desirous of showing their valor, were slain in battle, for that they went out to fight unadvisedly. Then Judas turned to Azotus in the land of the Philistines; and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judæa.

SECTION III.—Antiochus IV, repulsed in Persia, returns to Babylon. Hears of the success of Judas. Confides his son to the care of Lysias, and dies. Antiochus V proclaimed king. Raises a great army to meet Judas. Lays siege to Jerusalem; but, hearing that Philip with the contingent from Persia has seized Antiochia, he makes peace with Jerusalem, and turns northward. Demetrius, son of Seleucus IV, comes from Rome, seizes Antiochus and Lysias and kills them. Urged by the disaffected Jews, he sends Bacchides and Alcimus against Judas. Makes Alcimus, the traitor, High Priest. Sends Nicanor to his aid. By treacherous promises, they win over the patriots who, too late, repent and pray to Yahweh for succor.

[1] The *province* above the ancient border of Judah; not the city, once the capital of Israel.

Judas comes to their aid, conquers and slays Nicanor. Sends an embassy to Rome and makes a league with Rome against the Greeks. Demetrius sends Bacchides and Alcimus against him with a great force; he, with but 3,000 men, routs their right wing, but is surrounded by their left wing and slain. His brothers Jonathan and Simon secure his body and bury him. (Ch. vi, i-ix, 23.)

About that time, King Antiochus traveling through the high countries heard say that Elymais, in the country of Persia was a city greatly renowned for riches, silver and gold; and that there was in it a very rich temple wherein were coverings of gold and breastplates and shields which Alexander son of Philip the Macedonian, who reigned first among the Grecians, had left there. Wherefore he came and sought to take the city and to plunder it; but he was not able, because they of the city, having had warning thereof, rose up against him in battle. So he fled and departed thence in great heaviness, and returned to Babylon. Moreover there came one who brought him tidings into Persia that the armies, which went against the land of Judæa, had been put to flight; and that Lysias, who went forth first with a great power, was driven away by the Jews; and that they were made strong by the armor and store of spoils which they had gotten from the enemies whom they had destroyed. Also, that they had pulled down the *abomination* which he had set up upon the altar in Jerusalem; and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

Now when the king heard these words, he was astonished and sore moved; whereupon he laid him down upon his bed, and fell sick for grief because it had not befallen him as he looked for. And there he continued many days; for his grief was ever more and more, and he made account that he should die. Wherefore he called for all his friends, and said unto them: Sleep hath gone from mine eyes, and my heart faileth for very care. And I thought within myself, Into what tribulation am I come! and how great a flood [of misery] is it wherein now I am, for I was bountiful and beloved in my power. But now I remember the evils that I did at Jerusalem, and that I took all the silver and gold vessels that were therein, and sent to destroy the inhabitants of Jerusalem without a cause. I perceive therefore that for this cause these troubles are come upon me; and behold, I perish through great grief in a strange land.

Then called he for Philip, one of his friends, whom he made ruler over all his realm, and gave him his crown and his robe and his signet, to the end that he should bring up his son Antiochus and nourish him up for the kingdom. So Antiochus the king died there in the hundred forty and ninth year.

Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up while young, to reign in his stead; and he called his name Eupator. About this time, they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt and the strengthening of the aliens. Wherefore Judas, purposing to destroy them, called all the people together to besiege them. So they came together and besieged them in the hundred and fiftieth year; and he made mounds for shooting against them and engines. Howbeit some of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves; and they went unto the king, and said: How long will it be ere thou execute judgment and avenge our brethren? We have been willing to serve thy father, and to do as he would have us and obey his commands; for which cause they of our nation besiege the tower, and are alienated from us; moreover as many

of us as they could light on they slew, and spoiled our inheritance. Nor have they stretched out their hand against us only, but also against all their neighbors. And behold, this day they are besieging the tower at Jerusalem to take it; the sanctuary also and Bethsura have they fortified. Wherefore, if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

Now when the king heard this, he was angry and gathered together his friends and the captains of his army and those that had charge of the horse. There came also unto him from other kingdoms and from isles of the sea, bands of hired soldiers; so that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. These went through Idumæa and pitched against Bethsura which they assaulted many days, making engines of war; but they came out and burned them with fire and fought valiantly. Upon this, Judas removed from the tower and pitched in Bath-Zacharias, over against the king's camp. Then the king, arising very early, marched fiercely with his army toward Bath-Zacharias, where his armies made them ready to battle and sounded the trumpets; and to the end that they might provoke the elephants to fight, they showed them the blood of grapes and mulberries. Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men armed with coats of mail and with helmets of brass on their heads; and besides this, for every beast were ordained five hundred horsemen of the best. These were to be ready on every occasion; wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him. And upon the beasts were strong towers of wood which covered every one of them, and were girt fast upon them with devices; there were also upon each one two and thirty strong men that fought upon them, besides the Indian that ruled him. As for the remnant of the horsemen, they set them on this side and on that of the two divisions of the host, giving them the signals for what they should do, and being harnessed all over amidst the ranks.

Now when the sun shone upon the shields of gold and of brass, the mountains glittered therewith and shone like lamps of fire. So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order. Wherefore all that heard the noise of their multitude and the marching of the companies and the rattling of the harness, were moved; for the army was very great and mighty.

Then Judas and his host drew near and entered into battle, and there were slain of the king's army six hundred men. Then Eleazar, called Savaran, perceiving that one of the beasts, armed with royal harness, was higher than the rest, supposing that the king was upon him, put himself in jeopardy to the end that he might deliver his people and get himself a perpetual name; wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and the left, so that they were divided from him on both sides; which done, he crept under the elephant and thrust him from beneath and slew him; whereupon the elephant fell down upon him, and there he died. Howbeit the rest, seeing the strength of the king and the violence of his forces, turned away from him.

Then the king's army went up to Jerusalem to meet him, and the king pitched his tents against Judæa and against Mount Zion. But with them that were in Bethsura he made peace; for they came out of the city because they had no victuals there to endure the siege, it

being a year of rest for the land. So the king took Bethsura, and set a garrison there to keep it. As for the sanctuary, he besieged it many days, and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings. Whereupon they also made engines against their engines and held them battle a long season. Yet at the last, their vessels being without victuals (for that it was the seventh year, and they in Judæa that were delivered from the Gentiles had eaten up the residue of the store), there were but a few left in the sanctuary; because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

At that time Lysias heard say that Philip, whom Antiochus the king had appointed, while he lived, to bring up his son Antiochus that he might be king, was returned out of Persia and Media and the king's host also that was with him, and that he sought to take upon himself the ruling of affairs. Wherefore he went in all haste and said to the king and to the captains of the army and the company: We decay daily, and our victuals are but small, and the place we lay siege to is strong, and the affairs of the kingdom lie upon us; now, therefore, let us be friends with these men and make peace with them and with all their nation; and covenant with them that they shall live after their laws as they did before; for therefore are they displeased, and have done all these things because we have abolished their laws.

So the king and the princes were content; wherefore he sent unto them to make peace, and they accepted thereof. Also the king and the princes made an oath unto them; wherefore they went out of the stronghold. Then the king entered into Mount Zion; but when he saw the strength of the place, he brake the oath that he had made, and gave commandment to pull down the wall round about. Afterward he departed in all haste and returned unto Antiochia, where he found Philip to be master of the city; so he fought against him and took the city by force.

In the one hundred and fiftieth year, Demetrius the son of Seleucus departed from Rome and came up, with a few men, to a city of the sea-coast and reigned there; and as he entered into the palace of his ancestors, so it was that his forces had taken Antiochus and Lysias to bring them unto him. Wherefore, when he knew it, he said: Let me not see their faces. So his host slew them. Now when Demetrius was set upon the throne of his kingdom, there came unto him all the wicked and ungodly men of Israel, having Alcimus, who desired to be their High Priest, for their captain. And they accused the people to the king, saying: Judas and his brethren have slain all thy friends and driven us out of our own land. Now then, send some man whom thou canst trust, and let him go and see what havoc he hath made among us and in the king's land, and let him punish them with all them that aid them. Then the king chose Bacchides, a friend of the king who ruled beyond the flood, and was a great man in the kingdom and faithful to the king. Him he sent with that wicked Alcimus whom he made High Priest, and commanded that he should take vengeance on the Children of Israel. So they departed, and came with a great power into the land of Judæa, whence they sent messengers to Judas and his brethren with peaceable words deceitfully. But they gave no heed to their words; for they saw that they had come with a great force. Then there came unto Alcimus and Bacchides a company of scribes to require justice. Now these *Assideans* were the first among the Children of Israel who sought peace of them; for, said they: One that is a priest of the

seed of Aaron is come with this army, and he will do us no wrong. So he spake unto them peaceably, and sware unto them, saying: We will do no harm either to you or to your friends. Whereupon they believed him; howbeit he took of them threescore men and slew them in one day; according to the words which one wrote: The flesh of Thy saints,—their blood have they shed round about Jerusalem, and there was none to bury them. Wherefore the fear and dread of them fell upon all the people, who said: There is neither truth nor righteousness in them; for they have broken the oath and the covenant that they made.

After this removed Bacchides from Jerusalem and pitched his tents in Bezeth, whence he sent and took many of the men that had forsaken him and certain of the people also, and when he had slain them he cast them into the great pit. Then committed he the country to Alcimus, and left a force with him to aid him; so Bacchides went to the king. But Alcimus contended for the High Priesthood; and unto him resorted all such as troubled the people; who, after they had got the land of Judah into their power, did much hurt in Israel.

Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even more than the aliens, he went out into all the borders of Judæa, and took vengeance upon all them that had revolted from him so that they durst no more go into the country. On the other side, when Alcimus saw that Judas and his company had got the upper hand, and knew that he was not able to abide their force, he went again to the king and said all the worst of them that he could. Then the king sent Nicanor, one of his honorable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people. So Nicanor came to Jerusalem with a great force, and sent unto Judas and his brethren with friendly words deceitfully, saying: Let there be no battle between me and you; I will come with a few men, that I may see you in peace. He came therefore to Judas, and they saluted one another peaceably; but the enemies were prepared to take away Judas by violence. Which thing after it became known unto Judas, that he came unto him with deceit, he was sore afraid of him and would see his face no more. Nicanor also, when he saw that his plan was discovered, went out to fight against Judas beside Caphar-salama; where there were slain of Nicanor's force about five thousand men, and the rest fled into the City of David.

After this, Nicanor went up to Mount Zion; and there came out of the sanctuary certain of the priests and certain of the elders of the people to salute him peaceably, and to show him the burnt-sacrifice that was offered for the king. But he mocked them and laughed at them and abused them shamefully; and he spake proudly and sware in his wrath, saying: Except Judas and his host be now delivered into my hands, if ever I come again in safety I will burn up this house. And with that he went out in a great rage.

Then the priests entered in and stood before the altar and the Temple weeping, and saying: Thou didst cleanse this House to be called by Thy Name, and to be a house of prayer and petition for Thy people. O be avenged of this man and his host, and let them fall by the sword; remember their blasphemies, and suffer them not to live any longer.

So Nicanor went out of Jerusalem and pitched his tents in Bethhoron where a host out of Syria met him. But Judas pitched in Adasa with three thousand men; and there he prayed, saying: When they that were sent by the king of Assyria blasphemed, Thine angel went forth and slew an hundred fourscore and five thousand of them; even so destroy Thou this host before us this day, that the rest may know that he hath

spoken blasphemously against Thy sanctuary, and judge Thou him according to his wickedness. So on the thirteenth day of the month Adar the hosts joined battle; but Nicanor's host was discomfited, and he himself was slain first in the battle.

Now when Nicanor's host saw that he was slain, they cast away their weapons and fled. Then they pursued after them a day's journey, from Adasa to Gazera, sounding an alarm after them with their trumpets. Whereupon they came forth from all the towns of Judæa round about and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left. Afterwards they took the spoils and the prey, and smote off Nicanor's head and his right hand which he had stretched out so proudly, and brought them away and hung them up towards Jerusalem. For this cause the people rejoiced greatly, and they kept that day a day of great gladness. Moreover they ordained to keep this day yearly,—— the thirteenth of Adar. Thus the land of Judah was at rest a little while.

Now Judas had heard of the fame of the Romans: that they were mighty and valiant men, and such as would lovingly accept all that would join themselves unto them, and make a league of amity with all that came unto them, and that they were men of great valor. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them and brought them under tribute; and what they had done in the country of Spain for the winning of mines of the silver and gold which are there; that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth till they had discomfited them and given them a great overthrow so that the rest did pay them tribute every year. Besides this, how they had discomfited Philip, and Perseus, king of the Chittims with others that had lifted themselves up against them, and they had overcome them. How also Antiochus, the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen and chariots and a very great army, was discomfited by them; and how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute and give hostages; which was agreed upon. The country of India and Media and Lydia, and the goodliest countries which they took of him, they gave to king Eumenes. Moreover [he learned] how the Greeks had determined to come and destroy them; but that they having knowledge thereof, sent against them a certain captain, who fighting with them slew many of them, and carried away captive their wives and their children and despoiled them, and took possession of their lands and pulled down their strongholds, and brought them to be their servants as they are this day; also how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them. But with their friends and such as relied upon them they kept amity; and they had conquered both far and near;.insomuch that all who heard of their name were afraid of them; also that whom they would help to a kingdom, those reigned, and again whom they would, they displaced; finally, that they were greatly exalted. Yet, for all this, none of them wore a crown or was clothed in purple to be magnified thereby. Moreover they had made for themselves a senate-house wherein three hundred and twenty men sat in council daily, consulting alway for the people to the end that they might be well ordered; and they committed their government to one man every year

who ruled over all their country, and all were obedient to that one, and there was neither envy nor emulation among them.

In consideration of these things, Judas chose Eupolemus the son of John, son of Accos, and Jason the son of Eleazar, and sent them to Rome to make a league of amity and confederacy with them, that they would take the yoke from them; for they saw that the kingdom of the Greeks would reduce Israel to servitude. These therefore went to Rome, which was a very great journey, and came into the senate and spake, and said: Judas Maccabæus with his brethren and the people of the Jews have sent us unto you to make confederacy and peace with you, and that we might be registered as your confederates and friends. And that matter pleased the Romans well. This is a copy of the epistle which they wrote back again on tables of brass and sent to Jerusalem, that they might have there by them a memorial of peace and confederation:

> Good success be to the Romans and to the people of the Jews by sea and by land forever; also may the sword and the enemy be far from them. If there come first upon the Romans any war, or upon any of their confederates throughout all their dominion, the people of the Jews shall help them, as the time shall be appointed, with all their heart; neither shall they give any thing unto them that make war upon them, nor aid them with victuals, weapons, money or ships, as it shall seem good unto the Romans; but they shall keep their covenants without taking any thing therefor.
>
> In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them; neither shall victuals be given to them that take part against them, or weapons, or money or ships, as it seemeth good to the Romans; but they shall keep their covenants and that without deceit.
>
> According to these articles do the Romans make a covenant with the Jews. Howbeit, if hereafter the one party or the other shall think fit to add or diminish any thing, they may do it at their pleasures; and that whatsoever they shall add or take away shall be ratified. And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying: Wherefore hast thou made thy yoke heavy upon our friends and confederates, the Jews? If they complain any more against thee therefor, we will do them justice, and fight with thee by sea and by land.

Now when Demetrius heard that Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judæa the second time, and with them the chief strength of his host; who went forth by the way that leadeth to Galgala, and pitched their tents before Massaloth which is in Arbela; and after they had taken it, they slew much people. Also, the first month of the hundred fifty and second year they encamped before Jerusalem; from whence they removed and went to Berea with twenty thousand footmen and two thousand horsemen.

Now Judas had pitched his tents at Elesa and three thousand chosen men with him; who, seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch that there remained of them no more than eight hundred men. When therefore Judas saw that his army slipt away, and that the battle pressed upon him, he was troubled in mind and much distressed because he had no time to gather them together. Nevertheless unto them that remained he said: Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

But they dissuaded him, saying: We shall never be able; let us rather save our lives, and hereafter we will return with our brethren and fight against them; for we are but few. Then Judas said: God forbid that I should do this thing, to flee away from them. If our time be come, let us die manfully for our brethren, and let us not stain our honor. With that the host [of Bacchides] removed out of their tents and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host; and they that marched in the van were all mighty men. As for Bacchides, he was in the right wing; so the host drew near in the two divisions and sounded their trumpets. They also of Judas' side sounded their trumpets, so that the earth shook at the noise of the armies; and the battle continued from morning till night.

Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men, who discomfited the right wing, and pursued them to the mount Azotus. But when they of the left wing saw that they of the right wing were discomfited, they followed hard at the heels of Judas and those that were with him; whereupon there was a sore conflict, inasmuch as many were slain on both sides. Judas also was killed, and the remnant fled.

Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin. Moreover they bewailed him, and all Israel made great lamentation for him and mourned many days, saying:

How is the valiant man fallen that delivered Israel!

As for the other things concerning Judas and his wars, the noble acts of him, and his greatness, they are not written; for they were very many.

SECTION IV.—Upon this catastrophe which leaves Bacchides in the ascendant, Jonathan takes the leadership. He asks aid of the Nabatæans. Meets and slaughters an army sent by Bacchides, who escapes to Jerusalem. Alcimus dies of the plague. After another disastrous defeat, Bacchides gives up the struggle and makes peace with Jonathan, making all the concessions he demands. Demetrius makes Jonathan High Priest in Judæa. In the contest between Demetrius and Alexander Balas for the kingdom of Syria, Jonathan sides with Alexander. Demetrius dies. Is succeeded by his son, Demetrius II. Jonathan, as High Priest, rules in Judæa. Ptolemy, king of Egypt, invades Syria; makes a league with Demetrius and defeats Alexander. The latter is assassinated, and Ptolemy dies. Demetrius II holds the throne; but Jonathan, determined to free Judæa, still opposes him. After varying fortunes in war, Jonathan renews Judas' league with Rome, drives back the forces of Demetrius, and with Simon's aid regains and fortifies Jerusalem and many other cities. Tryphon, a new pretender, under the pretext of raising the young son of Alexander Balas to the throne, and, fearing Jonathan, lures him and his forces into Ptolemais where his men are slain, but Jonathan is held captive. Is put to death. Simon recovers his body. (Ch. ix, 24—xiii, 40.)

Now after the death of Judas, the wicked began to put forth their heads in all the borders of Israel, and there rose up all such as wrought iniquity. In those days also was there a great famine, by reason whereof the country revolted and went with them. Then Bacchides chose the wicked men and made them lords of the country. And they made enquiry and search for Judas' friends and brought them to Bacchides,

who took vengeance upon them and used them despitefully. So there was great affliction in Israel, such as had not been seen since the time a prophet was not seen among them. For this cause, all Judas' friends came together, and said unto Jonathan: Since thy brother Judas died, we have no man like him to go forth against our enemies and Bacchides, and against them of our nation who are our adversaries. Now therefore, we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles. Upon this Jonathan took upon him the governance at that time, and rose up instead of his brother Judas. But when Bacchides gat knowledge thereof, he sought to slay him. Then Jonathan and Simon his brother and all that were with him, perceiving this, fled unto the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar. Which when Bacchides understood, he came near to Jordan upon the sabbath day. Now Jonathan had sent his brother John, one of the people's captains, to beg his friends the Nabatæans that he might leave with them their camp equipage which was much. But the children of Jambri came out of Medeba and took John and all that he had, and went their way with it. After this came word to Jonathan and Simon his brother that the children of Jambri were making a great wedding and bringing the bride from Nadabatha with a great retinue, as being the daughter of a great prince of Canaan. Then they remembered John their brother, and went up and hid themselves under the covert of the mountain; whence they lifted up their eyes and looked, and behold, there was much ado and a great amount of luggage; and the bridegroom came forth and his friends and kinsmen to meet them, with instruments of music and drums and many weapons. Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, that many fell down dead, and the remnant fled into the mountain; and they took all their spoil. Thus was the marriage turned into mourning, and the sound of their melody into lamentation. So when they had fully avenged the blood of their brother, they turned again to the marsh of Jordan.

Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great force. Then Jonathan said to his company: Let us go up now and fight for our lives, for conditions are not in our favor as in times past; for behold, the battle is before us and behind us, and the waters of Jordan are on this side and on that side, the marsh also and the wood, neither is there room to turn aside; wherefore, cry ye now to heaven, that ye may be delivered from the hand of your enemies. With that they joined battle; and Jonathan stretched out his hand to smite Bacchides; but he turned back from him. Then Jonathan and they that were with him leapt into the Jordan and swam over to the farther bank; howbeit the other passed not over Jordan unto them. So there were slain on Bacchides' side that day about a thousand men. Afterwards returned Bacchides to Jerusalem, and repaired the strong cities in Judæa,—the fort in Jericho, and Emmaus and Beth-horon and Bethel and Thamnatha, Pharathoni and Taphon, with high walls, with gates and with bars. And in them he set garrisons that might work malice upon Israel. He fortified also the city Bethsura and Gazara and the tower, and put forces in them and provision of victuals. Besides, he took the sons of the chief men in the country for hostages, and put them in the tower at Jerusalem to be kept.

Moreover in the hundred fifty and third year, in the second month,

Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets. And as he began to pull it down, at that time was Alcimus plagued and his enterprise hindered; for his mouth was stopped and he was taken with a palsy, so that he could no longer speak anything, nor give order concerning his affairs. So Alcimus died at that time in great torment. And when Bacchides saw that Alcimus was dead, he returned to the king; whereupon the land of Judæa was at rest two years.

Then all the ungodly men held a council, saying: Jonathan and his followers are at ease and dwell without care; now therefore we will bring Bacchides hither, who shall take them all in one night. So they went and consulted with him. Then removed he and came with a great host, and sent letters privily to his adherents in Judæa that they should take Jonathan and those who were with him; howbeit they could not, for their counsel was known to him; and they took of the men of the country that were the authors of that mischief, about fifty persons, and slew them. Afterwards, Jonathan and Simon and they that were with him gat them away to Bethbasi, which is in the wilderness; and they repaired the decays thereof and made it strong. Which thing when Bacchides knew, he gathered together all his host, and sent word to them which were of Judæa. Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war. But Jonathan left his brother Simon in the city and went forth himself into the country; with a great number went he forth; and he smote Adonarkes and his brethren. and the children of Phasiron in their tents. And when he began to smite them and came up with his forces, Simon and his division came out of the city and burned up the engines of war, and fought against Bacchides who was discomfited by them; and they afflicted him sore, for his counsel and travail were in vain. Wherefore he was very wroth with the wicked men that gave him counsel to come into the country, so that he slew many of them, and purposed to return into his own country. Whereof when Jonathan had knowledge, he sent ambassadors to him to the end that he should make peace with him, and restore his prisoners; which thing he accepted, and did according to Jonathan's demands, and sware unto him that he would do him no more harm to the end of his life. When therefore he had restored the prisoners that he had taken aforetime out of the land of Judæa, he went his way into his own land, neither came he any more into their borders. Thus the sword ceased from Israel; but Jonathan dwelt at Michmash, and began to govern the people; and he destroyed the ungodly men out of Israel.

In the hundred and sixtieth year, Alexander son of Antiochus Epiphanes went up and took Ptolemais (for the people had received him), and he reigned there. Now when king Demetrius heard thereof, he gathered together an exceeding great host and went forth against him to fight. Moreover he sent letters unto him with loving words as if he thought highly of him; for he said: Let us be the first to make peace with him, lest he join with Alexander against us; else he will remember all the evils we have done against him and against his kindred and his people. Therefore he gave him authority to raise an army and to provide weapons, that he might aid him in battle. He commanded also that the hostages which were in the tower be given up to him. Then came Jonathan to Jerusalem, and read the letters in the hearing of the people and of them that were in the tower, who were sore afraid

when they heard that the king had given him authority to collect an army; whereupon they of the tower delivered their hostages to Jonathan, and he delivered them to their parents.

This done, Jonathan settled himself in Jerusalem, and began to rebuild and repair the city; and he commanded the workmen to build the walls and round about Mount Zion with square stones for fortification, and they did so. Then the strangers which were in the fortress that Bacchides had built, fled away; insomuch as every man left his place and returned to his own country. Only at Bethsura certain of those that had forsaken the law and the commandments remained still; for it was their place of refuge.

Now when King Alexander had heard what promises Demetrius had sent unto Jonathan; when also he was told of the battles and noble acts he and his brethren had done, and of the pains they had endured, he said: Shall we find such another man? Now then we will make him our friend and confederate. Upon this he wrote a letter and sent it to him according to these words, saying:

> King Alexander to his brother Jonathan sendeth greeting:
> We have heard of thee that thou art a man of great power, and suited to be our friend; wherefore we now ordain thee to be the High Priest of thy nation, and to be called the King's friend (and therewithal he sent him a purple robe and a crown of gold), and to take part and keep friendship with us.

So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces and provided much armor. Whereof when Demetrius heard he was very sorry, and said: What have we done, that Alexander hath forestalled us in making amity with the Jews to strengthen himself? I also will write unto them words of encouragement and promise dignities and gifts, that I may have their aid. He sent unto them therefore to this effect:

> King Demetrius unto the People of the Jews sendeth greeting:
> Whereas ye have kept covenant with us and continued in our friendship, not joining with our enemies, we have heard thereof and are glad. Wherefore now continue ye to be faithful unto us, and we will recompense you for the things ye do in our behalf; and will grant you many immunities and give you rewards.
>
> And now do I free you, and for your sake I release all the Jews from tributes and from the customs of sale, and from crown taxes. From that which appertaineth to me to receive for the third of the seed and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken from the land of Judah, nor of the *three governments which are added thereto out of the country of Samaria and Galilee*, from this time forth for evermore.
>
> Let Jerusalem also be holy and free, with her borders, both from tenths and tributes. And as for the tower which is at Jerusalem, I yield up my authority over it and give it to the High Priest, that he may set in it such men as he shall choose to keep it. Moreover I freely set at liberty every one of the Jews that were carried captive out of Judæa into any part of my kingdom; and all my officers shall remit the tributes even of their cattle. Furthermore I decree that all the feasts and sabbaths and new moons and solemn days, and the three days before the feast and the three days after the feast shall be days of immunity and freedom for all the Jews in my realm. Also no man shall have authority to meddle, or to molest any of them in any matter. Further:

there shall be enrolled among the king's forces about thirty thousand of the Jews, to whom pay shall be given as to all the king's forces; and of them shall be placed in the king's strongholds; of whom also some shall be set over the affairs of the kingdom which are of trust; and I decree that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judæa.

And concerning the three governments that are added to Judæa from the country of Samaria, let them be joined with Judæa, that they may be reckoned to be under one authority, nor bound to obey any other than the High Priest's. As for Ptolemais and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the expenses of the sanctuary. Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining, and all the overplus, which the officers paid not in as in former time, from henceforth shall be given toward the works of the temple. And besides this, the five thousand shekels of silver which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister. And whosoever they be that flee unto the temple at Jerusalem or be within the liberties thereof, being indebted to the king or for any other matter, let them and all that they have in my realm be free.

For the building also and the repairing of the works of the sanctuary, expenses shall be paid from the king's accounts; yea, and for the building of the walls of Jerusalem and the fortifying thereof round about expenses shall be given out of the king's accounts, as also for the building of the walls in Judæa.

Now when Jonathan and the people heard these words, they gave no credit to them nor received them, for they remembered the great evil he had done in Israel; for he had very sorely afflicted them. But with Alexander they were well pleased, because he was the first that treated of a true peace with them, and they were confederate with him always.

Then gathered King Alexander great forces, and encamped over against Demetrius; and after the two kings had joined battle, the host of Demetrius fled; but Alexander followed after him and prevailed against them. And he continued the battle very fiercely till the sun went down; and that day Demetrius was slain. Afterward, Alexander sent ambassadors to Ptolemy king of Egypt with a message to this effect:

Forasmuch as I am come again to my realm, and am set on the throne of my progenitors, and have overthrown Demetrius and got the kingdom, and recovered our country; (for after I had joined battle with him, both he and his host were discomfited by us, so that we sit on the throne of his kingdom); now, therefore, let us make a league of amity together, and give me thy daughter to wife; and I will be thy son-in-law, and will give both thee and her gifts according to thy dignity.

Then Ptolemy the king gave answer, saying:

Happy be the day wherein thou didst return into the land of thy fathers, and didst sit on the throne of their kingdom.

And now I will do unto thee, as thou hast written; meet me at Ptolemais therefore, that we may see one another; for I will marry my daughter to thee according to thy desire.

So Ptolemy went out of Egypt with his daughter Cleopatra, and they came to Ptolemais in the hundred threescore and second year; where, King Alexander meeting him, he gave unto him his daughter Cleo-

patra, and celebrated her marriage at Ptolemais with great splendor, as the manner of kings is.

Now King Alexander had written to Jonathan that he should come and meet him; who thereupon went honorably to Ptolemais, where he met the two kings and gave them and their friends silver and gold and many presents, and found favor in their sight.

At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves together against him to accuse him; but the king would not hear them. Yea, more than that, the king commanded to take off his garments and clothe him in purple; and they did so. Also he made him sit by his side; and said unto his princes:

Go with him into the midst of the city, and make proclamation: That no man complain against him of any matter, and that no man trouble him for any cause whatever.

Now when his accusers saw that he was honored according to the proclamation and clothed in purple, they all fled away. So the king honored him and registered him among his chief friends, and made him a prince and partaker of his dominion. Afterward, Jonathan returned to Jerusalem with peace and gladness.

In the hundred threescore and fifth year came Demetrius, son of Demetrius, out of Crete into the land of his fathers; whereof when King Alexander heard, he was right sorry, and returned to Antioch. Then Demetrius made Apollonius, governor of Cœle-Syria, his general; who gathered together a great army and encamped at Jamnia, and sent unto the High Priest, saying: Thou alone liftest up thy head against us, and I am laughed to scorn for thy sake, and reproached; and why dost thou vaunt thy power against us in the mountains? Now therefore, if thou dost trust in thine own strength, come down to us into the plain, and there let us try out the matter together; for with me is the power of the cities. Ask and learn who I am, and the rest who take our part, and they will tell thee that thy foot is not able to stand before our face; for thy fathers have twice been put to flight in their own land. Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor a place to flee unto.

When Jonathan heard these words of Apollonius, he was angered; and choosing ten thousand men, he went out of Jerusalem, and Simon his brother met him to help him. And he pitched his tents over against Joppa; but they of Joppa shut him out of the city, because Apollonius had a garrison there. Then Jonathan laid siege to it; whereupon they of the city let him in for fear; and so Jonathan won Joppa. Whereof when Apollonius heard, he took three thousand horsemen and a large army on foot, and went to Azotus as one that was traveling; and so he drew him forth into the plain; for he had a great number of horsemen in whom he put his trust. And he followed after him to Azotus where the armies joined battle. Now Apollonius had left a thousand horsemen in ambush; and Jonathan knew that there was an ambushment behind him; for they had surrounded his host, and cast darts at the people from morning till evening. But the people stood still, as Jonathan had commanded them; and so the enemies' horses were tired. Then Simon brought forth his host, and set them against the footmen, (for the horsemen were spent), who were discomfited by him and fled. The horsemen also, being scattered in the field, fled to Azotus and went into Beth-Dagon, their idol's temple, for safety. But Jonathan set fire to Azotus and to the cities round about it, and took their spoils;

and the temple of Dagon with them that had fled into it he burned with fire. Thus there were burned and slain by the sword well-nigh eight thousand men. From thence Jonathan removed his host, and encamped against Ascalon; where the men of the city came forth and met him with great pomp. After this, Jonathan returned with his army to Jerusalem, having many spoils.

Now when King Alexander heard these things, he honored Jonathan yet more, and sent him a buckle of gold as is the custom to give to them of royal blood; he gave him also for a possession Accaron and the borders thereof.

Then the king of Egypt gathered together a great army, like the sand that lieth upon the sea-shore in number, and many ships; and he went about craftily to get Alexander's kingdom and join it to his own. Whereupon he took his journey into Syria in a peaceable fashion, so that the cities opened unto him and greeted him; for King Alexander had told them so to do, because he was his father-in-law. Now as Ptolemy entered the cities, he set in every one of them a garrison of soldiers to keep it. And when he came near to Azotus, they showed him the temple of Dagon that was burned, and Azotus and the suburbs of it that were destroyed, and the bodies that were cast abroad, and them that he had burned in battle; for they had made heaps of them by the way that he should pass; also they told the king whatever Jonathan had done, to the end that he might blame him; but the king held his peace. Then Jonathan met the king with great pomp in Joppa, where they saluted one another and lodged. Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem. King Ptolemy, therefore, having got dominion of the cities by the sea, unto Seleucia on the sea-coast, conceived wicked plots against Alexander. So he sent ambassadors unto King Demetrius, saying: Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt rule in thy father's kingdom; for I repent that I gave my daughter to him, for he hath thought to slay me. Thus did he slander him, because he was desirous of his kingdom. Wherefore he took his daughter from him and gave her to Demetrius, and forsook Alexander; so that their hatred was openly known. Then Ptolemy entered Antioch where he set two crowns upon his head, the crown of Asia and of Egypt.

Meanwhile, Alexander was in Cilicia, because they that dwelt there had revolted from him; but when he heard of this, he came to war against him; whereupon King Ptolemy brought forth to meet him a mighty power, and put him to flight. So Alexander fled into Arabia, there to be defended, but King Ptolemy was glad of heart; for Zabdiel the Arabian took off Alexander's head and sent it to Ptolemy. King Ptolemy also died the third day after, and they that were in the fortresses slew each other. Wherefore Demetrius reigned in the hundred threescore and seventh year.

At the same time, Jonathan gathered together them that were in Judæa to take the tower in Jerusalem, and he made many engines of war against it. Then certain disloyal persons, who hated their own people, went to the king and told him that Jonathan was besieging the tower. When he heard thereof he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan that he must not lay siege to the tower but come and speak with him in Ptolemais in all haste. Nevertheless, Jonathan, when he heard this, commanded still to besiege it; and he chose certain of the elders and the priests, and put himself in peril by going with many presents of gold and silver and

raiment and divers other things, to the young king in Ptolemais, where he found favor in his sight. And though many ungodly men of his own people had made complaints against him, yet the king treated him as his predecessors had done before and promoted him in the sight of all his friends; he confirmed him in the high-priesthood and in all the honors that he had before, and gave him pre-eminence among his chief friends. Then Jonathan desired the king to make Judæa free from tribute, as also the three governments in the territory of Samaria; and he promised him three hundred talents. So the king consented, and wrote letters unto Jonathan of all these things after this manner:

> King Demetrius unto his brother Jonathan and unto the nation of the Jews sendeth greeting:
>
> We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye may see it. "King Demetrius unto his father Lasthenes sendeth greeting: We are determined to do good to the people of the Jews, who are our friends and keep covenants with us because of their good-will toward us. Wherefore we have ratified unto them the borders of Judæa with the three governments of Apherema and Lydda and Ramathem, which are added unto Judæa from the territory of Samaria, and all things appertaining to them, for all such as do sacrifice at Jerusalem, instead of the payments the king received of them yearly aforetime out of the fruits of the earth and of trees.
>
> And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the salt-pits and the crown-taxes which are due unto us, we discharge them of them all for their relief. And nothing hereof shall be revoked from this time forth forever.
>
> Now therefore, see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place."

After this, when King Demetrius saw that the land was quiet before him and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of aliens whom he had gathered from the isles of the Gentiles; wherefore all the forces of his fathers hated him. Moreover there was one Tryphon who had been on Alexander's side before, who, seeing that all the army murmured against Demetrius, went to Simalcue, the Arabian who had brought up Antiochus, the young son of Alexander, and urged him strongly to give him up to him [Tryphon] that he might reign in his father's stead; he told him therefore all that Demetrius had done and how his men of war were disaffected toward him. And he remained there a long season.

In the mean time, Jonathan sent to king Demetrius, asking that he would cast out of Jerusalem the men in the tower and those also in the fortresses; for they were at enmity with Israel. So Demetrius sent unto Jonathan, saying: I will not only do this for thee and thy people, but I will greatly honor thee and thy nation, if opportunity serve. Now therefore, thou wilt do well to send me men to help me; for all my forces are gone from me. Upon this, Jonathan sent him three thousand strong men to Antioch; and when they came to the king, he was very glad of their coming. Howbeit they that were of the city gathered themselves in the midst of the city to the number of an hundred and twenty thousand men, and would have slain the king. Wherefore the king fled into the court; but they of the city kept its passages and

began to fight. Then the king called upon the Jews for help who came to him in a body, and, dispersing themselves through the city, slew that day to the number of an hundred thousand. Also they set fire to the city and gat many spoils that day, and delivered the king.

So when they of the city saw that the Jews had the city at their mercy, their courage abated; and they made supplication to the king and cried, saying: Grant us peace, and let the Jews cease from assaulting us and the city. With that they cast away their weapons and made peace; and the Jews were honored in the sight of the king, and in the sight of all in his realm; and they returned to Jerusalem, bearing great spoils. So King Demetrius sat on the throne of his kingdom, and the land was quiet before him. Nevertheless he dissembled in all that ever he spake, and became estranged from Jonathan; neither rewarded he him according to the benefits which he had received from him, but troubled him very sore.

After this returned Tryphon bringing with him the young child Antiochus who was crowned; for there gathered unto him all the men of war whom Demetrius had dismissed, and they fought against Demetrius who turned his back and fled. Moreover Tryphon took the elephants and won Antioch. At that time young Antiochus wrote unto Jonathan, saying: I confirm thee in the High-Priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends. Then he sent him golden vessels to be served in, and gave him leave to drink from gold, to be clothed in purple and to wear a golden buckle. His brother Simon also he made captain from the place called The Ladder of Tyrus to the borders of Egypt. Then Jonathan went forth and passed through the cities beyond the water, and all the forces of Syria thronged about him to help him; and when he came to Ascalon, they of the city paid him honor. Thence he went to Gaza; but they of Gaza shut him out. Wherefore he laid siege against it and burned the suburbs thereof with fire and spoiled them. But when they of Gaza made supplication unto him, he made peace with them, and took the sons of their chief men for hostages and sent them to Jerusalem, and passed through the country to Damascus.

Now when Jonathan heard that the princes of Demetrius had come to Kedesh which is in Galilee with a great power, purposing to remove him out of the country, he went to meet them leaving Simon his brother in the country. Then Simon marched upon Bethsura and fought against it a long season, and shut it up; but they asked for peace which he granted them, and then put them out from thence and took the city and set a garrison in it. As for Jonathan and his host, they pitched at the water of Gennesaret, whence betimes in the morning they gat them to the plain of Nasor. And behold, the host of aliens met them in the plain; who, having laid men in ambush for him in the mountains, came themselves over against him. So when they that lay in ambush rose out of their places and joined battle all that were of Jonathan's side fled; insomuch that there was not one of them left except Mattathias son of Absalom and Judas son of Calphi, the captains of the host.

Then Jonathan rent his clothes and cast dust upon his head and prayed. Afterwards, turning again to battle, he put the enemy to flight so that they ran away. Now when his own men that had fled saw this, they turned again to him and with him pursued them to Kedesh,[1] even to their own tents, and there they camped. So there

[1] A city on the northern border of Israel, having the right of asylum; not to be confounded with Kadesh (Kadesh-Barneas) in the south near Beersheba. Kedesh is first mentioned as the rallying place of Zebulon and Naphtali under Barak who fought at the call of Deborah.

were slain of the aliens that day about three thousand men; but Jonathan returned to Jerusalem.

Now when Jonathan saw a fitting opportunity, he chose certain men and sent them to Rome, to confirm and renew the friendship between them. He sent letters also to the Lacedæmonians and to other places for the same purpose. So they went to Rome and entered the Senate, and said: Jonathan the High Priest and the people of the Jews have sent us unto you, to the end that ye should renew the friendship which ye had with them and the league, as in former time. Upon this the Romans gave them letters to the governors of every place, that they should bring them into the land of Judæa peaceably. And this is a copy of the letters which Jonathan wrote to the Lacedæmonians:

> Jonathan the High Priest and the elders of the nation, the priests and the other people of the Jews, unto the Lacedæmonians their brethren, send greeting:
>
> There were letters sent in times past unto Onias the High Priest from Darius, then reigning among you, to signify that ye are our brethren, as the copy here underwritten doth specify. At which time Onias treated the ambassador that was sent honorably and received the letters wherein declaration was made of the league and friendship. Therefore we also, albeit we have need of none of these things because we have the holy books of scripture in our hands to comfort us, have nevertheless essayed to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether; for it is a long time since ye sent unto us. We therefore at all times without ceasing, both in our feasts and other convenient days, do remember you in the sacrifices which we offer and in our prayers, as reason is, and as it becometh us to think upon our brethren; and we are right glad of your honor.
>
> As for ourselves, we have had great troubles and wars on every side, forasmuch as the kings that are round about us have fought against us. Howbeit, we would not be troublesome unto you, nor to others of our confederates and friends, in these wars; for we have help from heaven that succoreth us, so that we are delivered from our enemies, and our enemies are brought underfoot.
>
> For this cause we chose Numenius son of Antiochus, and Antipater son of Jason, and sent them unto the Romans to renew the amity that we had with them and the former league. We commanded them also to go unto you and salute you, and to deliver you our letters concerning the renewal of our brotherhood.
>
> Wherefore now ye shall do well to give us an answer thereto.

> And this is the copy of the letter that Oniares sent:
>
> "Areus king of the Lacedæmonians to Onias the High Priest, greeting: It is found in writing that the Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham. Now, therefore, since this is come to our knowledge, ye shall do well to write us of your prosperity; we do write back again to you, that your cattle and goods are ours, and ours are yours. We therefore command to make a report to you on this wise."

Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater force than before, he removed from Jerusalem, and met them in the land of Amathis; for he gave them no respite in which to enter his country. He sent spies also into their camp, who came back and told him that they had appointed to come upon them in the night. Wherefore, as soon as the sun was down, Jonathan commanded his men to watch and to be in arms, that all the night long

they might be ready to fight; also be placed sentinels round about the host. But when the enemy heard that Jonathan and his men were ready for battle, they feared and trembled in their hearts; and they kindled fires in their camp. Howbeit, Jonathan and his host knew it not till the morning; for they saw the lights burning. Then Jonathan pursued after them but overtook them not; for they were gone over the river Eleuthereus. Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them and took their spoils; and, removing thence, he came to Damascus, and so passed through all the country. Simon also went forth, and passed through the country unto Ascalon and the holds thereabout, from whence he turned aside to Joppa, and won it. For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

After this, Jonathan came home again; and calling the elders of the people together, he consulted with them about building strongholds in Judæa and making the walls of Jerusalem higher, and raising a great mound between the tower and the city to separate it from the city, that it might stand alone, and that men might neither buy it nor sell it. Upon this they came together to build up the city, inasmuch as the wall toward the brook on the east side was fallen down; and they repaired that which was called Caphenatha. Simon also set up Adida in Sephela, and made it strong with gates and bars.

Now Tryphon set about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head. Howbeit he was afraid that Jonathan would not suffer it, and that he would fight against him; wherefore he sought a way to take Jonathan, that he might kill him. So he removed and came to Bethsan. Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him, but received him honorably and commended him to all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him as to himself. Also unto Jonathan he said: Why hast thou put all this people to so great trouble, seeing there is no war between us? Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais; for I will give it to thee, and the rest of the strongholds and forces, and all that have any charge. As for me, I will return and depart; for this is the cause of my coming. So Jonathan, believing him, did as he bade him and sent away his host, who went into the land of Judæa. With himself he kept three thousand men, of whom he sent two thousand into Galilee and one thousand went with him.

Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates and took him; and all that came with him they slew with the sword. Then sent Tryphon an host of footmen and horsemen into Galilee and into the great plain to destroy all Jonathan's company. But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another and went close together, prepared to fight. Then those who were following them, perceiving that they were ready to fight for their lives, turned back again; whereupon they all came into Judæa peaceably, and there they bewailed Jonathan and those that were with him, and they were sore afraid; wherefore all Israel made a great lamentation. Then all the aliens that were round about them sought to destroy them; for said they: They have no captain, nor any to help them; now therefore let us make

war upon them, and take away the memory of them from among men.

Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judæa and destroy it, and saw that the people were in great trembling and fear, he went up to Jerusalem and gathered the people together and gave them exhortation, saying: Ye yourselves know what great things I and my brethren and my father's house have done for the laws and the sanctuary, the battles also and the troubles we have seen; by reason whereof all my brethren are slain for Israel's sake, and I am left alone. Now therefore be it far from me that I should spare mine own life in any time of trouble, for I am no better than my brethren. Doubtless I must avenge my nation and the sanctuary and our wives and our children; for all the aliens are gathered to destroy us of very malice.

Now as soon as the people heard these words, their spirit revived; and they answered with a loud voice, saying: Thou shalt be our leader instead of Judas and Jonathan thy brethren. Fight thou our battles, and whatsoever thou commandest us, that will we do. So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem; and he fortified it round about. Also he sent Jonathan the son of Absalom and a great power with him to Joppa, who, casting out them that were therein, remained there in it. So Tryphon removed from Ptolemais with a great power to invade the land of Judæa; and Jonathan was with him in ward. But Simon pitched his tents at Adida over against the plain. Now when Tryphon knew that Simon was risen up instead of his brother Jonathan and meant to join battle with him, he sent messengers unto him, saying: Whereas we have Jonathan thy brother in hold, it is for money that he is owing to the king's treasury for the business that was committed to him. Wherefore send us now an hundred talents of silver and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go. Hereupon Simon, albeit he perceived that they spake deceitfully to him, yet sent the money and the children lest peradventure he should bring upon himself great hatred of the people; who might say: Because you sent him not the money and the children, therefore is Jerusalem fallen. So he sent the children and the hundred talents; but Tryphon did not let Jonathan go. And after this, came Tryphon to invade the land and destroy it, going round about by the way that leadeth to Adora; but Simon and his host marched against him in every place wheresoever he went.

Now they that were in the tower sent messengers to Tryphon to the end that he should hasten his coming unto them by the wilderness and send them victuals. Wherefore Tryphon made ready all his horsemen to come that night; but there fell a very great snow, by reason whereof he came not, but went into the country of Galaad. And when he came near to Bascama he slew Jonathan, and he was buried there. Afterward Tryphon turned and went into his own land.

Then sent Simon and took the bones of Jonathan his brother, and he buried them in Modin, the city of his fathers. And all Israel made a great lamentation for him, and bewailed him many days. Also Simon built a monument upon the sepulchre of his father and his brethren and raised it aloft to be seen, with hewn stones behind and before. Moreover he set up seven pyramids, one against another, for his father and his mother and his four brethren. And in these he made cunning devices about which he set great pillars, and upon the pillars he made all their armor, for a perpetual memory; and by the

armor ships carved, that they might be seen by all that sail on the sea. This is the sepulchre that he made at Modin, and it standeth yet to this day.

Now Tryphon dealt deceitfully with the young king Antiochus, and slew him. And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land. Then Simon built up the strongholds in Judæa and fenced them about with high towers, great walls and gates and bars, and laid victuals therein. Moreover Simon chose men and sent to King Demetrius, to the end he should give the land an immunity; because all that Tryphon did was to spoil. Unto whom King Demetrius wrote after this manner:

> King Demetrius unto Simon the High Priest and friend of kings, as also unto the elders and the nation of the Jews, sendeth greeting:
>
> The golden crown and the scarlet robe which ye sent unto us, we have received, and we are ready to make a steadfast peace with you; yea, and to write to our officers to confirm the immunities which we have granted. And whatsoever covenants we have made with you shall stand; and the strongholds which ye have builded shall be your own. As for any oversight or fault which ye have committed unto this day, we forgive it and the crown-tax also which ye owe us; and if there were any other tribute paid in Jerusalem, it shall no more be paid.
>
> Look out also among you those who are fitted to be in our court, and let them be enrolled; and let there be peace betwixt us.

SECTION V.—The Maccabæan Revolt finally successful; Simon made High Priest and King. Peace and prosperity for ten years; alliances confirmed and new ones made with surrounding kings. Antiochus alone refuses and tries to obtain Judæa; also crushes Tryphon. Kills Simon and two of his sons; but John Hyrcanus claims the crown of Judæa and carries on the Hasmonæan Dynasty founded by Simon. The Jews acclaim him. (Ch. xiii, 41-xvi, 44.)

Thus the yoke of the aliens was taken away from Israel in the hundred and seventieth year [of the Seleucid Dyn. 143-2 B.C.].[1] Then the people began to write in their instruments and contracts: "In the year of Simon, the High Priest and Governor and Leader of the Jews."

In those days Simon encamped against Gaza and besieged it. He made also an engine of war and set it by the city, and battered a certain tower and took it; and they that were in the engine leaped into the city, whereupon there was a great uproar therein, insomuch that the people of the city rent their clothes and climbed upon the walls with their wives and children, and cried with a loud voice unto Simon beseeching him to grant them peace. And they said: Deal not with us according to our wickedness, but according to thy mercy. So Simon was appeased toward them and fought no more against them; but he put them out of the city and cleansed the houses wherein the idols were, and so entered it with joy and thanksgiving. Yea, he put all uncleanness out of it, and placed such men there as would keep the law; and he made it stronger than it was before, and built therein a dwelling-place in it for himself. They also of the tower in Jerusalem were blockaded so closely that they could neither come forth nor go into the country, nor buy nor sell; wherefore they were in great dis-

[1] See footnote 2 on p. 489.

tress for lack of victuals, and a great number perished through famine. Then cried they to Simon, beseeching him to be at one with them, which thing he granted; and when he had put them out, he cleansed the tower from pollutions, and entered it on the three and twentieth day of the second month in the hundred seventy and first year (141 B.C.), with thanksgiving and branches of palm-trees, and with harps and with cymbals and viols and hymns and songs; because a great enemy had been destroyed out of Israel. He ordained also that that day should be kept every year with gladness. Moreover the hill of the Temple which was by the tower be made stronger than it was; and there he himself dwelt with his company. And when Simon saw that John his son was a valiant man, he made him captain of all the forces; and he dwelt in Gazara.

Now in the hundred threescore and twelfth year (S.D. or 140 B.C.), King Demetrius gathered his forces together and went into Media to get him help to fight against Tryphon. But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive; who went and smote the army of Demetrius and took him and brought him to Arsaces, by whom he was put in ward. As for Judæa, that was quiet all the days of Simon; for he sought the good of his nation in such wise that ever his authority and honor pleased them well. And as he was honorable in all his acts, so also in this, that he took Joppa for a haven, and made an entrance for the Isles of the Sea, and enlarged the bounds of his nation, and recovered its territory; and gathered together a great number of captives, and had rule over Gazara and Bethsura and the tower; out of which he took all uncleanness; neither was there any that resisted him. Then did they till their ground in peace, and the earth gave her increase and the trees of the field their fruit. The ancient men all sat in the streets, communing together of good things, and the young men put on glorious and warlike apparel. He provided victuals for the cities, and set in them all manner of munition, so that his honorable name was renowned to the end of the world. He made peace in the land, and Israel rejoiced with great joy; for every man sat under his vine and his figtree, and there was none to affright them, neither was there any left in the land to fight against them; yea, the kings themselves were overthrown in those days. Moreover he strengthened all those of his people who were brought low; he searched out the law; and every contemner of the law and every wicked person he took away. He beautified the sanctuary, and multiplied the vessels of the Temple.

Now when it was heard at Rome and as far as Sparta that Jonathan was dead, they were very sorry. But as soon as they heard that his brother Simon was High Priest in his stead and ruled the country, and the cities therein, they wrote unto him on tables of brass to renew the friendship and league which they had made with Judas and Jonathan, his brothers; which writings were read before the congregation at Jerusalem. And this is a copy of the letters that the Lacedæmonians sent:

> The rulers of the Lacedæmonians with the city unto Simon the High Priest, and the elders and priests and residue of the people of the Jews, our brethren, Greeting:
>
> The ambassadors that were sent unto our people certified us of your glory and honor; wherefore we were glad of their coming, and did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of

Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us. And it pleased the people to entertain the men honorably and to put the copy of their embassage in public records, that the people of the Lacedæmonians might have a memorial thereof; furthermore, we have written a copy thereof unto Simon the High Priest.

After this, Simon sent Nuthenius to Rome with a great shield of gold of a thousand pounds weight to confirm the league with them. Whereof when the people heard, they said: What thanks shall we give to Simon and his sons? for he and his brethren and the house of his father have established Israel, and chased away in battle their enemies and confirmed their liberty. So then they [the Judæans] wrote on tables of brass, which they set upon pillars in Mount Zion; and this is the copy of the writing:

On the eighteenth day of Elul, in the hundred threescore and twelfth year, being the third year of Simon the High Priest, at Saramel, in the great congregation of the priests and people, the rulers and the elders of the country, were these things notified unto us: Forasmuch as there have been oftentimes wars in the country, wherein, for the maintenance of their sanctuary and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren put themselves in jeopardy, and resisting the enemies of their nation did their nation much honor, (for after that Jonathan, having gathered his nation together and been their High Priest, was added to his people, their enemies purposed to invade their country that they might destroy it and lay hands on the sanctuary; at which time Simon rose up and fought for his nation, and spent much of his own substance to arm the valiant men of his nation, and gave them wages; and fortified the cities of Judæa together with Bethsura[1] that lieth upon the borders of Judæa, where the garrison of the enemy had been before, but he set a garrison of Jews there; moreover he fortified Joppa which lieth upon the sea, and Gazara that bordereth on Azotus where the enemies had dwelt before; but he placed Jews there, and furnished them with all things necessary for the reparation thereof)—the people, therefore, seeing the deeds of Simon, and unto what glory he thought to bring his nation, made him their Governor and chief priest; because he had done all these things, and for the justice and faith which he kept to his brethren, and because he sought by all means to exalt his people. For in his time things prospered in his hands, so that the aliens were driven out of their country, and they also that were in the City of David in Jerusalem who had made themselves a tower, out of which they issued and polluted all about the sanctuary, and did much hurt in the holy place; but he placed Jews therein and fortified it for the safety of the country, and raised higher the walls of Jerusalēm.

King Demetrius also confirmed him in the High Priesthood on account of these things and made him one of his friends, and honored him with great honor. For he had heard say that the Romans had called the Jews their friends and confederates and brethren, and had entertained Simon's ambassadors most honorably; also that the Jews and priests were well pleased that Simon should be their Governor and High Priest forever until there should arise a faithful prophet; moreover, that he should be their captain, and should take charge of the

[1] Bethsura or Bethzur was an important strategic point which commanded the road from Jerusalem to Hebron, called by Josephus the strongest point in Judæa. Maccabæans and Syrians alike struggled for control of it.

sanctuary and appoint officers over their works and over the country and over the armor and the fortresses. Besides this, that he should be obeyed of every man, and that all the decrees of the country should be put forth in his name; also that he should be clothed in purple and wear gold. Also that it should be unlawful for any of the people or priests to break any of these stipulations, or to gainsay his words, or to gather an assembly in the land without his consent, or to be clothed in purple or to wear a buckle of gold. Whosoever should do otherwise, or infringe upon any of these things should be punished. Thus it pleased all the people to deal with Simon and to do as hath been said.

Then Simon accepted hereof and consented to be High Priest and captain and governor of the Jews and princes, and to defend them all. So they commanded that this writing should be put on tablets of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place. Also that copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

Moreover, Antiochus son of Demetrius the king sent letters from the Isles of the Sea unto Simon, the Priest and Prince of the Jews, and to all the people, the contents whereof were these:

> King Antiochus to Simon the High Priest and Prince of his nation and to the people of the Jews, Greeting:
>
> Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again that I may restore it to the old estate; and to that end have gathered a multitude of foreign soldiers together and prepared ships of war; my meaning also being to go through the country that I may be avenged of those who have destroyed it and made many cities in the kingdom desolate; now therefore I confirm unto you all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted. I give thee leave also to coin money for thy country with thine own stamp. And as concerning Jerusalem and the sanctuary, let them be free; and all the armor that thou hast made and fortresses that thou hast built and keepest in thy hands, let them remain unto thee. And if any thing be or shall be owing to the king, let it be forgiven thee from this time forth for evermore.
>
> Furthermore, when we have obtained our kingdom, we will honor thee and thy nation and thy temple with great honor; so that your honor shall be known throughout the world.

In the hundred threescore and fourteenth year (138 B.C.)[1] went Antiochus into the land of his fathers, at which time all the forces came together unto him so that few were left with Tryphon. Wherefore, being pursued by Antiochus, he fled unto Dora which lieth by the sea-side; for he saw that troubles were coming upon him all at once, and that his forces had forsaken him. Then encamped Antiochus against Dora, having with him an hundred and twenty thousand men of war and eight thousand horsemen. And when he had encompassed the city round about, and joined ships close to the town on the side of the sea, he vexed the city by land and sea, neither suffered he any to go out or in. In the meantime came Numenius from Rome with his company, bearing letters to the kings and countries, wherein were written these things:

[1] All the dates in this period are based on the year when Seleucus I was confirmed as king of Syria, viz. 312 B.C.

Lucius, consul of the Romans, to Ptolemy, Greeting:
The ambassadors of the Jews, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the High Priest and from the people of the Jews; and they brought a shield of gold of a thousand pounds. We have thought it good therefore to write unto the kings and countries that they should do them no harm, nor fight against them, their cities or countries, nor yet aid their enemies against them. If therefore there be any pestilent fellows that have fled from their country unto you, deliver them unto Simon the High Priest, that he may punish them according to their own law.

The same things wrote he also unto Demetrius the king, and to Attalus, to Ariarathes and Arsaces, and to all the countries, and to Sampsames, and the Lacedæmonians, and to Delus and Myndus and Sicyon and Caria and Samos and Pamphylia and Lycia and Halicarnassus and Rhodes and Phaselis and Cos and Side and Aradus and Gortyna and Cnidus and Cyprus and Cyrene. And the copy thereof they wrote to Simon the High Priest.

So Antiochus the king encamped against Dora the second day, assaulting it continually, and making engines by which means he shut up Tryphon, that he could neither go out nor come in. At that time Simon sent him two thousand chosen men to aid him; silver also and gold and much armor. Nevertheless he would not receive them, but brake all the covenants which he had made with him before, and held himself aloof from him. Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say: Ye withhold Joppa and Gazara and the tower that is in Jerusalem, which are cities of my realm. The borders thereof ye have wasted and done great damage in the land, and got the dominion of many places within my kingdom. Now therefore deliver the cities which ye have taken and the tributes of the places whereof ye have got dominion outside of the borders of Judæa; or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents; if not, we will come and fight against you.

So Athenobius the king's friend came to Jerusalem; and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished; and he told him the king's message.

Then answered Simon, and said unto him: We have neither taken other men's land nor holden that which appertaineth to others, but the inheritance of our fathers which our enemies had wrongfully in possession for a certain time. Wherefore we, having opportunity, hold the inheritance of our fathers. And whereas thou demandest Joppa and Gazara, albeit they did great harm to the people of our country, yet will we give an hundred talents for them.

Hereupon Athenobius answered him not a word, but returned in a rage to the king and made report to him of these speeches and of the glory of Simon, and of all that he had seen; whereupon the king was exceeding wroth. In the meantime, Tryphon fled to Orthosius. Then the king made Cendebeus captain of the sea-coast and gave him a host of footmen and horsemen, and commanded him to remove his host toward Judæa; also he commanded him to build up Cedron and to fortify the gates, and to war against the people. But as for the king himself, he pursued Tryphon. So Cendebeus came to Jamnia and began to provoke the people and invade Judæa, and to take the people prisoners and to slay them. And when he had built up Cedron, he set horsemen

therein and an army, to the end that they might make raids upon the roads of Judæa, as the king had commanded him.

Then came up John from Gazara, and told Simon his father what Cendebeus had done. Whereupon Simon called his two eldest sons, Judas and John, and said unto them: I and my brethren and my father's house have ever, from our youth to this day, fought against the enemies of Israel; and things have prospered so well in our hands that we have oftentimes delivered Israel. But now I am old; and ye, by God's mercy, are of sufficient age; be ye instead of me and my brother, and go and fight for our nation, and help from heaven be with you. So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin. And when they rose in the morning and went into the plain, behold, a mighty great host both of footmen and horsemen came against them; howbeit there was a water-brook between them.

So he [John] and his people pitched over against them; and when he saw that his people were afraid to go over the water-brook, he went over first himself, which seeing, the men went through after him. Then he divided his men, and set the horsemen in the midst of the footmen; for the enemies' horsemen were very many. Then sounded they the holy trumpets; whereupon Cendebeus and his men were put to flight so that many of them were slain, and the remnant gat them to the stronghold. At that time, Judas, John's brother, was wounded; but John still followed after them till he came to Cedron, which Cendebeus had fortified. But they fled even to the towers in the fields of Azotus; and there were slain of them about two thousand men. Afterwards, he returned into the land of Judæa in peace.

Now in the plain of Jericho, Ptolemy the son of Abubus was made captain, and he had abundance of silver and gold, for he was the son-in-law of the High Priest. Wherefore, his heart being lifted up, he thought to get the country for himself, and therefore planned treachery against Simon and his sons to destroy them. Now Simon was visiting the cities throughout the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons Mattathias and Judas, in the hundred threescore and seventeenth year (135 B.C.), in the seventh month called Sabat; where the son of Abubus, receiving them deceitfully into a little fort called Dorus, which he had built, made them a great banquet; howbeit he had his men there. So when Simon and his sons had drunk largely, Ptolemy and his men rose up and took their weapons, and came upon Simon in the banqueting-place and slew him and his two sons, and certain of the servants. In doing which he committed a base treachery, and recompensed evil for good.

Then Ptolemy wrote these things (and sent it to the king), and that he would send him an army to aid him, and he would deliver him the country and cities. He sent men also to Gazara to kill John; and unto the tribunes he sent letters to come to him, that he might give them silver and gold and rewards; and others he sent to take Jerusalem and the mount of the Temple.

Now one had run before to Gazara and told John that his father and brothers were slain; and said he: Ptolemy hath sent to slay thee also. Which when he heard, he was grievously astonished; so he laid hands on those who were come to destroy him, and slew them; for he knew that they sought to make away with him.

As concerning the rest of the acts of John and his wars, and the worthy deeds that he did, and his building of the walls, and his other

doings; behold, these are written in the chronicles of the priesthood from the time that he was made High Priest after his father.

NOTE.—[With the accession of John the son of Simon (generally called Hyrcanus from his phenomenal victory over Cendebeus, a Hyrcanean), the trustworthy histories of the Israelites, written in Hebrew and from original sources, come to an end. The great work of Josephus is based either on the writings of the Old Testament or on those of Greek historians up to the siege of Jerusalem (67-70 A.D.), in which he was personally concerned; but it includes many traditions which are not generally accepted. The successors of John Hyrcanus were: Aristobulus I (who reigned 2 years); Alexander Jannaeus (23 years); his widow, Salome Alexandra (9 years); Aristobulus II (6 years). These bring us to the rule of Herod the Idumæan, who legitimized his claim to the throne by marrying Mariamne, the last representative of the Hasmonæan Dynasty. With the exception of the reign of Hyrcanus I (John) when the little kingdom even reached to Damascus, and the beneficent rule of Alexandra, they were years of chicanery on the part of the government, and cruel suffering and bloodshed for the people.

The Roman Conquest and the rule of the Idumæan Tetrarchs was a great material relief; but the strife for pre-eminence of the religious sects filled Jerusalem with uproar and murder. The final triumph of the Pharisees over the Sadducees (the Zealots had retired from the contest) was fortunate for the continuance of the Jewish religion; and the wise and generous decisions of Rabbi Hillel, head of the Sanhedrin for forty years, remain the rules and precepts and the interpretation of the Scriptures followed by Orthodox Jews to this day. EDITOR.]

PROPHECIES BY LATE AUTHORS ON WHICH IS BASED THE POST-CANONICAL BELIEF IN THE RULE OF THE MESSIAH [1]

A. In the latter days, the mountain of Yahweh's House will be established in the highest of the mountains, and shall be exalted above the hills; and all nations shall flow unto it, and many people shall set out and say:

Come ye, let us go up to the mountain of Yahweh
To the House of the God of Jacob;
And He will teach us of His ways,
And we will walk in His paths.
For out of Sinai shall go forth the Law,
And the word of Yahweh from Jerusalem.

And He shall judge between the peoples,
And give decisions for nations afar-off;
And they shall beat their swords into plough-shares,
And their spears into pruning-hooks.
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
(Found in Is. ii, 2-4; Mic. iv, 1-3.)

(Continued by Micah II)

But they shall sit,
Every man under his vine and under his fig-tree,
And none shall make them afraid;
For the mouth of Yahweh hath spoken it.
For let all the peoples walk each in the name of its god,
But we will walk in the name of Yahweh our God
For ever and ever.
(Mic. iv, 4-5.)

B. In that day, to those of Israel who have escaped, will the growths of Yahweh be grace and glory; and the fruit of the land, a pride and an ornament. Then will he who is left in Zion and he that remaineth in Jerusalem be called holy; yea, every one that is registered for life in Jerusalem, when Yahweh shall have wiped away the filth of Zion's daughters and purged Jerusalem from the blood-stains in her midst by the spirit of judgment and by the breath of extirpation.

And Yahweh will create over the whole place of Mount Zion and over Zion's assemblies a cloud by day, and smoke with the brightness

[1] The doctrine of the Messiah arose very late, after the accession of the Hasmonæan dynasty. Government by a human king formed no part of the Mosaic ideal. The people were to follow the primal laws of right living given them from Sinai, and guarded by judges and priests who should continue the functions of Moses and Aaron respectively. Samuel, urged by the tribes, anointed the first king only under protest; and the great prophets of the eighth century recognized a king only as the representative of Yahweh. The forms and images under which they expressed their ideal of Yahweh as the only King of Israel were mistaken for prophecies which were taken by later interpreters as of His visible reign on earth.

of a flaming fire by night. And He will show Himself as a shade from the heat in the day-time, and as a refuge and a shelter from storm and rain. (Is. iv, 2-6.)

In that day shall man look to his Maker, and his eyes shall regard the Holy One of Israel. He shall not look to the work of his own hands, nor shall he revere what his fingers have made. (Is. xvii, 7-8.)

C. THE IDEAL KING

In the former time He brought into contempt the land of Zebulon and the land of Naphthali; but in the latter time He shall confer honor on the road to the sea beyond the Jordan, Galilee of the nations.

The people who walked in darkness behold a great light;
Those who dwell in the land of deepest gloom,
Upon them a light brightly shineth.
Thou dost multiply exultation, Thou dost increase joy.
They joy before Thee as men joy in harvest,
And as men exult when they divide spoil.
For Israel's burdensome yoke, the cross-bar laid on his shoulder,
The rod of the task-master,
Thou hast broken as in the day of battle of Midian.
For every boot of the warrior whose tread resounds,
And every war-cloak drenched with blood,
Shall be burned up, shall be the food of fire.

For unto us a child is born, unto us a son is given,
And dominion shall rest on his shoulder;
And his name shall be Wonder of Counsellors,
Mighty Divinity, Father of Spoil, Prince of Prosperity.
Dominion shall be increased, and to Peace shall be no end
Upon the throne of David and throughout his kingdom,
To establish and to support it by justice and by righteousness,
From henceforth and forever.
The zeal of Yahweh will perform this.
(Is. ix, 1, 2-7.)

D. ANOTHER POEM ON THE IDEAL KING

There shall come forth a root from the stock of Jesse,
And a sprout shall come forth from his roots;
The Spirit of Yahweh shall rest upon him;
A spirit of wisdom and insight, a spirit of counsel and might,
A spirit of Knowledge and fear of Yahweh;
Yea, his delight shall be in the fear of Yahweh.
He shall not judge after the sight of his eyes,
Nor decide after the hearing of his ears;
But with righteousness shall he judge the helpless,
And decide with equity for the meek of the land.

With the rod of his mouth will he smite the lawless;
With the breath of his lips will he slay the wicked.
Righteousness shall be the girdle of his loins,
With faithfulness will he bind up his reins.

And the wolf shall lodge with the lamb,
The leopard shall lie down with the kid;
And the calf and the young lion shall graze together,
And a little child shall lead them.
The cow and the bear shall feed together,
The lion shall eat straw like the ox.
The suckling child shall play on the hole of the asp
And the weaned child shall put his hand on the basilisk's den.
No harm nor destruction shall be
In all My holy mountain;
For the earth shall be full of the knowledge of Yahweh,
As waters cover the sea.

(Is. xi, 1-9.)

E. ISRAEL IN EGYPT

In that day shall the Egyptians be like women and they shall tremble and fear, because of the shaking of the hand of Yahweh Sabaoth which He shaketh over them. And the hand of Judah shall become a terror unto Egypt; every one to whom mention is made thereof shall be afraid because of the purpose of Yahweh Sabaoth which He purposeth against it.

In that day shall be five cities in the land of Egypt that speak the language of Canaan, and swear by Yahweh the Militant; one shall be called the City of the Sun.

In that day shall there be an altar to Yahweh in the midst of the land of Egypt, and a pillar at the border thereof to Yahweh. And it shall be for a sign and a witness unto Yahweh the Militant in the land of Egypt; for they shall cry unto Yahweh because of their oppressors, and He will send them a saviour and a defender; and He will deliver them.

And Yahweh shall be known in Egypt, and the Egyptians shall know Yahweh in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto Yahweh and shall perform it. And Yahweh will smite Egypt, smiting and healing; and they shall turn unto Yahweh, and He will be entreated of them, and will heal them.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Assyrians shall worship with Egyptians.

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Yahweh the Militant hath blessed them, saying: Blessed be Egypt My people, and Assyria the work of My hands, and Israel, My inheritance!

(Is. xix, 16-18; 19-25.)

F. A FORECAST OF THE MESSIANIC AGE

Behold, a king will reign righteously, princes will rule justly;
Each of them will be as a hiding-place from the wind.
Like a shelter from the rainstorm,
Like water-courses in a parched land.
Like the shadow of a high rock in a thirsty land.

The eyes of those who see will not be blinded,
The ears of those who hear will hearken;
The mind of the rash man will judge with understanding;
The tongue of the stammerer will be loosed.
No more shall it be said to the fool: Thou noble thinker!
Nor shall the knave any more be called prudent.

For the fool speaketh folly, his heart doth meditate evil,
Ever practising wickedness, speaking falsely against Yahweh;
Leaving the hungry unfed, refusing drink to the thirsty.
As for the knave, his knaveries are impious;
Such an one is ever devising impious tricks
To ruin the humble with lying words.
Even when his cause is just.
But the liberal man deviseth liberal things;
By liberal deeds he shall stand.
(Is. xxxii, 1-8.)

G. THE RETURN OF ISRAEL'S COLONIES

In that day Yahweh will put forth his hand a second time to recover the remnant of His people that remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and Shinar and Hamath and from the Isles of the Sea:—

He will lift up a banner to the nations
And gather the outcasts of Israel,
Assembling the scattered of Judah from the four corners of the Earth.
The jealousy of Ephraim shall cease, the enemies of Judah be cut off;
They shall swoop down on the slopes of Philistia in the West,
Together will they spoil the Sons of the East.
Edom and Moab shall be within their grasp,
The sons of Ammon shall be subject to them;
And Yahweh shall utterly destroy the tongue of the Egyptian Sea;
He shall bring His scorching wind over the river,
And smite it into seven streams,
And cause men to march over it dry-shod.

And there shall be a highway for the remnant of His people
That shall be left by Assyria;
As there arose a highway for Israel in the day
That he came up out of the land of Egypt.

In that day shall there be a Root of Jesse that shall stand for an ensign to the peoples,—to it will the nations resort, and glorious will be his habitation. (Is. xi, 11-16; 10.)

H. THE END OF THE NATIONS HOSTILE TO JUDAH

It will be like a dream, like a vision of the night
With the hordes that war against Ariel and its strongholds,
And with those that distress it.
Yea, as when a hungry man dreameth
And behold, he eateth; but he waketh and his soul is empty;
Or as when a thirsty man dreameth
And behold, he drinketh, but he waketh, and his soul
Is faint from his unquenched thirst.
So will it be with the hordes of all the nations
That fight against Mount Zion.
(Is. xxix, 7-8.)

J. ON THE REGENERATION OF ISRAEL

There will be poured out upon us
A spirit from the height of Heaven;
And the wild pasture-land will become a land of gardens,
And the land of fruitful trees will be as a forest.
Justice will abide in the wild pasture-land,
And righteousness shall abide in the fruitful field.
The fruit of righteousness shall be peace;
The effect of righteousness
Shall be quietness and confidence for ever.

My people shall inhabit the dwelling-place of peace,
Secure dwellings and easeful resting-places.
Happy are ye that sow beside all waters;
That send out freely the feet of the ox and the ass.
(Is. xxxii, 15-18, 20.)

K. ON THE SAME SUBJECT

Yahweh doth long to be gracious to you,
Therefore doth He exalt Himself, that He may show you mercy,
For Yahweh is a God of justice; happy, they that long for Him!
For O, ye people in Zion, who dwell in Jerusalem,
No more shall ye weep!
At the first sound of your crying He will turn unto you;
Before He hath heard it all He will have answered.

Though He give you little bread, and scant measure of water,
Yet shall not thy teacher hide himself any more.
Yea, Him shall thine eyes behold, thine ears shall hear a word
Saying ever: This is the way, walk ye constantly in it.
Whether it turn to the right, or whether it go to the left.

Ye shall defile your graven images overlaid with silver,
And your molten images all covered with gold;
Thou wilt put them far away, as things grossly unclean;
Thou shalt say unto it: Begone!

In that day, thy cattle shall feed in broad pastures,
The oxen and the young asses that till the ground;
Savory provender shall they eat winnowed with shovel and fan.
On every lofty mountain and on every high hill,
Shall be streams running with water
In the day of the great slaughter, when even towers shall fall.

And the light of the moon shall be as the light of the sun,
And the light of the sun shall be sevenfold,
In the day that Yahweh shall bind up
The bruises of His people, and heal their gaping wounds.
(Is. xxx, 18-26.)

L. A PROPHECY CONCERNING DAVID'S BIRTH-PLACE

But thou, Beth-lehem-Ephrathah,
Which art little among the thousands of Judah,
Out of thee shall one come forth that shall be ruler in Israel.
Whose out-goings are from of old, from ancient days.
Therefore will He give them up until she that travaileth
Hath brought forth;
Then shall the residue of Judah return with Israel's sons,

And he shall stand and shall feed his flock
In the strength of Yahweh;
In the majesty of the name of Yahweh, our God;
And they shall abide; for then shall He be great
Unto the ends of the earth.

(Mic. v, 1-3.)

M. THE CERTAIN RESTORATION OF ALL ISRAEL

I will surely assemble all of thee, O Jacob;
I will surely gather the remnant of Israel;
And I will bring them all back as sheep to the fold.
As a flock to the midst of their pastures.

They shall make a great noise by reason of their multitudes;
The van-guard shall go out before them;
They have broken forth and passed on by the gate,
And have gone out thereat;
Their King is going before them;
Their Leader is Yahweh!

(Mic. ii, 12-13.)

N. ON DELIVERANCE FROM ASSYRIA

When the Assyrian shall come into our land,
When he shall tread in our palaces,
Then shall we raise up against him seven shepherds
And eight princes among men.
And they shall lay waste the land of Assyria with the sword,
And the land of Nimrod with a keen-edged sword.

But He shall deliver us from the Assyrians
When He cometh into our land,
And when He treadeth within our borders.
And this shall be Peace.

(Mic. v, 4-5.)

O. AGAINST DOUBTERS OF THE RESTORATION

O your perversity!
Is the potter no better than the clay?
That the thing he makes should say of its maker,
He hath not made me aright;
Or the thing moulded say of him that moulded it:
He hath no understanding.
Surely, yet a very little while,
And Lebanon shall be turned into fruitful gardens,
And fruitful gardens shall be accounted a forest.

In that day shall the deaf hear the words of a book,
And out of gloom and darkness the eyes of the blind shall see.
The humble shall have great joy in Yahweh,
And the poorest exult in Israel's Holy One.
For the tyrant is come to naught; scorners are no more;
And those looking out for evil are all destroyed,
Who by scandal cause men to appear as sinners,
Who mislead judges in the gates or by false witness pervert justice.

Therefore thus saith Yahweh, the God of the House of Jacob,
He that redeemed Abraham:
No more shall Jacob be shamed, nor shall his face turn pale,
When he seeth his children, the work of My hands,
Anear to him, sanctifying My name;
Yea, they will count holy the Holy One of Jacob,
And hold in reverence the God of Israel.
They who have erred in spirit will attain discernment.
And the murmurers shall accept instruction.
(Is. xxxix, 16-24.)

P. THE REWARD OF THE FAITHFUL JEWS

Behold, I create new heavens and a new earth;
The former shall not be remembered nor called to mind;
But be ye glad and rejoice forever in that which I create.
For lo, I create Jerusalem for a rejoicing,
And her people for a joy;
And I will rejoice in Jerusalem, and joy in my people.

No more shall the voice of weeping be heard in her,
Nor the sound of mourning;
No babe of a few days shall pass away,
Nor an old man that hath not fulfilled his days.
The youngest shall die a hundred years old,
But the aged sinner shall be accursed.

And they shall build houses, and inhabit them.
They shall plant vineyards, and eat their fruit.
They shall not build, and another inhabit;
They shall not plant, and another eat;
For as the days of a tree shall be the days of My people,
And Mine elect shall long enjoy the work of their hands.
They shall not labor in vain;
Nor shall they bring forth sons to see them perish;
For they are a people blessed by Yahweh,
And their offspring with them.

Before they call, I will answer;
While they speak, I will hear.
The wolf and the lamb shall feed together;
The lion shall eat straw like the ox.
But the serpent's food shall be dust.
No harm nor destruction shall be in all My holy mountain,
Saith Yahweh.
(Is. lxv, 17-25.)

Q. In this mountain Yahweh the Militant will make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wine on the lees well-strained. On this mountain He will tear away the covering that covereth all peoples, and the veil that covereth all nations.

He hath swallowed up Death for ever;
The Lord Yahweh will wipe away tears from off all faces.
He will take away the reproach of His people
Throughout all the earth,
Yahweh hath spoken it.
(Is. xxv, 6-8.)

APPENDICES

APPENDIX E

CONTRIBUTIONS TO THE HISTORICAL BOOKS OF THE SECOND CANON BY LATE PRIESTLY WRITERS (P)

I

TO THE BOOK OF JOSHUA

A. THE NUMBER OF WARRIORS IN ISRAEL

About forty thousand,[1] ready armed for war, passed on in the presence of Yahweh unto battle in the plains of Jericho. . . .

And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal on the east border of Jericho.

(Josh. iv, 13, 19)

B. THE CIRCUMCISION OF THE PEOPLE

Now this is the cause why Joshua did circumcise. All the people that came out of Egypt that were males, even all the men of war, died in the wilderness after they came out of Egypt; all the people that came out were circumcised, but all the people that were born by the way as they came out of Egypt had not been circumcised. For the Children of Israel walked forty years in the wilderness, until all the nation, even the men of war that came out of Egypt, were consumed, because they hearkened not to the voice of Yahweh; unto whom Yahweh sware that He would not let them see the land which Yahweh had sworn to their fathers that He would give us,—a land flowing with milk and honey. And he raised up their children in their stead. Then did Joshua circumcise; for they were uncircumcised, because they had not been circumcised by the way.[2]

(Ch. v, 4-7.)

C. THE FIRST PASSOVER IN CANAAN

And the Children of Israel encamped in Gilgal; and they kept the Passover on the fourteenth of the month, at even, in the plains of Jericho. And they did eat the produce of the land on the morrow after the Passover,—unleavened bread and parched corn,—in the self-same day. And the manna ceased on the morrow, after they had eaten of the produce of the land; neither had the Children of Israel manna any more, but they did eat of the fruit of the land that year.

(Ch. v, 10-12.)

D. THE CAUSE OF THE REPULSE AT AI

But the Children of Israel committed a trespass concerning the accursed thing; for Achan the son of Carmi, the son of Zabdi the son

[1] Presumably all the soldiers of Israel. Then what has become of the 660,000 fighting men who, according to P's own showing, left Egypt? According to Petrie's exhaustive calculations the total number of men, women and children who left Egypt under Moses was 15,000, or 18,000 at most.

[2] The style of P is wearisomely prolix and repetitive.

of Zerah of the tribe of Judah, took of the devoted thing; and the anger of Yahweh was kindled against the Children of Israel. . . . And he brought near the household of Zabdi, man by man; and Achan son of Zabdi, the son of Zerah of the tribe of Judah, was taken. . . . And Joshua, and all Israel with him, took Achan, son of Zerah, and the silver and the mantle and the wedge of gold, and his sons and his daughters, and his oxen and his asses and his tent; . . . and all Israel stoned them with stones. (Ch. vii, 1, 18; 24-25.)

. . . See, I have given into thy hand the king of Ai and his people and his city and his land. And thou shalt do to Ai and her king as thou didst to Jericho and her king; only the spoil thereof and the cattle thereof shall ye take for a prey unto yourselves. Set an ambush for the city behind it.[1] (Ch. viii, 1b-2.)

E. On the Fraud of the Gibeonites [2]

And Joshua covenanted with them to let them live, and the princes of the congregation sware unto them.

Then the Children of Israel journeyed and came unto their cities on the third day. (Now these cities were Gibeon and Chephirah and Bedereth and Kiriath-jearim.) And the Children of Israel smote them not, because the princes of the congregation had sworn unto them by Yahweh, the God of Israel. And all the congregation of Israel murmured against the princes. But all the princes said unto all the congregation: We have sworn unto them by Yahweh, the God of Israel; therefore we may not touch them; but this we will do,—let them live, lest wrath be upon us because of the oath which we sware unto them; . . . but let them be hewers of wood and drawers of water unto all the congregation, as the princes had spoken concerning them.

(Ch. ix, 15b, 17-21.)

F. The Allotments in Canaan to the Tribes

These are the possessions which the Children of Israel inherited in the land of Canaan, which *Eleazar the priest* [3] and Joshua the son of Nun and the heads of the families of the tribes of the Children of Israel distributed to them for inheritance. By lot was their inheritance, as Yahweh commanded by the hand of Moses for the nine tribes and the half-tribe. For Moses had given the inheritance of two tribes and a half-tribe on the other side Jordan; but unto the Levites gave he none inheritance among them. For the children of Joseph were two tribes, Manasseh and Ephraim; therefore they gave no part unto the Levites in the land, save cities to dwell in with suburbs for their cattle and for their subsistence. As Yahweh commanded Moses, so the Children of Israel did; and they divided the land. (Ch. xiv, 1-5.)

And to Caleb the son of Jephunneh he [Joshua] gave a part among the children of Judah, according to the commandment of Yahweh to Joshua,—the city of Arba the father of Anak, which is Hebron. And Caleb drove thence the three sons of Anak, Sheshai, Ahinan and Talmai, the children of Anak. And he went up thence to the inhabitants of Debir; and the name of Debir before was Kirjath-Sepher.

(Ch. xv, 13-15.)

And the border of the children of Ephraim according to their families, even the border of their inheritance on the east side was Ataroth-addar unto Beth-horon the upper; and the border went out toward the sea to Michmethah on the north side; and westward unto Taanath-Shiloh and to Janobah on the east; and it went down from Janobah to Ataroth

[1] P leaves nothing to the initiative of even the greatest leaders. Every slightest action is predetermined and commanded by Yahweh.

[2] Cf. the account by J (Vol. I, p. 80) and that by E (Vol. I, p. 199).

[3] Note the prominence given by P to Eleazar the priest over Joshua the general. Elsewhere he always takes pains to exalt priests and even Levites in public affairs. Later the governing power rested in the Sanhedrim, thus completing the church organization.

and to Naarath, and came to Jericho and went out at Jordan. From Tappuah, the border went out westward unto the river Kanah, and the goings-out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim. (Ch. xvi, 5-6.)

There was also a lot for the tribe of Manasseh, for he was the first-born of Joseph; to wit, for Machir, the first-born of Manasseh. There was also a lot for the other children of Manasseh,—of Abiezer, of Helek, of Shechem and of Hepher; these were the male children of Manasseh. But Zelophehad, the son of Hepher, the son of Gilead the son of Machir, had no sons, only daughters; . . . and they came near before Eleazar the priest and before Joshua the son of Nun, and before the princes, saying: Yahweh commanded Moses to give us an inheritance among our brethren. Therefore, according to the commandment of Yahweh, he gave them an inheritance among their brethren. And there fell ten portions to Manasseh besides the land of Gilead and Bashan which were on the other side of Jordan; because the daughters of Manasseh had an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead. (Ch. xvii, 1-6.)

Now Manasseh had the land of Tappuah; but Tappuah on the border of Manasseh belonged to the children of Ephraim. The coast descended to the river Kanah, southward of the river; southward it was Ephraim's and northward it was Manasseh's, and the sea is his border. And they met together in Asher on the north, and in Issachar in the east.

Now Manasseh had in Issachar and in Asher Beth-shean and its towns, and the inhabitants of Taanach and its towns, even the three regions, Yet the children of Manasseh could not drive out the inhabitants of those cities, for the Canaanites were determined to dwell in that land. But it came to pass when the Children of Israel were waxed strong, that they put the Canaanites to task-work, but did not utterly drive them out. (Ch. xvii, 8-9a, 10-13.)

And the children of Joseph spake unto Joshua and said: Why hast thou given us but one lot and one part for our inheritance, seeing I am a great people, forasmuch as Yahweh hath blessed me thus? And Joshua said unto them: If thou be a great people, get thee up to the forest and cut down for thyself there, in the land of the Perizzites and of the Rephaim, since the hill-country of Ephraim is too narrow for thee. And the children of Joseph said: The hill-country will not be enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are in Beth-shean and its towns and they who are in the valley of Jezreel. And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying: Thou art a great people and hast great power; thou shalt not have one lot only, but the hill-country shall be thine; for, though it is a forest, thou shalt cut it down, and the out-goings of it shall be thine. For thou shalt drive out the Canaanites, though they have chariots and though they be strong.

And the whole congregation of Israel assembled themselves together in Shiloh, and set up the Tent of Meeting there; and the land was subdued before them. (Ch. xviii, 14-18, xviii, 1.)

These are the inheritances which Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the Children of Israel distributed for inheritances by lot in Shiloh, before Yahweh at the door of the Tent of Meeting. So they made an end of dividing the land. (Ch. xix, 51.)

G. Appointment of the Cities of Refuge

And Yahweh spake unto Joshua, saying: Speak unto the Children of Israel, saying: Assign for you the Cities of Refuge whereof I spake to you by the hand of Moses, that the manslayer that killeth any person through error and unawares may flee thither; and they shall be unto

you for a refuge from the avenger of blood. And he shall dwell in that city until he stand before the congregation for judgment, or until the death of the High Priest [1] that shall be in those days. And they shall set apart Kedesh in the hill-country of Naphthali, and Shechem in the hill-country of Ephraim, and Kirjath-Arba (the same is Hebron) in the hill-country of Judah. (And beyond the Jordan at Jericho eastward, they assigned Bezor in the wilderness in the table-land out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.) [2] These were the appointed cities for all the Children of Israel and for the stranger that sojourneth with them. (Ch. xx, 1-3; 7-9.)

H. The Cities Allotted to the Levites

Then came near the heads of the fathers' houses of the Levites unto Eleazar the priest and Joshua the son of Nun, and unto the heads of the fathers' houses of the tribes of the Children of Israel; and they spake unto them at Shiloh in the land of Canaan, saying: Yahweh commanded by the hand of Moses to give us cities to dwell in, with the open land thereabout for our cattle. And the Children of Israel gave out of their inheritance according to the commandment of Yahweh,[3] . . . Unto the children of Aaron the priest, they gave Hebron with the open land about it, the city of refuge for the man-slayer, and Libnah and Jattir and Eshtemoa and Debir and Nolan and Ain and Juttah and Beth-shemesh, and the open land about them. All of the cities of the Levites were forty and nine in the midst of the possessions of Israel. These cities were every one with their suburbs round about them. Thus were all these cities. (Ch. xxi, 1-3, 13-16, 41-2.)

J. Concerning the Altar Built by the Trans-Jordanic Tribes

Now to the one-half tribe of Manasseh, Moses had given inheritance in Bashan; but unto the other half Joshua gave among their brethren on this side Jordan westward. Moreover, when Joshua sent them to their tents he blessed them, saying: Return with much wealth unto your tents and with very much cattle, with silver and with gold, with brass and with iron and with very much raiment. Divide the spoil of your enemies with your brethren.

Then the children of Reuben and the children of Gad and the half-tribe of Manasseh departed from the Children of Israel out of Shiloh which is in the land of Canaan, and returned into the land of Gilead to the land of their possessions, whereof they were possessed according to the commandment of Yahweh by the hand of Moses. And when they came to the borders of Jordan in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh built there an altar by Jordan, a great altar to look upon.

And the Children of Israel heard say: Behold, the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan at the passage of the Children of Israel. And when the Children of Israel heard it, the whole congregation of the Children of Israel gathered themselves together at Shiloh, to go up to war against them.

And the Children of Israel sent unto the children of Reuben and the children of Gad and the half-tribe of Manasseh into the land of Gilead, Phinehas the son of Eleazar the priest, and with him ten princes,—of each house a prince throughout all the tribes of Israel, each one a head of the house of their fathers among the thousands of Israel. And they came unto the children of Reuben . . . of Gad . . .[4] and spake, saying:

[1] There were no High Priests in those days; see note on F.
[2] The assigning of the second three cities of refuge was very late.
[3] Here follows a detailed list of all the cities of the Levites made void by the successive deportations of the people.
[4] Unnecessary repetitions omitted.

Thus saith the whole congregation of Yahweh: What trespass is this that ye have committed against the God of Israel, to turn away this day from following Yahweh, in that ye have built an altar that ye might this day rebel against Yahweh? Is the iniquity of Peor too little for us, from which we are not cleansed until this day (although there was a plague in the congregation of Yahweh), but that ye must turn away this day from following Yahweh?[1] And it shall be, seeing ye rebel this day against Yahweh, that to-morrow He will be wroth with the whole congregation of Israel. Notwithstanding, if the land of your possession be unclean, pass ye over unto the land of the possession of Yahweh, wherein Yahweh's tabernacle dwelleth, and take possession among us. But rebel not against Yahweh nor against us in building you an altar besides the altar of Yahweh, your God. Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell upon all the congregation of Israel? So that man perished not alone in his iniquity.

Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered and said unto the heads of the thousands of Israel:

Yahweh, the God of gods,—Yahweh the God of gods, He knoweth, and Israel, *he shall* know (if it be a rebellion, or if a transgression against Yahweh, save us not this day!) whether we have built an altar to turn from following Yahweh, or if to offer peace-offerings thereon, let Yahweh Himself require it; or if we have not rather done it for fear of this:—In time to come your children might speak unto our children, saying: What have ye to do with Yahweh, God of Israel? for Yahweh hath made the Jordan a boundary between us and you, ye children of Reuben and Gad; ye have no part in Yahweh! So shall your children make our children cease from following Yahweh; therefore we said: Let us now prepare to build us an altar, not for burnt-offerings nor for sacrifices, but to be a witness between us and you and the generations after us; that we also might do the service of Yahweh before Him with our burnt-offerings and our sacrifices, and with our peace-offerings; that your children might not say to our children in time to come: Ye have no part in Yahweh.

Therefore said we: It shall be, if they should say [thus] . . . unto us or unto our generations to come, that we may say again: Behold the pattern of the altar which our fathers made, not for burnt-offerings, nor for sacrifice; but it is a witness between us and you. God forbid that we should rebel against Yahweh, and turn this day from following Yahweh to build an altar for burnt-offerings or for sacrifices besides the altar of Yahweh our God that is before His tabernacle.

Now when Phinehas the priest, and the princes of the congregation, and the heads of the thousands of Israel which were with him heard these words, it pleased them. And Phinehas the son of Eleazar the priest said unto the children of Reuben . . . : This day we perceive that Yahweh is among us, because ye have not committed this trespass against Yahweh; ye have now delivered the Children of Israel out of the hand of Yahweh. And Phineas, the son of Eleazar the priest and the princes returned out of the land of Gilead, and brought back word. And the thing pleased the Children of Israel; and they blessed God, and refrained from going to battle to destroy the land wherein dwelt the children of Reuben, and the children of Gad, and the half-tribe of Manasseh. And they called the altar *Ed* (a witness); for, said they, it shall be a witness between us that Yahweh, He is God.

(Ch. xxii, 7-8, 9-34.)

K. And Israel served Yahweh all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the works of Yahweh that He had wrought for Israel. (Ch. xxiv, 31.)

[1] The scrupulous emphasis upon the centralization of worship in the Temple (or even at Shiloh) was first laid by D, and followed after Josiah's Reform.

II

ADDITIONS TO THE BOOK OF JUDGES

A. The First Advances of the Tribes in the South

And Judah went up; and Yahweh delivered the Canaanites and the Perizzites into their hand; and they slew of them in Bezek ten thousand men.

Now the children of Judah had fought against Jerusalem and taken it, and smitten it with the edge of the sword and set the city on fire.

And afterward the children of Judah went down to fight the Canaanites that dwelt in the mountains, and in the south, and in the valley. And Judah went against the Canaanites that dwelt in Hebron; now the name of Hebron before was Kirjath-Arba; and they slew Sheshai and Ahiman and Talmai. And Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

(Judg. ch. i, 4, 8-10, 18 A. V.)

B. And they forsook Yahweh, and served Baal and Ashteroth. Nevertheless Yahweh raised up judges which delivered them out of the hand of those that spoiled them; and yet they would not hearken unto their judges but went a-whoring after other gods, and bowed themselves to them; they turned quickly out of the way which their fathers walked, in obeying the commandments of Yahweh; but these did not so. (Ch. ii, 13, 16-17.)

C. Now these are the nations which Yahweh left to prove Israel by them as many as had not known all the wars of Canaan; only that the generations of the Children of Israel might know,—to teach them war, at the least such as before knew nothing thereof: the five lords of the Philistines, and all the Canaanites and the Zidonians and the Hivites that dwelt in Mount Lebanon from Baal-Hermon unto the entering in of Hamath. And they were to prove Israel by them, whether they would hearken to the laws of Yahweh which He commanded their fathers by the hand of Moses. (Ch. iii, 1-4.)

D. A Detail concerning Deborah

And she dwelt under the Palm-tree of Deborah between Ramah and Bethlehem in Mount Ephraim; and the Children of Israel came up to her for judgment. (Ch. iv, 5.)

E. Details Added to the Story of Gideon

And it came to pass the same night that Yahweh said unto him: Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it; and build an altar unto Yahweh thy God upon the top of this rock in the orchard place, and take the second bullock, and offer a burnt-offering with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants and did as Yahweh had said unto him; and because he feared his father's household and the men of the city, that he could not do it by day, that he did it by night.

And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar.

And they said one to another: Who hath done this thing? and when they inquired, they were told: Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash: Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

And Joash said unto all those that stood against him: Will ye plead

for Baal? will ye save him? He that will plead for him, let him be put to death; if he be a god, let him plead for himself because one hath thrown down his altar.

Therefore on that day he called his son *Jerubbaal* (Let Baal plead) saying: Let Baal plead against him because he hath thrown down his altar. (Ch. vi, 25-32.)

Then Jerubbaal (who is Gideon) and all the people that were with him rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them by the hill of Moreh in the valley. (Ch. vii, 1.)

[Now Zebah and Zalmunna were at Karkor and their hosts with them, about fifteen thousand men] in all,—all that were left of the hosts of the children of the East; for there had fallen an hundred and twenty thousand men, every one drawing a sword. (Ch. viii, 10b.)

And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father in Ophrah of the Abi-ezrites. And it came to pass, as soon as Gideon was dead, that the Children of Israel turned again, and went a-whoring after Baalim, and made Baal-Berith their god. And the Children of Israel remembered not Yahweh their God, who had delivered them out of the hands of all their enemies on every side. Neither shewed they kindness to the house of Jerubbaal (Gideon), according to all the goodness which he had shown unto Israel. (Ch. viii, 32-35.)

F. THE END OF ABIMELECH'S SHORT REIGN

[Then God sent an evil] that the cruelty to the threescore and ten sons of Jerubbaal might come, and their blood be laid, upon Abimelech, their brother, who slew them, and upon the men of Shechem who aided him in the killing of his brethren,—that Gaal the son of Ebed came with his brethren and went over to Shechem; and the men of Shechem put their trust in him. And they went out into the fields, and gathered the grapes of their vineyards and trod them and made merry, and went into the house of their god and did eat and drink, and cursed Abimelech.

And Gaal the son of Ebed said: Who is this Abimelech and who is Shechem, that we should serve him? Is not he the son of Jerubbaal, and Zebul his officer? Serve ye the men of Hamor the father of Shechem; why should we serve him? Would to God this people were under my hand! then I should remove Abimelech. And he said to Abimelech: Increase thine army, and come out.

Now when Zebul, the ruler of the city, heard the words of Gaal, the son of Ebed, his anger was kindled; and he sent messengers privily to Abimelech, saying: Behold, Gaal the son of Ebed and his brethren are come to Shechem, and behold, they fortify this city against thee. Now, therefore, up by night, thou and the people that are with thee, and lie in wait in the field. And it shall be in the morning, as soon as the sun is up, thou shalt rise early and set upon the city; and behold, when he and the people that are with him come out against thee, thou mayst do unto them as thou shalt find occasion.

And Abimelech rose up and all the people that were with him, by night, and they lay in wait against Shechem in four companies. And Gaal son of Ebed went out and stood in the entering of the gate of the city; and Abimelech rose up and the people that were with him from their ambush; and when Gaal saw the people, he said to Zebul: Behold, there come people down from the top of the mountains! And Zebul said unto him: Thou takest the shadow of the mountains for men. And Gaal said again: See, there come people down by the middle of the land, and another company cometh along by the plain of Meonenim! Then said Zebul unto him: Where is now thy mouth wherewith thou saidst: Who is Abimelech, that we should serve him? Is not this the people thou hast despised? Go out, now, I pray, and fight with them. And Gaal went out before the men of Shechem, and fought with Abime-

lech. And Abimelech chased him, and he fled before him; and many were overthrown and wounded even unto the entering of the gate.

And Abimelech dwelt at Arumah; and Zebul thrust out Gaal and his brethren, that he should not dwell in Shechem.[1] (Ch. ix, 24, 26-41.)

G. MENTION OF THREE OTHERWISE UNKNOWN JUDGES

And after him [Ehud] was Shamgar the son of Anath, who slew of the Philistines six hundred men with an ox-goad. And the land had rest forty years. (Ch. iii, 31.)

And after Abimelech, arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in Mount Ephraim. And he judged Israel twenty and three years and died; and was buried in Shamir.

And after him arose Jair, a Gileadite, and judged Israel twenty and two years. And he had thirty sons that rode on thirty ass colts; and they had thirty cities, which are called Havoth-Jair (*tents of Jair*) to this day, which are in the land of Gilead. And Jair died and was buried in Camon. (Ch. x, 1-5.)

H. And (they) served Baalim and Ashteroth, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook Yahweh and served Him not. And the anger of Yahweh was hot against Israel, and He sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the Children of Israel that were on the other side of Jordan in the land of the Amorites which is in Gilead. Moreover the children of Ammon passed over Jordan to fight also against Judah and against Benjamin and against the house of Ephraim; so that Israel was sore distressed.

And the Children of Israel cried unto Yahweh, saying: We have sinned against thee, both because we have forsaken God, and also served Baalim.

And Yahweh said unto the Children of Israel: Did I not deliver you from the Egyptians, and from the Amorites and from the children of Ammon and from the Philistines? The Zidonians also and the Amalekites and the Maonites did oppress you, and ye cried unto Me, and I delivered you out of their hand. Yet ye have forsaken Me and served other gods which ye have chosen; let them deliver you in the time of your tribulation. (Ch. x, 6b-14.)

H. A PREFACE TO THE STORY OF JEPHTHAH[2]

Gilead begat Jephthah. Also Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him: Thou shalt not inherit in our father's house, for thou art the son of a strange woman. . . . And Jephthah sent messengers to the king of the children of Ammon, saying: What hast thou to do with me, that thou art come out against me to fight in my land? And the king of the children of Ammon answered the messengers of Jephthah: Because Israel took away my land when they came up out of Egypt from Arnon even to Jabbok and unto Jordan. Now then restore those [lands] peaceably. And Jephthah sent messengers again to the king of the children of Ammon, saying:

Thus saith Jephthah: Israel took not away the land of Moab nor the land of the children of Ammon. But when Israel came up from Egypt and walked through the wilderness to the Red Sea, and came to Kadesh, then Israel sent messengers to the king of Edom, saying: Let me, I pray thee, pass through thy land; but the king of Edom would not hearken.

[1] The battle on the next day and the death of Abimelech by a woman's hand (ch. ix, 42-55) are given by E (Vol. I, p. 205) with the comment of D$_2$ (ch. ix, 56-57, A.D.).

[2] Interpolated in the story told by E (ch. xi, 1a, 3-11, 30-40).

And in like manner they sent to the king of Moab, but he refused; and Israel abode in Kadesh. Then they went along through the wilderness, and compassed the land of Edom and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab; for Arnon is the border of Moab.

And Israel sent messengers to Sihon, king of the Amorites, the king of Heshbon; and Israel said: Let us pass, we pray thee, through thy land into my place. But Sihon trusted not Israel to pass through his coast, but gathered all his people together and pitched in Jahaz and fought against Israel. And Yahweh, God of Israel, delivered Sihon and all his people into the hand of Israel, and they smote them. So Israel possessed all the land of the Amorites, the inhabitants of that country; they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even to Jordan.

So now Yahweh, the God of Israel, hath dispossessed the Amorites from before His people Israel; and shouldest thou possess it? Dost thou not possess that which Chemosh, thy god, giveth thee to possess? So whomsoever Yahweh, our God, shall drive out before us, them will we possess.

And now, art thou anything better than Balak the son of Zipper, king of Moab? Did he ever strive against Israel, or did he ever fight against them, while Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities along the coast of Arnon, three hundred years? Why then did ye not recover them within that time?

Wherefore I have not sinned against thee, but thou doest me wrong to war against me. Yahweh the Judge be judge this day between the Children of Israel and the children of Ammon!

Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.[1] . . .

And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

(Ch. xi, 1b-2, 12-28; xii, 7.)

J. List of Three More Undistinguished Judges

And after him [Jephthah] Ibzan of Bethlehem judged Israel. And he had thirty sons, and thirty daughters whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. Then died Ibzan, and was buried in Bethlehem.

And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years. And Elon the Zebulonite died, and was buried in Aijalon in the territory of Zebulon.

And after him, Abdon the son of Hillel the Pirathonite judged Israel. And he had forty sons and thirty nephews that rode on threescore and ten ass-colts; and he judged Israel eight years. And Abdon the son of Hillel died, and was buried in Jirathon in the land of Ephraim, in the mount of the Amalekites. (Ch. xii, 8-15.)

K. Addition to the Story of Samson

And they compassed him [Samson] in and lay in wait for him all night in the gate of the city, and were quiet all night, saying: In the morning, when it is day, we shall kill him. (Ch. xvi, 2b.)

And there were upon the roof about three thousand men and women that looked on while Samson made sport. (Ch. xvi, 27b.)

And he judged Israel twenty years. (Ch. xvi, 31c.)

[1] An interesting expansion of the only great conquest recorded of Moses, given by J, and referred to by D in the Exordium of the "Book of the Law." The Priestly Writers were all legalists, and this is a good specimen of their ability in pleading.

L. To the Removal of Dan to the North

In those days there was no king in Israel, but every man did what was right in his own eyes. (Ch. xvii, 6.)

[Then said Micah: Now know I that Yahweh will do me good] seeing I have a Levite for my priest. (Ch. xvii, 13, c.)

In those days there was no king in Israel; and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day, all their inheritance had not fallen unto them among the tribes of Israel. (Ch. xviii, 1.)

And the six hundred men, appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate; and the five men that went to spy out the land went up and came in thither and took the graven image and the ephod and the teraphim *and the molten image;* and the priest stood in the entering of the gate with the six hundred men appointed with weapons of war. (Ch. xviii, 16-17.)

M. On the Reduction of the Benjamites [1]

And it came to pass in those days, when there was no king in Israel. . . . Behold, there came out of the field from his work, at even, an old man who also was of Ephraim, and he sojourned in Gibeah; but the men of the place were Benjamites. (Ch. xix, 1, 16.)

And the man of the house said: Behold my maiden daughter and his concubine; them will I bring out now, and humble ye them; but unto this man, do not so vile a thing. (Ch. xix, 24.)

Then all the congregation was gathered together as one man, from Dan even to Beer-sheba; and the chief of all the people presented themselves, four hundred thousand footmen that drew swords. [And they said:] This shall be the thing that we will do to Gibeah; we will go up by lot against it. We will take ten men of an hundred throughout all the tribes of Israel, an hundred out of a thousand, and a thousand out of ten thousand to fetch victual for the people; that when they come to Gibeah of Benjamin, they may do according to all the folly that they have wrought in Israel. So all the people were gathered against the city, knit together as one man. (Ch. xx, 1, 9-10.)

But the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, besides the inhabitants of Gibeah which were numbered, seven hundred chosen men. Among all this people there were seven hundred chosen men left-handed; every one could sling stones at a hair-breadth, and not miss. And the men of Israel, besides Benjamin, numbered four hundred thousand men that drew sword; all these were men of war. (Ch. xx, 15-17.)

In those days there was no king in Israel; every man did that which was right in his own eyes. (Ch. xxi, 25.)

III

INSERTIONS IN 1 SAMUEL

A. Now the Philistines put themselves in array against Israel, and Israel was smitten before the Philistines. And the people said: Let us bring the Ark of Yahweh Sabaoth who sitteth between the cherubim. . . . And when the Ark of the Covenant of Yahweh came into the camp, the Philistines heard the noise of the shout, and the Philistines were afraid; and they said: Woe unto us! for there was not such a thing yesterday nor the day before; be strong and quit yourselves like men.

[1] See full account by J (Vol. I, pp. 96-8).

And Israel was smitten, for there fell of Israel thirty thousand footmen; [1] and the Ark of the Covenant was in the country of the Philistines seven months. (1 Sam'l, iv, 2a,b; 3c, 4b, 5a, 6a, 7a, c, 9a, 10a, c; vi, 1.)

B. And the Levites took down the Ark of Yahweh and the coffer that was upon it wherein were the jewels of gold, and put them on the great stone; and the men of Beth-shemesh offered burnt-offerings and sacrifices the same day unto Yahweh. Now these are the golden emerods which the Philistines returned for a guilt-offering unto Yahweh: for Ashdod, one; for Gaza, one; for Ashkelon, one; for Gath, one; for Ekron, one, and the golden mice according to the number of all the cities of the Philistines belonging to the five lords, both of the fortified cities and of the country villages even unto Abel. And He smote of the people seventy men and fifty thousand men . . . And it came to pass while the ark abode in Kiriathjearim, that the time was long, for it was twenty years. (Ch. vi, 15a; 17-18a, 19a; vii, 2a.)

C. Added to E's Account of the Anointing of Saul

And he [Saul] numbered them in Bezek; and the Children of Israel were three hundred thousand, and the men of Judah, thirty thousand. . . . And the people said unto Samuel: Who is he that said: Shall Saul reign over us? Bring the men that we may put them to death. But Saul said: There shall not a man be put to death this day; for to-day Yahweh hath wrought deliverance in Israel.

Then said Samuel unto the people: Come, let us go to Gilgal and renew the kingdom there. (Ch. xi, 6; 12-14.)

D. A Second Address Attributed to Samuel

And Samuel said unto all Israel: Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now behold, the king walketh before you, and I am old and gray-headed, and have walked before you from my youth up until this day. Here am I; witness against me before Yahweh and before His Anointed; whose ox have I taken or whose ass have I taken? or whom have I oppressed? Of whose hand have I taken a bribe to blind therewith mine eyes? or whom have I defrauded? and I will restore it unto you. And they said: Thou hast not defrauded us nor oppressed us, and neither hast thou taken aught of any man's hand. And he said unto them: Yahweh is witness against you, and His Anointed is witness this day, that ye have not found aught in my hand. And they said: He is witness.

And Samuel said unto the people: It is Yahweh that made Moses and Aaron, and that brought your fathers out of Egypt. Now therefore, stand still, that I may plead with you before Yahweh concerning all the righteous acts of Yahweh which He did unto you and unto your fathers.

When Jacob was come into Egypt, then your fathers cried unto Yahweh, and He sent Moses and Aaron who brought your fathers out of Egypt, and they were made to dwell in this place. But they forgat Yahweh their God, and He gave them over into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto Yahweh, and said: We have sinned, because we have forsaken Yahweh and have served Baalim and Ashtaroth; but now, deliver us out of the hand of our enemies, and we will serve Thee. And

[1] These fragmentary details are necessarily unintelligible without their context, but they serve to show the intent of the late editors: (1) to aggrandize the power of Yahweh by exaggerating the numbers and prowess of His peculiar people; (2) to exalt the dignity of their religious organizations by dating their origin in the earliest days of the nation, and at the command of God Himself. The interlacing of the additions with the text of the historian is very interesting.

Yahweh sent Jerubbaal and Bedan (*sic*) and Jephthah and Samuel;[1] and delivered you out of the hands of your enemies on every side, and ye dwelt in safety.

And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me: Nay, but a king shall reign over us,—when Yahweh your God was your king. Now therefore, behold the king whom ye have chosen, and whom ye have asked for; behold, Yahweh hath set a king over you. If ye will fear Yahweh and serve Him and hearken unto His voice, and not rebel against the commandment of Yahweh, and both ye and the king that reigneth over you be followers of Yahweh your God, . . . but if ye will not hearken unto the voice of Yahweh, but rebel against the commandment of Yahweh, then shall the hand of Yahweh be against you as it was against your fathers. Now then, stand still and see this great thing which Yahweh will do before your eyes. Is it not wheat-harvest to-day? I will call upon Yahweh that He may send thunder and rain; and ye shall know and see that your wickedness is great which ye have done in the sight of Yahweh, in asking you a king. (Ch. xii, 1-17.)

So Samuel called unto Yahweh, and Yahweh sent thunder and rain that day; and all the people greatly feared Yahweh and Samuel. And all the people said unto Samuel: Pray for thy servants unto Yahweh thy God that we die not; for we have added unto all our sins this evil,—to ask us a king. And Samuel said unto the people: Fear not; ye have indeed done this evil; yet turn not aside from following Yahweh, but serve Him with all your heart; and turn ye not aside, for then should ye be going after vain things that cannot profit nor deliver; for they are vain For Yahweh will not forsake His people, for the sake of His good name; for it hath pleased Yahweh to make you a people unto Himself.

Moreover as for me, far be it from me that I should sin against Yahweh by ceasing to pray for you; but I will instruct you in the good and right way. Only fear Yahweh, and serve Him in truth with all your heart. For consider what great things He hath done for you! But if ye still do wickedly, ye shall be swept away, both ye and your king. (Ch. xii, 18-25.)

E. A Tradition of the Tyranny of the Philistines

Now there was no smith throughout all the land of Israel, for the Philistines said: Lest the Hebrews[2] make them swords or spears; but all the Israelites went down to the Philistines to sharpen every man his ploughshare and his colter, his axe and his mattock. Yet they had files for the mattocks and for the colters and for the forks with three teeth and for the axes, and to set the goads. So it came to pass in the day of battle that there was neither sword nor spear in the hand of any of the people that were with Saul and Jonathan; but with Saul and Jonathan they were found. (Ch. xiii, 19-22.)

F. When David had Spared Saul in the Cave

For if a man find his enemy, will he let him go well away? Therefore may Yahweh reward thee for what thou hast done to me this day. And now I know that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand. Swear now therefore by

[1] This late insertion in E's account (Vol. I, pp. 212-213) weakens, by its personal note and resort to a miracle to attest the sin of breaking Moses' plan of government, Samuel's strong argument against absolute monarchy. The speaker's allusion to himself in the third person, and as in the same class as the warriors, Gideon and Jephthah, is out of all accord with his character and position as given elsewhere. The real origin of the kingship, and the probable sequence of affairs till after the deliverance of the people of Jabesh-Gilead is justly thought to be the account given by J, Vol. I, pp. 100-102. (Ch. ix, 1-x, 17; xi, 1-7, 9-11, A. V.)

[2] This name for the Children of Israel is seldom found in O. T. and then only used by aliens, possibly in scorn of those who had *"passed over"* and concealed themselves behind the Jordan.

Yahweh that thou wilt not destroy my name out of my father's house. And David sware unto Saul. (Ch. xxiv, 20-21, 22b.)

G. ADDED TO J'S ACCOUNT OF THE ANSWER OF SAMUEL'S SPIRIT TO SAUL

Yahweh Himself hath wrought for Himself, as He spake by me; and Yahweh hath rent the kingdom from thy hand, and given it to thy neighbor, even David. Because thou didst not hearken unto the voice of Yahweh, and did not execute His fierce wrath upon Amalek, therefore hath Yahweh done this thing unto thee this day. Moreover, Yahweh will deliver Israel also with thee into the hand of the Philistines. (Ch. xxviii, 17-19.)

IV

INSERTIONS IN 2 SAMUEL

A. And he [Ishbosheth], Saul's son, was forty years old when he began to reign over Israel, and he reigned two years. (2 Sam'l, ii, 10a.)

B. And these were the names of David's sons that were born to him in Jerusalem: Shammai and Shobab and Nathan and Solomon, and Ithar and Elishua and Nephag and Japhia; Elishama also and Eliada and Eliphalet. (Ch. v, 14-16.)

C. CONCERNING TAMAR, ABSALOM'S SISTER

Now she had a garment [embroidered] in many colors, for with such robes were the king's daughters that were virgins appareled; . . . and she rent her garment of many colors that was on her. (Ch. xiii, 18a, 19b.)

D. IN JOAB'S MESSAGE TO DAVID [2] CONCERNING THE MURDER OF URIAH

. . . Who smote Abimelech the son of Jerubbaal? Did not a woman cast a piece of a millstone upon him from the wall that he died? Why went ye so nigh unto the city when ye fought? (Ch. xi, 21a, b.)

. . . [And Nathan said unto David]: Thus saith Yahweh, the God of Israel: I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house and thy master's wives into thy bosom, and the house of Israel and of Judah; if that were too little, then would I moreover have given thee such and such things. Wherefore hast thou despised the word of Yahweh to do that which is evil in My sight? Now therefore, the sword shall never depart from thy house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. Behold, I will raise up evil against thee out of thine own house; and I will take thy wives before thine eyes and give them unto thy neighbor, and he shall lie with thy wives in the light of the sun. For thou didst it secretly; but I will do this in the sight of all Israel and before the sun. (Ch. xii, 7-9a, 10-12.)

E. OF ABSALOM'S BEAUTY

Now in all Israel there was none to be so much praised for his beauty as Absalom; from the sole of his foot to the crown of his head there was no blemish in him. And when he polled his head (now it was at every year's end that he polled it, because the hair was heavy

[1] The rest of these additions to II Samuel seem to be legends dear to the people, and added very late.

on him, therefore he polled it), he weighed the hair of his head at two hundred shekels, according to the king's weight. And unto Absalom were born three sons and one daughter; and her name was Tamar. She was a woman of a fair countenance. (Ch. xiv, 25-27.)

F. THE SLAYING OF THE FOUR PHILISTINE GIANTS

After this there was war again with the Philistines at Gob, when Sibbecal the Hushathite slew Suph, who was of the sons of the giant. And there was again war with the Philistines at Gob; and *Elhanan*, the son of Jaare-Oregin the Bethlehemite, *slew Goliath the Gittite*, the staff of whose spear was like a weaver's beam. And there was again war in Gath, where was a champion that had on each hand six fingers, and on each foot six toes; four and twenty in all. He also was born to the giant; and when he taunted Israel, Jonathan the son of Shimea, David's brother, slew him. These four were born to the giant of Gath; and they fell by the hand of David, *or by the hand of his servants.*[1]
(Ch. xxi, 18-22.)

G. THE EIGHTEENTH PSALM OF THE PSALTER

And David spake unto Yahweh the words of this song in the day Yahweh delivered him out of the hand of all his enemies, and out of the hand of Saul. And he said:
Yahweh is my Rock and my Fortress and my Deliverer,[2] etc.
(Ch. xxii, 1-31.)

H. These are the last words of David:

David the son of Jesse said, the man raised up on high;
The anointed of the God of Jacob, the sweet psalmist of Israel:

The Spirit of Yahweh spake by me, His word was upon my tongue;
The God of Israel said, the Rock of Israel spake:
Just must be the ruler of men, ruling in the fear of God;
As the light of morning when the sun ariseth,
As a morning without clouds;
As the tender grass springeth out of the earth,
Through clear shining after rain.

Although my house be not so with God,
Yet a covenant for ever hath He made with me,
Ordered in all things and sure;
And all my salvation, all my desires,
Will He not make them grow?

But the ungodly, all these shall be thrust away,
Like thorns that cannot be handled;
He that toucheth them must be armed with iron,
His staff must be a spear;
And they shall utterly be consumed with fire
In their own place.
(Ch. xxiii, 1-7.)

J. DAVID'S MEN AT ARMS

These are the names of the Mighty Men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite; he speared eight hundred in one battle. And after him Eleazar son of Dodo the Ahohite, of the three mighty men

[1] Was Goliath of Gath the father of these four? and one of them named after him?
[2] This psalm is taken directly from the First Collection made for the Dedication of the Second (*Zerubbabel's*) Temple, q.v.

with David when they defied the Philistines gathered together to battle, and the men of Israel were gone away; he arose and smote the Philistines until his hand was weary, and his hand clave unto the sword; and Yahweh wrought a great victory that day; and the people returned after him only to strip the slain. And after him was Shammah the son of Age the Ararite. And the Philistines were gathered together into a troop where was a plot of ground full of lentils; and the people fled from the Philistines. But he stood in the midst of the plot and defended it, and slew the Philistines. And Yahweh wrought a great victory.

And three of the thirty chiefs went down and came to David in the harvest time unto the cave of Adullam, and the troop of the Philistines were encamped in the valley of Rephaim (*Giants*). And David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said: Oh, that one would give me water to drink from the well of Bethlehem which is by the gate! And the three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem that was by the gate, and took it and brought it to David. But he would not drink thereof, but poured it out unto Yahweh. And he said: Be it far from me, O Yahweh, that I should do this. Shall I drink the blood of the men that went in jeopardy of their lives? Therefore he would not drink it. These things did the three mighty men.[1]

V

ADDITIONS TO 1 AND 2 KINGS

A. Solomon Organizes His Household and Prepares to Build the Temple

And Solomon ruled over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt. They brought presents and served Solomon all the days of his life. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. . . . Judah and Benjamin dwelt safely by the sea in multitude, eating and drinking and making merry. And God gave Solomon wisdom and understanding, exceeding much, and largeness of heart. And Solomon's wisdom excelled the wisdom of all the nations of the East, and all the wisdom of Egypt, for he was wiser than all men; than Ethan the Ezrahite, and Heman and Calcol and Daria, the sons of Mahal; and his fame was in all the nations round about. And he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the hyssop that springs out of the wall to the cedar that is in Lebanon. He spake also of beasts and fowl and of creeping things and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth who had learned of his wisdom.[2] (1 Kings, iv, 21, 26, 20, 29-34.)

And Solomon sent to Hiram, saying: Thou knowest how that David my father could not build a house for the name of Yahweh his God, for the wars which were about him on every side, until Yahweh put them [his enemies] under his feet. But now Yahweh, my God, hath given me rest on every side; there is neither adversary nor evil-happening . . . as Yahweh spake unto David my father, saying: Thy son whom I will set on thy throne in thy room, he shall build the house for My name.

[1] The rest of chapter xxiii gives only a list of David's thirty Captains.

[2] Legends of Solomon's great wisdom seem to have sprung up on the slight basis of his first dream. There is no doubt that the first "Collection of Proverbs" was made in his reign.

And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said: Blessed be Yahweh this day, who hath given David a wise son over this great people.

And Yahweh gave Solomon wisdom, as He promised. . . . And it came to pass in the four hundred and eightieth year,[1] after the Children of Israel were come out of the land of Egypt, in the month Ziv, which is the second month that he began to build the house of Yahweh. . . . Now the house, when it was in building, was built of stone made ready in the quarry; and there was neither hammer nor axe, nor any tool of iron heard in the house while it was building.

(Ch. v, 2-3, 7, 12a; vi, 1, 7.)

And the word of Yahweh came to Solomon, saying: As for this house which thou art building, if thou wilt walk in My statutes and execute Mine ordinances, and keep all My commandments to walk in them, then will I perform My word with thee, which I spake unto David thy father; and I will dwell among the Children of Israel, and will not forsake My people. So Solomon built the house and finished it.

(Ch. vi, 11-13.)

B. Part of the Introduction to Solomon's Prayer at the Dedication of the Temple

Now it was in the heart of my father David to build a house for the name of Yahweh, the God of Israel. . . . And Yahweh said: Whereas it was in thy heart to build a house for My name, thou didst well; nevertheless, thou shalt not build the house. (Ch. viii, 17, 18a, 19a.)

C. Solomon's Second Dream

Now it came to pass when Solomon had finished the building of the House of Yahweh and the King's house and all Solomon's delight that it pleased him to do, that Yahweh appeared to Solomon a second time, as He had appeared to him in Gibeon. And Yahweh said unto him: I have heard thy prayer and thy supplication that thou hast made before Me. I have hallowed this house which thou hast builded to put My name there for ever. Mine eyes and My heart shall be there perpetually. And as for thee, if thou wilt walk before Me as David thy father walked in integrity of heart and in uprightness, to do all that I have commanded thee, and wilt keep My statutes and Mine ordinances; then I will establish thy throne for ever; according as I promised thy father David, saying: There shall not fail thee a man upon the throne of Israel. But if ye shall turn away from following Me, ye or your children, and not keep My statutes which I have set before you, but shall go and serve other gods and worship them; then will I cut off the land which I have given them; and this house which I have hallowed for My name will I cast out of My sight, and Israel shall be a proverb and a by-word among all peoples. And this house which is so high, . . . and every one that passeth by it shall be astonished and shall hiss; and when they shall say: Why hath Yahweh done this to this land and to this house? they shall be answered: Because they forsook Yahweh their God, who brought them out of the land of Egypt, and laid hold on other gods and worshiped them. Therefore hath Yahweh brought all these evils upon them.[2] (Ch. ix, 1-9.)

D. Solomon's Payment for Hiram's Aid

Now at the end of twenty years, wherein Solomon had built the two houses, the House of Yahweh and the king's house (now Hiram the king of Tyre had furnished Solomon with cedar-trees and cypress-trees

[1] This number of years is, as usual, greatly exaggerated. As now computed, it was, at the utmost, 250 years.

[2] Among all the earthly peoples, all dreams were held to be communications from their gods.

and with gold according to his desire), that then Solomon gave Hiram twenty cities in the land of Galilee. (Ch. ix, 10-11.)

And three times a year did Solomon offer burnt-offerings upon the altar that was before Yahweh. So he finished the house. (Ch. ix, 25.)

So king Solomon exceeded all the kings of the earth in riches and wisdom. And all the earth sought the presence of Solomon, to hear his wisdom which God had put into his heart. (Ch. x, 23-24.)

E. A Prophecy of the Division of the Kingdom

Solomon did evil in the sight of Yahweh, and went not fully after Yahweh as did David his father. For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. Wherefore said Yahweh who had appeared unto Solomon twice, and had commanded him concerning this thing,—that he should not go after other gods; (but he kept not that which Yahweh had commanded); wherefore He said: Forasmuch as this hath been in thy mind, yet thou hast not kept My covenant and My statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for the sake of David thy father, but I will rend it from the hand of thy son.

Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son for the sake of David My servant, and for the sake of Jerusalem which I have chosen.[1] (Ch. xi, 6, 5, 11-13.)

F. Now the rest of the acts of Solomon and all that he did, and his wisdom, are they not written in the book of the "Acts of Solomon"? And the time that Solomon reigned in Jerusalem over all Israel was forty years. (Ch. xi, 41-42.)

G. And Rehoboam, the son of Solomon, reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Yahweh had chosen out of all the tribes of Israel to put His name there. And his mother's name was Naamah the Ammonitess. . . . Now the rest of the acts of Rehoboam, are they not written in the book of the "Chronicles of the Kings of Judah"? And Rehoboam slept with his fathers, and was buried with his fathers in the City of David. And Abijam, his son, reigned in his stead. (Ch. xiv, 21; 29, 31.)

H. Now the rest of the acts of Jeroboam, how he warred and how he reigned in *Israel* [the name of the new Northern Kingdom], behold, they are written in the book of the "Chronicles of the Kings of Israel." And the days which Jeroboam reigned were two and twenty years; and he slept with his fathers, and Nadab his son reigned in his stead. (Ch. xiv, 19-20.)

In the eighteenth year of King Jeroboam the son of Nebat, began Abijam to reign in Judah. Three years reigned he in Jerusalem; and his mother's name was Maacah, the daughter of Abishalom. (Ch. xv, 1-2.)

J. Preface to E's Account of Elijah's Visit to Ahaziah

Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventh year of Jehoshaphat, king of Judah, and reigned two

[1] Extracts F, G, H and J are specimens of the stereotyped terms in which the redactors of the Historical Books began and ended the accounts of the reigns of the kings of Judah after David, and attempted to synchronize their dates with those of the kings of Israel, so long as Israel survived. Bald as they are, we may sometimes trace in them a subtle psychology, e.g. through the alien mothers of certain kings, and in the persistence of evil in Ahab's descendants to the fourth generation.

years over Israel. And he did evil in the sight of Yahweh, walking in the way of his father and his mother, and in the way of Jeroboam the son of Nebat who made Israel to sin; for he served Baal and worshiped him, and provoked to anger Yahweh, the God of Israel, according to all his father had done. (2 Ki, xxiii, 51-53.)

K. An Attempt to Synchronize the Reigns and Deeds of Jehoram (Joram) of Israel, and Joram (Jehoram) of Judah

In the fifth year of Joram the son of Ahab, King of Israel, Jehoshaphat being then king of Judah, Joram the son of Jehoshaphat began to reign in Judah. Thirty and two years old was he when he began to reign and he reigned eight years in Jerusalem. And he walked in the ways of the kings of Israel as did the house of Ahab, *for the daughter of Ahab* was his wife. And he did evil in the sight of Yahweh; yet Yahweh would not destroy Judah for David His servant's sake, as He promised to "give him alway a lamp for his children."

In his days Edom revolted from under the hand of Judah, and made a king for themselves. So Joram went over to Zair and all his chariots with him; and he rose by night and smote the Edomites which compassed him about, and the captains of their chariots. And the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day. And the rest of the acts of Joram, and all that he did, are they not written in the book of the "Chronicles of the Kings of Judah"? And Joram slept with his fathers, and was buried with his fathers in the City of David. And Ahaziah his son reigned in his stead.

In the twelfth year of Joram the son of Ahab, king of Israel, did Ahaziah, the son of Jehoram [*Joram*], king of Judah, begin to reign. Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri,[1] king of Israel; and he walked in the way of the house of Ahab, for he was the son-in-law of Ahab. And he went with Joram, the son of Ahab, to the war against Hazael, king of Aram, in Ramoth-Gilead; and the Aramæans wounded Joram [of Israel] and king Joram went back to be healed in Jezreel of the wounds the Aramæans had given him at Ramah, when he fought against Hazael, king of Aram. And Ahaziah the son of Jehoram, king of Judah, went down to see Joram, the son of Ahab, in Jezreel, because he was sick.

(2 Ki. viii, 16-29.)

[1] For "*daughter* of Omri," read *grand*-daughter. (See Table, Vol. I, p. 243.) In the Assyrian records, the name of *Ahab* is overlooked; for Omri was best known as the builder of the strong fortress-city of Samaria, on the road to Egypt. The full account of the interrelations of these two kings and Hazael of Aram [Syria] is told in E's story of Elisha (Vol. I, pp. 242 ff.).

30
40
BLACK SEA
CAUCASUS
COLCHIS
IBERIA
Caucasian Pylae
Haemus Mts.
Hebrus R.
THRACIA
MACEDONIA
BITHYNIA
PONTUS
Halys R.
Ancyra
Lycus R.
ARMENIA
Araxes R.
CAPPADOCIA
MYSIA
Sardis
LYDIA
Trallis
Maeander R.
CARIA
PHRYGIA
Athens
Sparta
LYCIA
TAURUS MTS.
CILICIA
ASSYRIA
Nineveh
Tigris R.
ZAGROS MTS.
CRETE
CYPRUS
SYRIA
Damascus
Euphrates R.
THE GREAT SEA
Tyre
Jerusalem
Jordan R.
Dead Sea
Babylon
BABYLONIA
Pelusium
Bubastis
Memphis
Nile R.
LIBYAN DESERT
ARABIAN DESERT
Abydos
Coptos
Tentyra (Denderah)
Thebes
Edfu
Elephantine
First Cataract
Syene (Assuan)
RED SEA
ETHIOPIA
NUBIANS
20
30
40

THE PERSIAN EMPIRE
UNDER DARIUS I
C. 500 B.C.
SCYTHIA
(SEA OF ARAL)
THE CHORASMIAN LAKE
MASSAGETÆ
CHORASMIA
OXUS R.
OXUS R.
SOGDIANA
Bactra
BACTRIANA
HYRCANIA
PARTHIA
ARIANA
DRANGIANA
ARACHOSIA
Persian Pylae
Persepolis
Pasargadae
CARMANIA
GEDROSIA
Hydaspes R.
Hyphasis R.
Indus R.
INDIA
Gulf
OMAN
INDIAN
OCEAN
Nerbudda R.
60
70
40
30
20

APPENDIX F [1]

RECENT ANALYSES AND CRITICISMS OF THE POST-EXILIC WORKS

1900. Moore, George Foot, "The Book of Judges." (*Polychrome Edition.*)

1920. Moore, George Foot, "History of Religion."

1926. Moore, George Foot, "Judaism."

1914. Buttenwieser, Moses, "The Prophets of Israel."

1920. Buttenwieser, Moses, "The Book of Job."

1919. Jastrow, Morris, Jr., "A Gentle Cynic." (*Koheleth.*)

1920. Jastrow, Morris, Jr., "The Book of Job."

1921. Jastrow, Morris, Jr., "The Song of Songs."

1917. Margolis, Max L., "History of the Jewish People."

1911. Schmidt, Nathaniel, "The Message of the Poets."

1896. Torrey, Charles C., "The Composition and Historical Value of Ezra-Nehemiah."

[1] Most of these eminent scholars have numerous articles in the *Encyclopedia Biblica*, and in the *New International Encyclopedia* (second edition), and well represent the high standard of Biblical scholarship in this country.

NVOICE
1934
1938
1941
1954

DATE DUE

No
Dayton &

BS
895
.C8
v.2

v.2. 40,662

UNITED THEOLOGICAL SEMINARY

UNITED THEOLOGICAL SEMINARY LIBRARY
3 0645 1000 5284 0